

# Zion's Advocate

## Christmas Greetings

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## Revelation And The Temple

By Leon A. Gould

Liberty can exist only where there is free speech, a free press, and an open pulpit. Dictatorship, whether in church or state, can thrive only where freedom of speech and of the press is denied and the pulpit is closed.

The world war, fought ostensibly to make the world safe for democracy, saddled upon the world a ruthless pernicious dictatorship. And the oncoming war, when it becomes more universal, should never end until human dictatorship in both church and state is wiped forever from the face of the earth.

If the common people have not learned this lesson, through the years since the World War, then they deserve the bondage and destruction that universal dictatorship will eventually bring, and our sympathy is bestowed upon them in vain.

Discussion, to be profitable, must be conducted on a high plane, a plane that seeks to lead higher, rather than to indulge in smarting personalities for the sake of mastery. It must invite, rather than repel opposing opinions, and opposing opinions should be presented with the same lofty ideal in view. For that reason discussion should be affirmative in its nature.

With this prelude, I venture to open a discussion which must eventually take place, with no anticipation that my presentation of the matter will be final or conclusive; but that it will open the way for an exchange of thought that I trust will be helpful to all.

That which purports to be revelation from God has been coming to the Church of Christ through the years since its inception. Some of these have been accepted in the sense that they have been acted upon and carried out. Some have been rejected and cast aside as having been found wanting; and some have been consigned to the arbitrament of time, neither accepting nor rejecting until time shall have borne testimony of their reliability.

As a general rule, it is considered safe to assume that revelation which is in harmony with the Bible and the Book of Mormon may be considered worthy of credence.

One of the tests given in an early day to the elders of the church was: "Ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of Lights."

In accord with this divine advice the elders assembled in November, 1831, looked upon the revelations lying before them, prepared for publication, and which were later sent to Independence, Mo., and published in the Book of Commandments, in 1833, by W. W. Phelps. These elders thus assembled in 1831, bore the following testimony to the truthfulness of these revelations:

"The testimony of the witnesses of the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose: We therefore feel willing to bear testimony to all the

world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments are given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby."

In seeking to harmonize the revelations given to the church through the years, we take those contained in the Book of Commandments as testified to above, and the church periodicals, as a basis for our argument.

The question is, do the purported revelations coming to the Church of Christ from time to time bear a harmonious relationship with each other, and with the Book of Commandments, the Bible and the Book of Mormon?

It is written, "The first shall be last, and the last shall be first." So in consideration of this matter we shall begin with the last that has come to us, i.e., that which was given through Apostle James E. Yates, April 27, 1938.

It is addressed to all the various factions and divisions of the Restoration, and also in part to the Church of Christ specifically. Before it can be accepted it must stand the test of examination, as compared with former revelations, and the standard books of the church. Likewise, before being rejected, it should be found wanting when measured by these standards. If it can not stand the test, well and good, let it be rejected. If it can stand the test, then condemnation rests upon those who refuse to accept.

First, we note that it is unique in this: being addressed to all the Restoration people, its acceptance by any body of ministers, or any faction or division, does not make it binding upon other divisions; hence the only logical appeal that can be made is to all the various divisions themselves, and let them judge of its merits.

The first question that might be raised is, by what right did Apostle Yates assume to speak to all the divisions of the Restoration? We will answer that in this way: The Church of Christ has maintained that God has the right to speak when, where, and through whom he chooses. Is that in harmony with the Bible and the Book of Mormon? Let us see. Jesus said to his disciples:

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth;" etc., "He shall teach you all things, and bring all things to your remembrance," "He will guide you into all truth," "and he will show you things to come;" "for he shall receive of mine, and shall shew it unto you."

The Holy Ghost thus speaking through different apostles, called men to the priesthood, foretold

things to come through Paul, through Peter, through James, through Jude, through John the Revelator, directed the setting of the church in order, etc.; and latter-day revelation recognizes the authenticity of the truths revealed through these men, in this language:

"Thou shalt take the things which thou hast received, which thou knowest to have been my law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continue." -- B. of C. 44; 45.

In the Book of Mormon we have this:

"For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them." IINephi 12:65.

We are well aware that some divisions of the Restoration are staunch supporters of the doctrine of a one-man mouthpiece. However, we do not wish to argue the question with those who hold to the one-man mouthpiece theory, further than to say that the book they rely on for this doctrine, also provides for the appointing of another (Hyrum) in this language:

"And from this time forth, I appoint unto him that he may be a prophet, and a seer, and a revelator unto the church, as well as my prophet Joseph, that he may act in concert also with my servant Joseph." -- D. & C. 107:29.

Thus we leave them to wrestle with their own inconsistencies. The preponderance of evidence, however, is in favor of the Church of Christ position, that God has the right to speak when, where, and through whom he pleases. We now proceed with an examination of the revelation lately addressed to the Restoration as a whole:

Paragraph 1 is the introduction.

Paragraph 2 points out that not only once, but twice, and even thrice he has spoken concerning the building of the Temple on the consecrated spot; and in addition has witnessed to his children, by the Holy Spirit, the truthfulness of the proposition.

Paragraph 3 continues the thought.

Paragraph 4 points out the fact that the means and energies of his people have been expended in enterprises of their own choosing, rather than in compliance with God's appointments. Who among all the Restoration will gainsay this?

Paragraph 5 gives expression to the consequences of continued rejection of God's pleadings.

Paragraphs 6 and 7 recognize God's willingness to bless the humble in every division, whose delight is to seek his ways. The people of every division will arise and give testimony that he does.

Paragraph 8 portrays the stiff-neckedness of those who profess to be, and whom he still claims to be of his own.

Paragraph 9 calls for a cessation from slothfulness, and a mutual activity in the specific work of building the Lord's house, with dire consequences to follow in the wake of neglect.

Paragraph 10 declares that it was God who gave the Church of Christ the custody of the Temple Lot; not to hold for themselves; but for a certain class

of people. Who? All those who by repentance and obedience would purge themselves unto worthiness to build his temple.

And, may we add, those who would thus fit themselves to build the temple, would at the same time fit themselves to worship therein.

Paragraph 11 is a challenge to any who would presume to think that all His sheep were confined within their own particular division. Some have considered and answered the challenge already, and in humility of soul, and a spirit of repentance, confessed their error in limiting the boundary lines of God's heritage to their own particular organization.

Paragraph 12 calls attention to a self-evident truth; that there is much to be repented of in the various divisions.

Paragraph 13 is a call to action, addressed to individuals in the various groups as follows:

All those who love his appearing.

All those whose spirits have been kindled by the Holy Spirit to learn and to know that the word of the Lord has been revealed -- that the gospel has been restored; and that it is being proclaimed.

All those who have spiritual witness that the Book of Mormon is true.

These are the ones upon whom the responsibility rests to build the Temple--none such in any faction, barred. Is that fair? Is that just? If not, why not?

Paragraph 14 reiterates the choosing of the sacred spot, and God's purpose to cause his righteousness to shine forth in the lives of common men and women who, manifesting the prerequisites named, may, in the simplicity of the service rendered unto God and man, eclipse the wisdom of those who remain in wickedness.

Paragraph 15 is an appeal to ministers, overseers, and spiritual shepherds of various fields or factions, to use their several abilities, coupled with mighty prayer, to reach a sufficient unity, that they may proceed to build the temple together.

Paragraph 16 says that this call is also a commandment with penalties attached.

Paragraph 17 suggests the divine way in which may be received personal testimony of the truthfulness of this call.

Paragraph 18 pronounces a woe upon those who are thus enlightened; but who, for place or station, shall spurn the call.

Paragraph 19 is specifically to the Church of Christ, and will be considered more fully in another place.

Paragraph 20 is a warning against deceits.

Paragraph 21 is a declaration of God's power to enrich the humble and to chastise the sinner.

Paragraph 22 is a call to awaken.

Paragraph 23 is perhaps the important paragraph of the document, and will be considered in connection with paragraph 19, and 15.

Paragraph 24 contains the closing exhortation.

A careful scrutiny of the entire document outside of the three paragraphs named for special consideration, reveals nothing of a sinister nature. There is no spirit of the "big I and little you" made manifest, as relating to divisions of the Restoration,

which as a rule characterizes the human. There is no Pharisaical "holier than thou" attitude even hinted at.

Taking it all in all, it seems to me that the document should impinge itself upon the mind and heart of every sincere adherent of the latter-day Restoration, as the kind of a call a loving and infinite mind, looking upon the low estate of his heritage, emphasized and made manifest by its scattered and divided condition, would make to his people. Those who are hoping for a "me and my wife, my son John and his wife; us four and no more" pronouncement that would damn all but us and would set that particular us, whoever and wherever they might be, upon a pinnacle of implied sanctity, despite our unrighteousness, will find no comfort in it. But for the scattered sheep adrift, fleeced, dejected, sick, heart-broken, betrayed, hungering, thirsting, upon whom false shepherds have fattened, there is a deep, quiet, impartial appeal to unity, prayer and consecrated activity. This is to all.

Since paragraphs 15, 19, and 23 are the ones against which argument has been made by some, and against which shafts of criticism will no doubt be directed, we will consider them more specifically, beginning with paragraph 23.

If there is to be a uniting of the now divided forces, toward a consummation of our common objective, the building of the temple and the redemption of Zion, there must be a platform, a basic principle upon which to unite. Paragraph 23 contains such a principle. Please note the call to the individual with **one talent**; the call to use that talent in his cause. And to the one who has an **hundred talents**, the call is to him that much the more. And then notice what is required of all who would fit themselves to go out to meet the Lord. "Thy will" "thy thought," thy care," "thy life," "thy substance?" "consecrate thine ALL to serve as I shall appoint." Here then is the basis of unity which will determine the fitness to enter in and become a temple builder.

How, then, does this paragraph compare with the standards of evidence, when put to the test? Take the Bible, first:

"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." --Acts 2 and 4.

Paragraph 23 is in agreement with the Bible in requiring this full consecration. There are many other passages that might be quoted from the apostles, also John the Baptist, and Christ, but it is not necessary for this discussion. We will use one from the Book of Mormon:

"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." --p. 672.

"And they had all things common among them, therefore there were not rich and poor, bond and free, but were all made free, and partakers of the heavenly gift."--p. 682.

This agrees with the Bible, and with paragraph 23 of the revelation under consideration.

Now let us turn to latter-day revelation. The gospel was restored, bringing back the faith, doctrine, and church organization, with its gifts and blessings, that had been lost. And with it came also a restoration of the temporal plan enjoyed by the ancients. We quote:

"If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate ALL thy properties." --Book of Commandments 44:26.

Jesus said, "If a man love me, he will keep my words." --John 14:23. The apostles said ALL, the Book of Mormon says ALL, Jesus said ALL (See Luke 18:22; Matt. 19:21; Luke 12:33; 16:9; 10:25.). Book of Com. says ALL, Joseph Smith said ALL (see Reorg. Ch. History, p. 300). Paragraph 23, under consideration, says All. If one is right, are the rest wrong? If all are wrong, what standard have we to go by? Does paragraph 23 stand the test?

Now as to fitness to help in the temple project. Would not the fact that a person was touched with the spirit of sacrifice, to the extent of a complete consecration, go a long way toward establishing his worthiness? In fact, might not many questions of technical importance, in tracing spiritual lineage, etc., and mooted questions of doctrine and organization, be held in abeyance until the temple be completed and the endowment given?

Paragraph 19, directed to the Church of Christ, rebukes boasting, of which we confess too much has been done in the past, and admonishes us to not withhold ourselves from consultation and prayer with other divisions of the Restoration, and with all whom the Lord may call to assist in building the temple. Nothing unreasonable about that, is there? I surmise the objection is to this closing sentence:

"Fear not to give assurance to those whom I may call to assist in building the Temple, that when the task has been accomplished, their legal rights of interest as brethren in a holy cause, and which their faithful assistance shall have earned, will in righteousness be mutually made secure to all such, before the law of the land, for such justice I will honor, saith the Lord."

This must be taken in connection with paragraph 23. Would there be danger in assuring legal rights to consecrated persons of that calibre? If so, what kind of people could be trusted with legal rights? I am at a loss to know.

And speaking of legal rights, who were given legal rights in the Kirtland Temple? Those who believed, or those who did not? Those who made the sacrifice, or those who did not? Remember, it was those that **believed** who were "together and had all things common," not those who did not "believe." And it will be only those who "believe" that will join together to build the Temple; no others could come.

On pages 550 and 551, volume 2, of the Church History, we have it recorded that those who assisted in the building of the Kirtland Temple were to be blessed, and were blessed, the number who had helped, up to that time, being 119. And in that account,

quoting from the language of Joseph Smith, we find this:

"He said that those who had distinguished themselves thus far by consecrating to the upbuilding of the House of the Lord, as well as labor thereon, were to be remembered; that those who build it should own it and have control of it."

When considering legal rights, who should own and control, but those who build? Those who do not believe? those who do not help? those who do not consecrate? or those who have rights by reason of that "which their faithful assistance shall have earned?" Will some one please arise and tell us who else should be considered? A complete consecration of will, of thought, of care, of life, of substance, does not that entitle to consecrated ownership, and consecrated worship therein? If not, what does?

Then taking paragraph 15 in connection with paragraphs 19 and 23: Fifteen contains an appeal to spiritual shepherds to use natural abilities of mind and spirit, coupled with mighty prayer, to work out methods and ways by which we may proceed together to build the temple. Can a consecrated people do that? Yes, self-interest is the only bar. Complete consecration takes care of self-interest, and opens the way for successful cooperation. "Set your souls, your wills, and your hands to this my work, which

is also your task; and behold I am abundantly able to open the way," says paragraph 15.

And herein is a test: If spiritual shepherds, in harmony with paragraphs 15, 19, and 23, can, as directed, work out ways and methods for working together to accomplish the task, the whole revelation stands as divine; and by this we may know that that consecrated group of people, however large or small, will accomplish the work; and by the same token that consecrated group will be the ones, after the endowment, to carry to a successful conclusion the pruning of the vineyard for the last time. May we call attention again to that early test for revelation?

"Ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the father of lights."

(To be continued)

...Editor's Note. The revelation under discussion in the above article was published in the July, 1938, number of the Advocate. It will be found beginning on page 106.- The preface is entitled "To THE CHURCH and the revelation itself is headed, "A Spiritual Message."

## Wheaton - Fletcher Debate

To give a comprehensive summary of a debate in limited space is difficult, and to give an unbiased account is perhaps still more difficult; but this task seems to be allotted to us.

Two propositions were discussed, five nights being devoted to each proposition, with two thirty-minute speeches each night by each disputant, alternately. The propositions were:

No. 1—Resolved, that the Church of Christ (commonly called Hedrickites) with headquarters on the Temple Lot, Independence, Missouri, is the true and lawful continuation of the church organized by Joseph Smith, April 6, 1830, and is in harmony with said church in origin, organization, doctrine and practice.

Clarence L. Wheaton, affirms. Rupert Fletcher, denies.

No. 2—Resolved, that the Church of Jesus Christ, (commonly called Cutlerites), with headquarters at Clitherall, Minnesota, is the true and lawful continuation of the church organized by Joseph Smith, April 6, 1830, and is in harmony with the said church in origin, organization, doctrine and practice.

Rupert Fletcher, affirms. Clarence L. Wheaton, denies.

The audience was not as large as might be desired, but the debate was fairly well attended throughout, and the majority of those who came were manifestly interested in the arguments adduced.

Brother Wheaton opened the discussion on his affirmative proposition, and ably set forth the position of the Church of Christ, portraying the origin of the church with the coming of the angel bringing the Aaronic priesthood to Joseph Smith and Oliver

Cowdery, showing the set-up of the church as provided for in a revelation given in 1829, ten months prior to the organization, providing for apostles, first naming three of them, and instructing these three to choose the others, "even unto twelve," thus leaving nine more to be selected. He showed the organization of the church on the 6th day of April, when the Melchisedec priesthood was conferred for the first time, and Joseph Smith, Oliver Cowdery, and others were ordained to that priesthood, after which they blessed bread and wine and partook of it, and then proceeded to lay hands on those who had previously been baptized, for the gift of the Holy Ghost, and that they might be confirmed members of the Church of Christ. He argued that a First Presidency over the Twelve, or at the head of the church, was unknown in New Testament times, or in the church as set up by Christ on the American continent, or in the church organized April 6, 1830, and that it was, without cavil, a product of latter-day origin, brought in after the organization of the church as a departure, and is not supported by the Bible or Book of Mormon, the two standards of evidence in the discussion. He brought proof from the Bible, Book of Mormon, and early day revelations to the church, that the name for the church is, **Church of Christ**, and quoted from corporate law to show that the name is an essence of its existence, without which it can neither sue nor be sued, take or give, or do any of its corporate acts, and that a corporate body can not change its name at will, by mere corporate action, but must have the consent of the state. He showed that the revelation providing for the organization of the church (see D. and C. 17, and Book of Commandments 24), as originally given,

contained the main features found in most Articles of Association for religious bodies, as follows:

**Name (Church of Christ), paragraph 1; Date of organization, paragraph 2; Rule of faith, paragraphs 8-28; Authority by which it was organized, paragraphs 3, 4; Provisions for membership, paragraphs 30, 31; Officers and their duties, paragraphs 31-42; Provisions for calling conferences or business meetings, paragraphs 43-47; Duties of members, paragraphs 48 to 60; Provisions for church extension and corporate meetings, paragraph 61; Provision for expulsion of members, paragraphs 63, 65.** He then traced name, authority, doctrine and practice, from the angel and the church through Joseph Smith down to the present time, as held by the Church of Christ on the Temple Lot.

In his negative speeches, Brother Fletcher used little time in trying to overthrow Brother Wheaton's affirmative. He heartily endorsed Brother Wheaton's "origin" of the Church, in the coming of John the Baptist, etc., but denied that the Melchisedec priesthood was conferred for the first time on April 6, claiming that it must have been received before that date, or there would have been no authority to ordain elders, etc. He also argued a complete rejection of the Church after Joseph's day, and a consequent loss of all priesthood, except that held by the "kingdom" which he asserted was separate and distinct from the church, and through which the kingdom authority or "royal authority" was brought down to our time, and now found resident within the church at Clitherall, the rest of the divisions of the Restoration being without priesthood authority. He asserted that the name of the church was not vital. Made little difference whether it was called after the name of Christ, or of Jesus, or both, or the name of Redeemer, or Emmanuel. They were all names of Christ, and he instructed the Nephites to call the church "after my name." He endorsed the D. and C. and he said he could not get along without it: defended First Presidency, and could see no more danger of one man, or three men leading the people astray, than twelve men. Suggested that the twelve stars in the crown of the woman of Revelation 12, might represent the twelve tribes of Israel, rather than the twelve apostles, and if they represented apostles, then we must super-impose two more apostles above that crown, because Joseph Smith and Oliver Cowdery were apostles, and they were never in the quorum of the twelve. He spent most of his time in discussing the doctrines of his organization, especially along the financial line pertaining to "all things common" and "equality" and challenging all other divisions to bring proof of like progress asserting, "by their fruits ye shall know them."

In rebuttal, Brother Wheaton re-read the account of the organization of the Church on April 6, and the ordinations to the Melchisedec priesthood for the first time; challenged the proof that the kingdom and church were separate organizations, and that any provision was made for the priesthood to be handed down through the "kingdom." Showed that the woman (church) of Revelation 12, couldn't possibly be wearing the twelve tribes as a crown, and that to impose two more stars above the crown of twelve would be to come under the condemnation

which the Revelator pronounced upon those who should add to or take from the words of the prophecy of his book. Adduced further evidence on the name of the church, and showed that the original name of the church was changed by mere corporate act in 1834, and again in 1838, without consent of the state, and thus became another church. That the revelations, as published in the Doctrine and Covenants, were also changed in a way to provide for a totally different church organization than outlined in the Book of Commandments, and that the two books were in reality two different sets of laws, to govern two distinct organizations. Charged that Lyman Wight, one of the apostles of the early church, when he discovered the changes made in revelations, said that the Doctrine and Covenants was a telestial law, and the Book of Commandments a celestial law, and was cut off the church for so doing.

In his affirmative speeches, beginning the 6th night, Brother Fletcher claimed to trace his church succession through an invisible order which he called the "kingdom," and which he insisted must have been set up before the organization of the church on April 6, or there would have been no authority to organize the church. He read from Doctrine and Covenants section 83:10 given in Sept, 1832, to show that there were seven men, one of whom was Joseph Smith, who were there called apostles, and argued that these seven men held the keys of the "kingdom," and that through that authority the church was organized, and that through that line of seven men, the priesthood was handed down to our day, or there is now no priesthood. He claimed that Alpheus Cutler was the last one of that body of seven, and as the sole survivor, he alone had the right to confer priesthood, perpetuate the "kingdom," and organize the church. He defended the doctrine of rebaptism, if a person needed it, claimed their organization alone had the right to baptize, made several earnest pleas for unity, at the same time indicating that we could only unite by baptism into his organization. He decried the Church of Christ policy of receiving candidates from other divisions of the Restoration on their original baptism, declaring that there was only ONE baptism, and if one was right the rest were wrong. He defended secret endowments, and baptism for the dead as temple rites, but disclaimed any connection with Utah temple ordinances.

In his replies Brother Wheaton again read the account of the organization of the church on April 6, and called specific attention to the fact that they were there ordained to the Melchisedec priesthood, and that there was no evidence of any previous ordination of seven men to that priesthood, supposedly to hold the keys of the "kingdom." He quoted a statement alleged to have been by Alpheus Cutler to W. W. Blair, in which he said that the committee of seven to which he belonged, was a local committee at Nauvoo, to look after temporal concerns, and had no oversight over spiritual matters. He argued that the "quorum of seven" was a far-fetched theory, not susceptible of proof; and defended as sound the Church of Christ policy of receiving on their original baptism those who could trace their baptism back to valid original sources, untainted with rebaptism and reordination, and replied to the pleas for unity with the following proposal for unification:

## Letters To A Niece

(Continued from last month)

"Whosoever shall do the will of my Father shall **know** of the doctrine, whether it be of God or

1. Return to the organic structure of the church as per April 6, 1830.

2. Adoption of the Bible and Book of Mormon as the standard of faith, all other books, etc., containing revelations, etc., to stand on their own merits, as they may be harmonized with the standards of faith.

3 Adopting as basic principles of unification the full gospel law: **Spiritual:** Faith Repentance, Baptism, Laying on of hands, Resurrection of the dead, Eternal Judgement. **Temporal:** Consecration of all our properties; Stewardship; Inheritances; Tithes, Offerings, and Surplus.

4. Accepting the principles by which we maintain priesthood authority by tracing baptisms and ordinations back to valid original sources in the church of 1830, free from taint of rebaptism and reordination.

5. By repudiation of all ordinances to be performed in the church, where oaths, with covenants and penalties are attached.

6. By uniting all persons who are willing to subscribe to these first five principles into one body for unified action in making preparation for the gathering of the saints, establishing social equality in their midst, and building the temple of the Lord, where he has promised an endowment in this dispensation of time.

7. By leaving all mooted question of doctrine and practice such as vicarious work for the dead, celestial marriage, presidency, exaltation, as matters upon which we shall receive greater light and understanding after the endowment, as it has been indicated in revelation, that if we should build his house here on the temple lot, and suffer no unclean thing to come into it, that he would perfect us in understanding of our ministry, in theory in practice, and in all things pertaining to the salvation of Zion, when he shall appear to us there.

Brother Fletcher's rejoinders were chiefly concerned with the teachings of their organization along the temporal line, matters of dress, and of adhering to the songs of the early church. He maintained that Alpheus Cutler, having been through the temple ordinances in the early church, at Kirtland and Nauvoo, ought to know what they were, and be able to discern between those that were good and acceptable, and those introduced later which led to the rejection of the church. He admitted, however, that baptism for the dead might well be left to stand on its merits; and declared himself as being stronger in the faith of his organization at the close, than at the beginning of the discussion.

Brother Wheaton selected Brother R. M. Maloney to act as his moderator, and Brother Fletcher chose Brother Erle Whiting. Brother W. R. Smith, of the Reorganization, acted as chairman, and at the close complimented the disputants very highly on their gentlemanly bearing throughout the debate.

Leon A. Gould.

whether I speak of myself." That was a challenge to the doubting or unbelieving person to put the matter to the test. "**Do the will of the Father,**" then you may know. But in view of the fact that there was the would be deceptive influence operating on the human mind, the people would not be safe and secure from evil deceptions by mental or spiritual influences alone, but they must keep in mind that which is written, in the law and in the testimony. The primitive church, as outlined and described in the New Testament, is a safe guide for us today. The Church of Christ today must harmonize with that church. Harmonize in every detail, in organic construction, same in doctrinal teaching, gospel ordinances; baptism by immersion for the remission of sins; laying on of hands for confirmation and receiving the Holy Ghost. The members of the church are entitled to **Spiritual gifts.** They received those gifts in the primitive church. There was no time limit on them. They enjoyed the gift of healing by the power of God. They were entitled to that divine favor by reason of being a member of his family, his church. They enjoyed the gift of faith, of wisdom, discerning of spirits, speaking in tongues and the interpretation of tongues; they enjoyed the gift of prophecy. These gifts and blessings were promised to them by Jesus Christ. His promise was made good by the members of the primitive church receiving and enjoying all these gifts; it is so recorded in the written word, "The law and the testimony."

It should not be necessary in this writing to submit scriptural or historical evidence, or any manner of argument, in an effort to prove that the primitive church drifted into complete and literal apostasy. The whole Christian world in its divided and entangled mess of conflicting ideas, doctrines etc., is proof enough of that fact. We must admit that there has been a noble and becoming effort on the part of Protestant leaders to improve the prevailing conditions. The leading scholars of the Protestant world admit that there was a fatal and complete apostasy from the primitive church. The Roman Catholic Church is virtually alone in claiming a continued succession of church identity from the days of Christ until now. So far as I am concerned, they are welcome to all the dim lines of glory there is in that claim. Having a clear and correct view of the apostasy, and what it means, we must look for, and expect a restoration of the **Primitive Church.** No other kind of a church will do. It would not be approved by clear minded people; it could not be approved and accepted by the God of truth, and it would not harmonize with **the Law and The Testimony.**

I have already in this letter referred to numerous prophecies that God would, in the last days, do a work by using the posterity of Joseph, the favored son of Jacob. In the great drama of life, as referred to by one famous author, "All the world is a stage and all the men and women merely players." God is the architect of the universe and of this great human drama outlined in prophecy. It is going to work out and be finished His way.

In the restoration of the gospel an angel was to "fly from Heaven". Rev. 14:6. That was to be fut-

ure or "hereafter" the day when John wrote: Rev. 4:1. Jesus gave as an evidence or sign of His near coming, "This gospel of the kingdom shall be preached in all the world as a witness and then shall the end come." Just prior to his coming there were many notable events to take place. Lebanon or Palestine was to be restored-Isa. 29:11, and some time a sealed book was to be brought forth "out of the ground," to be delivered to an "unlearned man." An angel was to speak to a young man telling him "Jerusalem shall be rebuilt as a town without walls." Zech. 2:4. The prophet Nahum joins with the others in describing conditions and things in the last days, referred to by him, as the "day of the Lord's preparation." The chariots shall rage in the streets, they shall jostle one against another in the broad ways, they shall seem like torches, they shall run like the lightning. Nahum 2:4. The prophet Nahum, 2600 years ago, gave a very accurate description of modern railroad trains, street cars and automobiles. These things were to be in "the day of the Lord's preparation." Preparation for the second coming of the Lord in power and great glory. His coming will be to his church, his bride, his wife. Rev. 19:7. This bride or wife or church must correspond in every detail with the one built and organized when he was on his earthly mission. In the broad field of Christianity today there are several hundred organizations claiming to be the Church of Christ; the bride, The Lamb's wife, waiting, posing with outstretched arms the coming of the Bridegroom. That is a nice worldly picture, it is all human. There will be but **one Bride, just one Wife.** If we are good in comparison, we can discern and distinguish facts from falsehood; we may be fortunate to make the right choice.

In the restoration of the gospel and re-establishment of the church, there was first of all a bestowal of divine authority to Joseph Smith and others. With out that divine authority to start a church, it could only be accepted as a man's church. It was absolutely necessary to have divine authority for Joseph Smith or any other man to start a church for God. The visitation of the angel made the contact with God full and complete. The doctrine and spiritual standing of the church from 1830 on for a number of years furnish positive evidence of its divine acceptance. To admit that there was evil and falsehood crept into the church in its early years, is only to admit the existance of a Satanic power. There is no use to furnish comparisons and references to the long ago, to prove that the work and church of God have been tormented and disgraced with the conduct of evil men. The path of the Christian world has been and is dotted with crimson footprints all along the line. So we can not discard and repudiate the work of God because of the evil that creeps in. Conflicting opinions of men, be they Doctors or what not, regarding the personality of God, whether there be one God or more, can not destroy the truth and facts. The existance of truth does not depend upon the opinions of men. And it is only the uneducated mind (in spiritual things) that will flounder and drift because of men's conflicting opinions.

We are admonished to be "established in the present truth," and not be tossed to and fro with every wind of doctrine. It would be a very difficult matter to refer to all doctrinal points in one letter.

I shall be glad to make further reply and effort when I hear from you. I only hope and pray you may find the Truth and "Sell it not."

Very Sincerely,  
Richard M. Maloney

—oo—

### SOME THOUGHTS ON THE TEMPLE

By the Village Blacksmith

Millions today believe that Christ will return to this world, remain here, and set up his kingdom. But few understand that a temple must be built where the bride to be will welcome Him with outstretched arms to the Father's house, where the wedding supper will take place. We have the following prophecy concerning that event in Malachi 3:1. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple."

In the year of 1831, God spoke through Joseph Smith directing the Church of Christ to prepare for the erection of this temple. They purchased a beautiful tract of land in Independence, Missouri, and dedicated a particular site for the temple. It has been known ever since to all Latter Day Saints as the "Temple Lot." In fact two stones marked "1831" were placed on the exact spot where the temple was to be erected. They were unearthed a few years ago in excavating for the foundation of the building, which serves as further proof of the size of the temple and where it will stand. The church has not dressed herself in the wedding garments so that she can proceed with the work, but the fact remains that prior to Christ's coming this unique temple must be erected before the return of the bridegroom. Let me repeat and repeat that according to God's promise, Christ will not come until his temple is ready.

Men can preach eloquent sermons and attract thousands of converts to their doctrines; beautiful churches may be erected, but unless God is behind the appointment, their labor will be in vain. It is written, "Except the Lord build the house they labor in vain that build it." Psalms 127:1.

God gave Noah plans for the building of the ark.

God gave the Israelites plans for the building of the tabernacle.

God gave Solomon plans for the erection of the temple, one of the greatest structures ever built.

Scoffers ridiculed Christ on the cross. They are ridiculing today the erection of this temple. But God's works and ways are often obscure and partially hidden from the unbeliever. The self exalted man assumes to "tell God," while the meek and humble listen and learn.

God has spoken in these last days. He wants his temple built. We have the site, and paid for. The location was God's selection. He raised up those who have guarded it through all the years from going into the hands of any who would have obtained it by strategy. A suit failed at law to wrest it from its original ownership by the Church of Christ, commonly called in the past, "Hedrickites." Millions have been offered for it's purchase, but it is not for sale.



But the Church of Christ extends a welcome and invitation to all who wish to join us in this undertaking. No one will be barred because we do not see eye to eye on minor points.

Angels are waiting on us. Christ wants to come and end division, oppression, poverty, crime and war. We are not begging for money, but for a united front in preparation for the near advent of the Savior of the world. Let us labor together for this glorious event. Nothing would give the writer more joy than to be counted worthy to take part in the construction of this unique temple. Would you not like to have part with us? I believe there are thousands of Latter Day Saints and other good people who would count it a great blessing and privilege to donate liberally to so great an undertaking if we go about it in the right way.

—oo—

### COVENANT WAS MADE IN HORAB

It is claimed by "Sabbatarians" that the covenant to keep the "sabbath" was instituted in the garden of Eden. The following scripture refutes such an idea.

"The Lord our God made a covenant with us in Horeb. (See Ex. 20th ch.)" The Lord made not this covenant with our fathers, BUT WITH US, EVEN US, WHO ARE ALL OF US HERE ALIVE THIS DAY.—Deut. 5:2, 3.

Then follows a repetition of the "ten commandments law, which includes the sabbath."

J. R. McClain.

—o\$0—

### THE HEIGHTS

I cried, "Dear Angel, lead me to the heights,  
And spur me to the top."

The Angel answered, "Stop  
And set thy house in order; make it fair  
For absent ones who may be speeding there;  
Then will we talk of heights."

I put my house in order; "Now lead on!"  
The Angel said, "Not yet;  
Thy garden is beset by thorns and tares;  
Go weed it, so all those  
Who come to gaze may find the unvexed rose;  
Then will we journey on."

I weeded well my garden, "All is done."  
The Angel shook his head.  
"A beggar stands," he said, "outside thy gates;  
Till thou hast given heed  
And soothed his sorrow, and supplied his need  
Say not that all is done."

The beggar left me singing,  
"Now at last—at last the path is clear."  
"Nay, there is one draws near  
Who seeks, like thee, the difficult highway.  
He lacks thy courage; cheer him through the day;  
Then will we cry, "At last."

I helped my weaker brother. "Now the heights;  
Oh, guide me, Angel, guide!"  
The presence at my side, with radiant face replied,  
"Look, where are we now?"  
And lo! we stood upon the mountains brow—  
The heights, the shining heights.

—Ella Wheeler Wilcox.

## Tribute To Our Coming King

By The Village Blacksmith

Before this earthly world was formed, before we  
counted time,  
God foreordained to build this world, and train all  
into line.

His first great move was to create His one and only  
Son,  
To be a King, to teach us all to pray, "Thy Kingdom  
Come."

In Bethlehem's barn was born one day this baby boy  
unique,  
At twelve years' old, so we are told, scores did his  
council seek.

His mission to this world we're in was only to do  
good;  
He taught us how to live and yet, He was misunder-  
stood.

He was treated with mistrust at times; stabbed with  
a coward's knife;

In tears of sorrow and of pain He offered up his life.  
Although they took His life in hand and counted  
Him as dead,

A voice still whispered in their ears, the words that  
once He said:

"All power in heaven and earth indeed was given  
unto me;

I'll burst the bonds of death and hell, and rise  
again—be free!"

Before He left this earthly sphere He promised unto  
men

He had some other work to do, and then he'd come  
again.

He had some other sheep, He said, that He would  
visit too;

Then He'd be king of all the world, when all His  
work was through.

We look for His return again, because of what He  
said;

It's sure to be, as all can see, who have the Script-  
ures read.

So let all nations and all men, in every sphere of life,  
Pray, "Thy kingdom come, Thy will be done." and  
cease all worldly strife.

Let us prepare; yes everywhere, and let us join  
and sing,

"All Hail the power of Jesus' name—Come, Jesus,  
be our King!"

—oo—

### ATTENTION PLEASE

Alice Viola Hyde Reynolds, born June 20, 1903, at Chilhowee, Mo. Street number is 105 S. 5th., St. but the place is unknown. Her application for transfer of membership was received in 1936. Have been trying to locate her since, but have been unable to do so. The general church recorder would like to get in touch with this sister. Address Nicholas F. Denham, care Church of Christ, Box 472, Independence, Mo.

## EDITORIAL

### What Are You Going To Give For Christmas?

May we offer a suggestion? The Kingdom of Heaven tract, by Apostle Leon A. Gould, will be prized by the church member. It will be a blessing when sent to one who is seeking for truth. Besides, the sale of this tract will help the Sunday school Quarterly fund, for Bro. Gould is giving the proceeds from the sale of the tract for that purpose.

You will also, and this is the greatest object of all—by giving this tract you will be doing missionary work. What finer thing could we do to commemorate the birth of the One who came into this world nearly two thousand years ago and died that men might live, than to celebrate His birthday by spreading TRUTH? To keep Christmas in the fullest sense it seems that we ought to do something to promote the cause for which God gave his only begotten Son.

The price of the Kingdom tract is 15 cents per copy. One dozen copies for \$1.50. A fine gift for the Sunday school teacher to give the members of her class. Or, where the classes are small, two or more teachers might combine.

—oo—

### "GOD IS MARCHING ON"

As we write these lines the press and the radio reverberate with accounts of the cruel persecution of the Jews in a foreign land. It is a dark picture to contemplate near the close of the twentieth century, and at this particular time when we celebrate the birth of Him who came that peace and good-will might be established among men. But the situation is not as hopeless as it seems on first thought. It represents only a fraction of the world. From other countries expressions of Christian brotherhood are pouring forth—sympathy, denunciation, substantial help in the way of homes in other lands and means to reach them. If we have had manifestation of evil, we have had a greater manifestation of the good in men.

Fears were entertained for a while after the agreements at Munich lest the British government might weaken in its mandate over Palestine, but that fear has passed, for the government has declared its intention to protect the Jews there and has given proof of its sincerity by keeping its word; the Arabs have been handled firmly when it became evident that it was necessary. Furthermore, the Holy Land will not be divided now, if ever.

God is not losing sight of his promises, and we shall see the trend of events moving steadily in the direction of the fulfillment of prophesy concerning the Jews. Sad as is the plight of these people of the ancient covenant, today, it is breaking the way for a happier tomorrow. Circumstances are driving them to their promised lands, where they will be established no more to be driven out.

In the dark days of 1861, when civil war threatened the downfall of our government, Julia Ward Howe was filled with fear and was depressed in spirit. And then one night in a burst of inspiration

her immortal "Battle Cry of Freedom," also called "Battle Hymn of the Republic," was given her. Out of the darkness and gloom it came to her "like a revelation," she said. The war lasted four years after that, and she saw human blood flow like water, but she never again despaired of her country, for she said, "It has been given me to see 'that God is marching on.'" And today, just as surely as there are forces that are dragging men and nations down to destruction, there are forces moving onward and upward toward the millennium.

We hear of wars and "rumors of war," and yet there never was a time in recorded history when the thought of war was so revolting to men. Wholesale murder is no longer glorified.

Want and suffering are still with us, but there never was a time, generally speaking, when so much was being done to bring "more abundant life" to the under privileged. People used to think that poverty was unavoidable; that we could expect nothing else than that we must always have the poor with us. Today there is a deepening consciousness that inequality ought not to be; that all men should have equal opportunity.

In the religious realm the trend is towards friendlier and closer relations between the different denominations. We recently attended a gathering of over 12,000 people where Protestant ministers, Catholic clergy, and Jewish rabbis all sat on the same platform and presented a united front in their appeal for the poor and distressed, the sick and the unfortunate. In the spring, a world conference of the Methodists will meet in Kansas City. Three great branches of that faith have united, after years of consideration of the matter. Other churches are contemplating a similar move.

We should be sorry indeed if we could not report some progress towards more brotherly relations within the ranks of the Restoration, and we think we can. We believe the tragedy of recent years has given us a better understanding of one another and broadened our outlook. Some are still hugging the idea that the work must be done by their particular group if it takes a thousand years, but others are beginning to feel that the shortness of the time admonishes us that there ought to be a getting together on the basis of essential agreements and common objectives that the Lord's work may be speeded.

We can be sure that "God is marching on," and that there are men and women of alertness and vision who will march with him. He will have a people prepared for the coming of his Son, though the world must be cleansed of all that will not fit into the millennium. A better civilization will rise on the ruins of Babylon, and the thing for Restoration people to be thinking about is, getting in readiness to become spiritual leaders in the forward march towards a better day.

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Give an ADVOCATE Subscription for Christmas

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## HOW WE SHALL PREACH

We were deeply impressed with a particular statement in a sermon by Bro. Trowbridge of which a brief synopsis was given in the Advocate for last month. We wrote to ask him who made the statement. He sends the correct text and answers that he knows of no other author than God; that he never heard or read the statement before; that it just came to him that morning as an inspiration which he will never forget. We want you to have the statement as it was given to the brother, and we are glad to repeat it in corrected form, which is as follows:

**"It is not our business to prove that others are wrong, however gratifying that might be; it is not even our business to prove that we are right, as if the truth were our making and not God's. It is our business to preach Christ and him crucified and resurrected, and let that Truth conquer in it's own right."**

Is there a hint to "the wise" in this? Does it mean that our preaching shall be destructive or constructive? Does it mean that we shall point out the faults of other organizations, or preach the God given plan? Shall we spend the preaching hour in criticising and fault finding rather than in giving spiritual food and uplift that will make people feel like taking a fresh grip and go home determined to try harder? Anybody can take the negative course, but a man has to be truly in touch with God and feel divine inflow to give to others, and "without the Spirit ye shall not teach." It is said that a horse gets so used to beating that he fails to respond by quickening his gait. Wonder if that is the reason some preachers are not more successful? We give the following from a clipping that is apropos to the subject.

"The man who spends all his time looking over the fence will certainly neglect his own fields.— — Nevertheless, one may frequently learn something by watching his neighbors. And sometimes he will learn what not to do.

"Visiting in another city, we went to a fine denominational church for Sunday morning services. The minister, a man of some emminence as a speaker, sharply criticized his own denomination," etc. "We felt sorry for that poor congregation, and if we had been members we would have been discouraged. They looked like good people,—more in need of the 'bread of life,' than of the lash of criticism.

"While reflecting on the sermon, we remembered with some apprehension the times we had heard our own ministers "tear into" the church and felt ashamed that we had sometimes done it ourselves. How did it sound to strangers? We determined to be very careful in the future.

"Honest criticism has an important place, but it should not end in criticism. The purpose of any ministry is to help, and if it does not help it is unworthy. Criticism clears the path for progress and should be followed by the works of progress."

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## COMENTARY

Elsewhere in this issue will be found an official report of the late debate between our Apostle C. L.

Wheaton, and a representative of the Cutlerite faith. As we explained last month the debate was requested by Cutlerite brethren.

We have heard only good words of the debate from visitors who attended, because it was a debate that "was different;" it was pleasant throughout. The moderators had nothing to do but to sit and enjoy themselves. Not once were they appealed to on any point of order. Each disputant acknowledged the gentlemanly deportment of the other. The debate was educational, and the able manner in which Bro. Wheaton represented his church has been commented upon in complimentary terms by all whom we have heard express themselves.

Of course everybody wants to know what good was accomplished. We have said it was educational. As to the effect in changing the viewpoint of any, time will have to determine that. We quote from the letter of a visiting brother, just received. "I was glad of the opportunity to be at several sessions of the debate.—was glad to see how well Clarence had his matter in hand. It might be thought that the effort was wasted, but think I got a glimpse of 'seed planting and harvest' while I sat there one evening."

We believe the thought of the church congregation was not mastery, but that good might be done. The rest is in God's hands. We feel that the opportunity was met in a manner pleasing to Him.

We have said the debate was educational. It was. It brought out and accented some important points. One was, the Church of Christ is **not a new church.** It is a fragment of the old church, established in 1830, that has lived on down to the present day, and **has at no point in it's course cut it's connection by rebaptism.**

The opposite side took the position that the kingdom existed before the church was organized. Bro. Wheaton declared that it is the mission of the church **to bring forth the kingdom**, and that when Zion is established the kingdom of God will be among men on the earth.

The interpretation that has been commonly placed upon the King James version of Revelation 12:1-4, has been that the "man-child" represented authority. Brother Wheaton showed there had to be authority to bring forth the church and the church had to exist to bring forth the kingdom of God, or Zion. This interpretation is in accord with the rendering of the text in the Inspired Translation, which reads: **"And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who has been delivered of her pains, and brought forth the kingdom of God and his Christ."** Rev. 12:7.

Since the debate we have read the very fine article in the *Saint's Herald* for Sept. 10th, by Charles Fry, and note that he takes the same position.

Another thing that impressed us; when argument and logic failed to appeal, the mention of our common objectives, the building of the temple for the receiving of the endowment, the establishment of Zion— these things always went home and the reaction was a softening and a mellowing. After all, God's people are nearer together than they think

they are. They all recognize the need of greater power from on high; they want to see the honest in heart gathered out, Israel grafted back into the "true vine," and Zion established. We have been narrow in the past and each has wished for the distinction of being the organization that would do these things. We have lost sight of an objective with out which these others could not be achieved, and that is, BROTHERHOOD. Think about it.

We were touched as we listened to the brethren on the other side refer to the temple lot feelingly in their prayers as "this sacred spot." God grant that all who love it and want to see God's purposes for it consummated may share together in rearing the temple which will make it a monument to Brotherhood rather than a grave stone to bigotry and selfishness and pride. The one will mean victory, for Christ will honor it; the other would be an idle boast, a tragedy; God would say, "I never knew you."

—oo—

## INDEPENDENCE ITEMS

Bro. Leon A. Gould has been with us since the debate. He is busy transcribing his stenographic report. Other work, besides, has been piled on him. He is working long hours to get through.

You have heard the serious side of the debate. There was some humor now and then, too. One night in referring to the unique position taken by the church his opponent represented in that they believe there was a quorum of seven apostles before the church was organized in 1830, Bro. Wheaton said, "They are kittens on his own doorstep; he'll have to take care of them." In his answer the brother on the other side said, "Yes, and we are going to keep those kittens and raise them to be cats to keep the mice and rats out of the church." Of course everybody had to laugh if they did recognize that no other disposal could be made of that point than Bro. Wheaton had made.

Sunday 20th was an interesting day on both sides of Lexington street between Bowen and River for Latter Day Saints. The Stone Church celebrated the fiftieth anniversary of the laying of the corner stone of their church. On the Temple Lot there were two good sermons, one in the morning by Bro. McClain, and in the evening, by Brother Wheaton, on "The Why of the Restoration." Preceding the preaching service the usual prayer meeting was held. Friends, Bro. and Sr. Alfred Peterson, visited us this evening, and Bro. Peterson related an experience of which we had heard more than once, but never had the privilege of hearing a full account of it by Bro. Peterson before. It was when the building of the Auditorium was under consideration. Bro. Peterson wondered where it would be located, and one night he saw the temple on the temple lot and the Auditorium on the site where it now stands. "The Auditorium has come," he said; "the temple is yet to come."

Sister Wheaton still needs our prayers. Sister Vida also, should be remembered. She is deprived to some extent of the privilege of reading by a trouble that affects her eyes at times. Let us pray that this pleasure may not be denied her. She has given

pleasure to many through her rare poetic gift. Thousands have sung, "There's An Old, Old Path," and thousands will continue to sing it so long as men stand in need of the plan of redemption.

Our sisters are doing their part to make the social life of the branch more enjoyable. There have been several get-together suppers this fall, and there will be a basket dinner Thanksgiving day and an entertainment of song and other appropriate numbers in the afternoon.

We have had lovely weather, but it has been quite dry, and now they tell us that the warm weather will make grasshoppers worse next summer. But we have to expect these things until the curse is lifted from the earth through the righteousness of men.

—oo—

## MISSIONARY NOTES

Under date of Nov. 12, Bro. J. E. Bozarth reported good meetings at St. Louis, Mo. where he preached over two Sundays with good interest. Ordained Robert Arline McClain, one of Bishop J. R. McClain's sons to the office of an elder. Expects to organize a branch there in the near future.

At Harrisburg, Ill., where Bro. Bozarth was visiting relatives there was an old fashioned squabble over a church building belonging to the Quakers which they do not use any more. The community has been using the building for union Sunday school. The Reorganized people circulated a petition with 25 or 30 signers requesting the use of the building to hold meetings in. Elder Wilbur Sutton preached on a Saturday night, and announced meetings for Sunday night. Then "an off brand preacher," as the writer calls him, who has a following of eight members there, and had been holding services in the building the first Sunday of each month, came out on Sunday afternoon and put a padlock on the door, then drove around to every home and told the people that there would be no service in the church that night.

The sheriff called a meeting the following Monday night, "but no one knew enough to put the sheriff in charge," Bro. Bozarth says, so the preacher took charge and would not allow any but his own members to vote, and he stole the building in the presence of the sheriff. A Quaker was present who had authority from the only trustee of the property living and he announced that the Reorganized people could use the building two Sundays a month. But that preacher arose and said, "The door will be locked tonight and it will be kept locked." Bro. Bozarth made a speech for the Reorganized people notwithstanding they had denied him the privilege of speaking in their house.

Bro. Bozarth adds: "I am to start a two weeks' series of meetings in the Christian church at Cowgill, Mo., Nov. 13. Have had some wonderful meetings this year. Apostle James E. Yates and I were out one month together.—Also Elder W. J. Williamson and I traveled together for about five weeks. He is a fine man, too, and a willing worker. Bro. Bingham was with me over one Sunday. He is also a good help, and anxious to be busy in the Master's work.

May I close with the following words from an old song:

"Haste thee on from grace to glory,  
Led by faith, winged by prayer.  
Heaven's eternal day's before thee,  
God will safely guide thee there.  
Soon shall close thy earthly mission,  
Swift shall pass thy pilgrim days;  
Hope shall change to glad fruition,  
Faith to sight, and prayer to praise."

—oo—

After their trip west in the summer, and a few weeks visit home afterwards, missionaries James E. Yates and R. M. Maloney set out again, their objective, Texas. Enroute they stopped at Fort Scott, Kansas, with the Rooks and Burgs, then on to Pittsburg, Kansas, where they preached one night in the home of Mrs. Marie Winters, whom Bro. Maloney had met previously and had some conversation on gospel subjects with her.

From Pittsburg they went to Weir, Kansas, where they were welcomed by Elder and Sister Grant Moore. Here meeting was held in a vacant store which Bro. Moore secured. There was a good audience and close attention. Sister Margaret Crawley, whom Bro. Yates had baptized into the Reorganized church years before, assisted in the song service.

Bro. Yates observes that Weir was his boyhood home. Here his first call to the ministry came, and here he preached his first sermon. He was first married in Weir, and his two eldest children were born there.

From Weir the missionaries went to Oklahoma City, where they conducted preaching services for a week on the lawn of the home of Sister Minnie Page. The attendance and interest gave evidence that the meetings were enjoyed.

From Oklahoma City the brethren drove to DeKalb, Texas, in the eastern part of the state, not far from the Louisiana state line. Preaching services were conducted in this place for three weeks, and the missionaries enjoyed the hospitality of many homes in the locality. Seven were baptized October 22 by Bro. Yates, and confirmed on Sunday, October 24, by Bro. Maloney and Yates, after which the sacrament was administered to them and other members of the church there. The names of those added to the church at this time are Mrs. Elizabeth Bailey and her daughter, Miss Mary Lou Bailey; William Henry Locke and his wife; Miss Audry Deen Chapman; Billy Mack and Joyce Ann, son and daughter of Bro. and Sr. Horace Goodman.

#### Brethren Meet Brethren

Immediately after the confirmation service the missionaries left for Independence to attend the Wheaton-Fletcher debate, where Bro. Maloney was to act as moderator for Bro. Wheaton. Bro. Yates attended but one night of the debate when he was summoned by telegram for jury service in Phoenix, Arizona. This turned out to be a fortunate thing, for it gave Bro. Yates the opportunity of participating on the occasion of the dedication of the Reorganized church building in that city on November 13th, at eleven in the morning. Seated on the platform with Israel A. Smith, first counsellor to the

presiding head of his church, and Apostle J. W. Rushton of the Reorganization, was Apostle James E. Yates of the Church of Christ; Howard Miller, pastor of the Reorganized branch of Phoenix, and Keith Rogers, pastor of the local Church of Christ, and others. The sermon of the occasion was delivered by Israel A. Smith; Brother Rushton offered prayer, and Bro. Yates gave the scripture reading.

The Saturday evening before, a banquet was given to which the membership and officers of the Church of Christ were invited. Bro. Yates was one of the speakers of the evening. A feature of his talk was the reading of a poem he composed. It appears elsewhere in this issue.

It is good to hear of brethren meeting brethren, and refusing to let differences separate them. Last Sunday, in a great mass meeting of Christian workers we heard ministers of different faiths thank God that they could differ and yet live together in peace and amity. May the example set in Phoenix and the spirit that was manifested there radiate outward and through until it has permeated both organizations and we shall be free to differ within proper bounds without incurring the penalty of enmity or ostracism. There should be no institution on earth where men would be freer to think and to question on the basis of written law, than in the church, and when we reach that stage of moral and intellectual and spiritual development where we respect truth and right and justice above everything else it will not be necessary to step out in order to be true to our highest concepts and find congenial environment.

—oo—

#### A HOUSE OF STRENGTH

Structures rising through toil, or sorrow,  
Stand in strength no wind can sway;  
They who build for strength tomorrow,  
Lay fair stones of truth today.  
Every house of strength and beauty,  
Upon strength itself must stand—  
For Virtue is the soul of Duty,  
All else is built on shifting sand.  
The "foolish man," declared the Master,  
Built his house thus insecure;  
Such could only bring disaster—  
In time of storm could not endure.  
Our lives throughout are one construction,  
If wisely built, have plan and form;  
Life's house with God, defies destruction,  
This alone, withstands the storm.  
'Tis not enough we build a bower,  
Occasion calls for structure grand:  
Wise men build for strength, and power;  
The foolish build on shifting sand.  
Your life's house, planned for tomorrow  
To stand all storms, nor sway,  
Need not of cheaper things to borrow—  
Lay fair stones of LOVE, TODAY!

James E. Yates.

Read by the author at the dedicatory banquet of the Reorganized Church of Jesus Christ, L. D. S. in Phoenix, Arizona, November 12, 1938. Principle speakers, President Israel A. Smith, Apostle John W. Rushton, Harold I. Velt, besides a number of elders from other cities.

## FROM THE MAIL SACK

**Editor's Note:** It should be understood that dreams or other supposed spiritual manifestations appearing in the columns of this paper do not necessarily have the indorsement of the Editor or the Board of Publication. It is recognized that persons have a right to a hearing when they keep within the bonds of reason and propriety, and that the reader has a right to hear and judge for himself.

Houston, Mo., Oct. 31, 1938.

Dear Saints:

How often you may think of us down here in this little secluded spot in the Ozarks, I do not know, but we are still toiling on in our weak way trying to do our bit in the Lord's vineyard. Some of us are only babes in the work, but we have found the Lord to be the most wonderful of all teachers, and many things we have learned during the few short months we have been in His kingdom, for which our hearts are overflowing with gratitude. Still there are so many things we do not know.

A dream which came to me recently prompted the writing of this letter. I could see a large apple tree. Time had left its traces, leaving the tree badly scarr-ed and twisted, and leaning badly to one side. The tree was all dead save one large, tender branch near the top. A number of us saints were gathered around the old tree engaged in earnest conversation about it. Some thought it might be better if the tree were cut down, for it might fall on some one and cause loss of life. Our attention was then drawn to the large, green branch at the top. We wondered how it could stay alive when all the rest of the tree was dead. The roots were dead, and even the heart was decayed, leaving the inside of the trunk hollow. But still that one branch was green and pretty.

Then the scene changed, and we were all gathered in the little church here at Oak Hill. It seemed that a woman was administering the sacrament to us. She said the prayer for the bread all right, but when she came to the wine, she broke down and wept bitterly. Her son was standing close by, and she said to him, "Here son, you read this; I can't." We looked at her and wondered why she wept.

The scene turned back to the old tree. A number of us saints were walking toward it, and as we raised our heads we saw that it had fallen and that it was on fire in the hollow, inside. Our first thought was that some of our children might be in the old tree, burning, and we ran as fast as we could to reach it. When we got to the tree we found that all was well. One little fellow was at the back of the tree stepping on the sparks that were flying from the burning tree and he was putting them out so that nothing else would get on fire.

This dream will ever be with me, but as to its interpretation, I do not know, but trust that in his due time God will bring to our knowledge the meaning of it.

May we all live closer to God and remember Him in all things is my prayer.

Your sister in Christ,

Mrs. Paul Mercer.

In a letter to Brother McClain, Sister Wilder of Logan, Iowa, says she was of the Butterworth family. Apostle Butterworth of the Reorganization was her youngest brother. Our Sisters Holcomb and Derry are nieces of hers. She offers a dream she had to the Advocate thinking it would be of interest to the readers.

"I saw a large body of men. They were all dressed alike in black suits and white shirts, and were bare headed. They divided into three divisions. The first was the farthest east; the second, the middle, seemed to be the largest; the third was a line of men just in front of me.

This line was facing the other two divisions. I asked a messenger who stood beside me what all this meant. He said, "They are going to build a large house." (The writer says it was the temple. Ed.)

The first man in the line in front of me seemed to have charge. He said to the middle division, "Go to work and level all the country; make the high places low and raise the low places and make the ground level. (The writer thinks this means equality. Ed.) I saw them go to work. Then a personage came to this first man in the line and gave him a large gray stone. This first man examined it very carefully, turning it over and over. I asked the messenger beside me what he was doing. The messenger said, "He is examining it to see if there is any flaw in it, and soft places, decay or crumbly spots." These are the words he used. If he found any defect in the stones he examined such stones as were found to be faulty were rejected. When he found a perfect stone he passed it along the line then it was taken to the first division and they placed it in the temple building. The messenger said this line of men was the quorums.

I saw this first man in the line reject many, many stones. I saw the temple rise to nearly the first story above the ground, and it was gray and beautiful. Then I awoke.

Isabel S. Wilder.

—oo—

Meath Park, Sasktchewan, Canada.

Editor Zion's Advocate:

Owing to world conditions and the holding of the four destroying winds (powers) of Revelation 7:1, 2, 3, with what has been shown to me in the few years since I was baptized for the remission of sins, causes me to write the following to which I am a witness because I was present and heard for myself.

It was at a prayer meeting in the little church on Enoch Hill in Independence, somewhere about 1916. A Bro. Bullard was presiding. A man arose and as nearly as I can remember, gave the following. He said, quote:

"I was in the Spirit, for the Spirit of God was upon me, and it was very dark. The darkness was so intense that it could be felt. Then the Lord spoke to me out of the thick darkness these words, "Come and I will show you the harvest of the world. Imme-

diately I was caught away by the Spirit and was carried over the largest wheatfield I had ever seen, for it covered the whole earth, and it was very ripe. The Spirit of God was upon me and my eyes could pierce the darkness so that I could see it. I beheld that the grain was shelling. I could hear the kernels rustle down through the straw to the ground and were lost as the slightest breeze played upon them.

"At this, great sorrow took possession of me because of the wheat that perished, and I said, 'Oh Lord, why can this field not be harvested, that the wheat perish not?' The Lord answered, 'My horses are not fit.' I said, 'Surely not; some of them must be fit, for they could not get out of condition so soon after the crop was planted.'

"The Lord said, 'Come with me and see.'

"At this I was carried in the Spirit to a barn, poorly lighted, full of decrepid horses.

There were horses on both sides, two and two in a stall. As we passed down the center on our tour of inspection I could see that the first teams were very old. The hair was off in places, and I knew at a glance that they were out of the question. Then I saw other horses that were old, but might still be used, I thought, when on inspection I found them to be spring halted so badly that they could move only with difficulty. As I passed on down the line the sore shoulders and other defects were appalling. We came to the last few horses and while they were not perfect by any means, I had seen such horses give service, and I asked if I could not try to save some of the crop with these. 'Their feet are rotten,' said the Lord. I reasoned, 'Surely not,' and was told to 'Look and see.'

"I immediately stepped in between the best team, caught up one front foot and held it between my legs as a blacksmith would, while I dug into the foot with my pocket knife. It seemed to be filled with dry rot. I kept paring the diseased portions away until I reached the coffin bone, and saw with a shock, that the best horse was useless. I dropped the foot to the floor and when the horse put his weight on it the hoof slipped up on the fetlock joint, rendering the horse in a state of collapse.

"At this I reeled to and fro and would have fallen had not the Lord caught me and supported my frame, shaking with weeping, and bade me to sorrow not; that he had another barn, and told me to come and see.

"I said 'my sorrow is too great; I can not even stand alone.' Whereupon the Lord linked his arm in mine and led me falteringly out of the barn to some distance. Having received some strength I looked back at the old barn I once loved and saw a sorry sight. It was leaning at an unsafe angle and the boards were kicked off in many places where the horses had been quarelling among themselves.

"At this I was overcome with grief and would have fallen again had not the Lord again strengthened me and said, 'Look!' Ahead of us I saw a brand new barn painted red, with white trimmings. The doors were open and light flooded out. We entered this fine, light clear barn, full of horses in pairs, making rows. Each horse weighed about sixteen hundred pounds and was a lovely dapple gray with

silver mane and tail. They wore russet halters with brass mountings that dazzled the eye. As I looked on, overcome with joy and wonder, the Lord said, 'I will give you six of these to drive.'

I examined one of the horses that were mine to drive. I untied the connecting line at the manger and the horse backed out into the center isle. He did not need a command. I moved the line, and the horse moved, discerning my thought. Although the horse was large, strong and handsome, he had the action of a hackney. The words of the Lord were still in my ears,—'I will give you six of these to drive.' My joy became so great that it is beyond man's vocabulary to describe, and the vision passed while I was thus encompassed.

Now you can see why I want all factions of the Restoration to awake and trim their lamps of all foreign matter while they still have oil in their vessels, lest we become as the foolish virgins.

Your brother for one big union  
Elder A. O. Armstrong.

—oo—

#### EXTRACTS FROM LETTERS

Mrs. Emma Harper of Ontario, California, writes Bro. McClain: Find enclosed \$1.00 to renew my subscription to the Advocate. Wish it could come oftener. Bro. Anderson preached a few good sermons in our house. Sure did us lots of good; gave us strength and courage to press on to the goal which is the thousand years reign with Christ, our elder Brother, and all the saints. My love to all who love the Lord."

Mrs. Alvenia J. Daley sends her tithing to Bro. McClain and asks the prayers of the saints for her health. She is 86 years old; she does not expect to remain here long, but she would like health and strength that she may be useful while she is here.

Charles L. Sessions, of South Boardman, Michigan writes the office:

Please send me a dollar's worth of the November Advocate; Also some baptismal certificates, a few transfer blanks, and some blanks for blessing children. R. D. Davis is now able to be around a part of the time, and we have had a few meetings with apparently good results. One sister has asked for baptism; others are interested; one child was blessed yesterday; others are in prospect. The good Spirit is with us in our meetings.

This (Nov. 7,) is my birthday. 80 years ago I was born at Bethel Corners, Twp. of Victory, Cayuga Co. New York."

Notwithstanding our brother's age, he says he has been busy all summer and fall and speaks cheerfully of the jobs that have come in to him recently.

Bishop J. T. Ford and his wife were in an auto wreck the evening of Nov. 6th, when their car was hit by a large truck and nearly all of the front end was knocked out. Sister Ford received a deep gash on her forehead and was cut on one hand. She was bruised on her left side just over the heart, and her right arm and shoulder, also her right leg and hip were bruised. She was partially unconscious for a time. Bro. Ford, as he puts it, "was bruised a plenty." But he was able to write to Bro. McClain the next



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J. R. McClain, A. S. Wheaton, Mrs. Louise P. Sheldon, Mrs. Wm. F. Anderson, and A. A. Yates.

EDITOR: Louise P. Sheldon, 801 W. Kansas St., Independence, Mo.

BUSINESS MANAGER: A. S. Wheaton, 1101 West Orchard St., Independence, Mo.

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day when he reported that he and his wife were doing fine, and they felt grateful to the Lord that they had not suffered worse, and that their lives were spared.

Word had come to them of the death of a brother-in-law, J. E. Winslow. His body was to be received Tuesday morning, Nov. 8th, and the funeral would be at 2 o'clock in the afternoon of the same day.

Brother Ford reported that that part of the country was blessed with a good rain, which was sorely needed.

Saints and friends everywhere will rejoice that this beloved couple were spared to us. Such happenings are reminders to us of the Father's oversight of us, protecting us, that danger may not affect us further than he sees fit to permit.

Sister E. E. White, of McMahan, Saskatchewan, Canada, writes to Bro. McClain to renew her subscription to the Advocate and says: "I do enjoy the Advocate so much. It is almost the only connection I have with the church, as we are by ourselves here. When Bro T. J. Jordan is out our way he drops in for a chat. Sometimes we get to Viceroy for a service. I enjoy every bit of the paper and speaking for myself, I am satisfied. But I have a little daughter almost twelve years old, who is very fond of reading. She says the Advocate is all right, but "Why don't they have a story for children?" In his "Gleanings by the Way," in the Advocate, Bro. C. L. Wheaton spoke of my daughter. She was baptized by Elder W. F. Jordan. I would like to ask Sr. Sheldon's opinion about having a story for children, and if the Board of Publication would favor it.

Sister DeGroot, of Ogden, Utah, says that from a child she has had a desire to serve the Lord. She tells of her efforts to get a hall in Ogden that they might have a church home in which to hold their services. She found something, but it needed cleaning, plastering, papering and plumbing, as well as lights and seats. Finally the hall was made ready and she took pleasure in it because it looked so pleasant and peaceful, and a piano was also added to the furnishings of the hall. Then, if we have the right understanding, a man came and wanted to

rent the place. The sister was worried, but she put her trust in God and went to see the mayor who helped her, and now they have police protection as they conduct their betterment club for the young in the hall, and they hope to be able to keep up the rent. There has been considerable expense, for heat had to be provided, too, and stoves obtained. Sister Robertson is mentioned as having given financial help. The club members are asked to contribute what they can towards the rent, which is right. People appreciate more something in which they have a part. The sister sends "God bless you" to all her brothers and sisters in Christ. If any should wish to visit their meeting place or give any assistance, the address is Mrs. John DeGroot, 446 River Drive, Ogden, Utah.

### ARMISTICE

A. Is for **armies**, mighty and grand;  
R. For the **right** for which they stand;  
M. The **mothers** who gave us their sons;  
I. The **issue** they say we won.  
S. The **sorrow** in our nations;  
T. For **trust** in sincere commemorations;  
I. The **injured** for life or years;  
C. For the **crosses** and endless tears;  
E. The **end** which seemed never to come.  
Armistice, twenty years later—Just who won?  
Vernon H. Burns.  
Detroit, Mich.

**Editor's Note:**— This did not reach us in time for the November issue, in which month Armistice day comes.

### CORRECTION

In the financial report published last month, the names of Brother and Sister L. M. Sarratt failed to appear. In transcribing the names from the record evidently they were overlooked. Not wishing that any of our contributors be left out, we are glad to make this correction.

The amount contributed was \$10.00. They have their receipts.

Very truly, J. R. McClain.

**Editor's Note:**— The above correction has been crowded out of two issues.

### LESSONS FOR DECEMBER

Lesson 10	December 4
Modern Forms of Living	
Exodus 20: 16; Matthew 15:19, 20; John 8:42-47;	
Ephesians 4:25.	
Lesson 11	December 11
Modern Forms of Covetousness	
Exodus 20:17; Luke 12:13-21; I Timothy 6:6-10.	
Lesson 12	December 18
The Measure of Our Love to Others	
Matthew 5:43-48; 22:34-40; John 13:34, 35; 15:12-14.	
Lesson 13	December 25
Our Response to God's Love	
Matthew 2:1-12.	

## Christmas Greetings From The General Office

By Bishop J. R. McClain

At this season of the year our minds are naturally concentrated on the festive days ahead, when all Christendom will be celebrating the birth of our Lord and Savior.

It is indeed a time of rejoicing, when we can sing carols with gladness, which is altogether fitting, for the angelic host set the beautiful example at the annunciation of our Savior's birth. The gift of his only Son was the greatest gift that God ever did, or could confer on mankind; his Son who came to atone for the sins of the whole world of mankind and thus set us free from the bondage of sin and death.

The wise men of the east caught the spirit of giving, and traveled over the desert to pay homage to the Christ child, and give precious gifts to the new born King, thus setting the beautiful example of giving. They had seen the new star in the east, and understood its meaning.

So at this festive season, it has become almost a universal custom to give gifts, one to another, especially friends and loved ones, to make them glad and rejoice, not so much for the gift, but for the kind remembrance of the giver. This is right and proper, too. Some delight in giving to the poor and needy. This is most commendable, for in so doing they do not expect a gift in return, and are made to realize "it is more blessed to give than to receive."

Here in Independence, and Kansas City, just before Christmas, charity workers select some of the most needy ones, and announce it in the daily papers, giving size of family, and what is needed most, with numbers giving names, and request those who can and will, to adopt a family and supply their needs, clothing or food, or toys for the children, to make them happy on Christmas day. Now may I ask those of you, dear saints, who have been blessed with an increase this year, would you like to play Santa Claus, and make somebody that is really in need, happy? Would you? Then let me tell you who they are without giving their names. There are seven families whom I have in mind. Look up your Advocate for May, and you will find the names of the men who volunteered to go out and take a chance on their loved ones being provided for; men who give their time, I said GIVE their time to the cause we love. (Do we LOVE the cause?) in preaching, baptizing, encouraging, comforting and administering to the spiritual needs of all they come in contact with,

not for filthy lucre, or hope of personal gain, securing a little work when they can earn enough to meet necessary expenses. But what has happened to their families in the mean time? Have they been well provided for? Shall I tell you? I will, and I am sure you will have to admit they need a Santa Claus if they are to have any Christmas at all.

But before I tell you, I want to ask you if you would be willing to make the sacrifice they are making and go on a family allowance? If we are to be equal, that is just what we all should do. Now think of it; would you? If so, how would you like it if you only received one fourth of that allowance and some times less than that? Well, that is just the situation. The mystery is, how they can get along. The Lord only knows, for they would feel ashamed to tell it to any one else.

About this time last year, an appeal was made from the general office, and the general funds were increased almost double in December, and the allowances increased accordingly, which made everybody happy. It is still time before the holidays for us to make our contributions and make it possible for these families to have a "Merry Christmas," too, and I am sure your joy and happiness will be increased accordingly.

It may, or it may not be known, that two of the mothers of these seven have been sick a good portion of this year, and this of course made added expense which had to be met and caused decrease in the allowance of the others which they could ill afford. But there was no other way. Now I have been frank in telling you this that you might know the true situation.

I am not finding fault with any one, for there are the faithful ones that deserve honorable mention. The Bishop's report shows who the faithful ones are.

May God bless you one and all, and wishing you a Merry Christmas, Sincerely yours in the hope of eternal life.

—oo—

### THE DAY OF HOPE AND PEACE

"I heard the bells on Christmas day,  
Their old familiar carols play,  
And wild and sweet  
The words repeat  
Of peace on earth, good will to men."

## FOR THE CHILDREN

### A CHRISTMAS STORY

Bess lay on the couch, before an open fire, thinking. It was Christmas eve. Her grandmother had just finished telling her about the first Christmas. Bess was nine years old, and this was the first time she had ever heard the story of the first Christmas. She had never gone to a public school. Her parents were wealthy and had a private tutor for her. Her parents were more interested in things of the world than the religious education of their young daughter. All Bess knew of Christmas was Santa Claus, presents, candy and good things to eat; that is what Christmas meant to her, with parties and balls for the grownups.

Bess was an orphan, and her grandmother had taken her to rear when her father and mother died. Bess would inherit her parents' property when she came of age.

This was the first Christmas Eve in grandmother's old fashioned house. Bess found that grandmother's idea of Christmas was very different from what hers had been. Of course Bess believed that the story grandmother had told her about the baby Jesus and the star and the shepherds was true, but it was so new to her and Bess wished she could know more about it. Wouldn't it be nice to just know that it all really happened.

Suddenly an idea popped into her little head. She would just ask Jesus of whom grandma had told her, and if he answered her, she would know that the story about him was true.

So Bess slipped off the couch and kneeling beside it prayed, "Oh Jesus, please show me if what grandma told me about you is true. And if it is Jesus, help me to follow you, and oh, forgive dear daddy and mamma for not knowing about you."

With a satisfied feeling she resumed her place on the couch. The fire crackled in the grate and the wind sighed in the pine trees outside, and Bess became sleepy.

Then it seemed that a hazy cloud surrounded her, and soft strains of music reached her ears. She wondered where the music came from. It was very faint at first, and then it became louder and she could hear words. It was such sweet music, the sweetest she had ever heard. Looking up, she saw angels, all in white, singing:

"Glory to God in the highest; on earth peace, good-will toward men."

Softly the music floated away and the scene changed. She was out of doors, and it was night. She heard voices and she could see sheep all around her, and a great big star in the midst of the heavens shown down on them.

Then she saw that the shepherds were going in the direction of distant lights in the little town of Bethlehem. She could hear them saying:

"Let us now go even unto Bethlehem and see this thing which has come to pass, which the Lord has

made known unto us."

Bess followed at a distance. Over hill and through dell they went, and their feet would often step on sharp stones, but it mattered not. They were too eager to see what they should find to think about that.

Soon they reached Bethlehem, and Bess followed the shepherds. They went in to a stable, at the back of an inn. An inn was a place where travelers would stay for the night. The inn was all full, and that was the reason they had to go to the stable. Of course Bess saw what you would expect to find in a stable. There were sheep and goats and cattle, and there was a little group of people there, too.

Bess wondered what they were all looking at, and she slipped up to see. There in the manger, tucked in so carefully, lay the sweetest, tiny baby! It's beautiful young mother sat beside it, watching it lovingly, and Bess saw a circle of bright light around the baby and his mother.

At first Bess thought it was all very strange and then grandmother's story flashed into her mind, and she understood. This was the baby Jesus who was born on Christmas Eve, so long ago, and that beautiful young mother was his mother, Mary. She was looking at the Christ child!

The dream passed, and Bess found herself sitting all alone on the couch in grandmother's library. The fire had burned low, and grandmother was calling to her to get ready for bed.

Bess' prayer had been answered. She had been shown that grandmother's story was true.

Amy Gould.

—oo—

Dear friends:

I am nine years old and in the fourth grade at school. I like to go to Sunday school. Mother started taking me to Sunday school when I was a tiny weeny baby. I am in Mother's class now and like it. We learn lots of things in the Bible.

My daddy is business manager of the Zion's Advocate. He prints it in his shop in our basement. I like to watch the press run, but must not bother any thing. Sometimes I help mother get the paper ready to mail. Will some of you boys and girls please write to me.

Love, Lois Wheaton.

—oo—

### BABY LOGIC

She was ironing her doll's new gown,  
Maid Marian, four years old,  
With her brows puckered down  
In a painstaking frown,  
Under her tresses of gold.

'Twas Sunday, and nurse coming in,  
Exclaimed in a tone of surprise:  
'Don't you know it's a sin  
Any work to begin  
On the day that the Lord sanctifies?'

Then lifting her face like a rose,  
Thus answered the wise little tot;  
"Now don't you suppose  
The good Lord he knows  
This little iron isn't hot?"

From our scrap book

—oo—

### YOUR CHRISTMAS TREE

By Vida E. Smith Yates

I rode one day on the highway,  
In a place that I marveled to see  
When the sun from a sky of blue beauty  
Shone on forests of green Christmas tree.

I looked upon thousands and thousands  
And O! they were beauteous to see;  
There was one for each friend and my kindred,  
And of course one for you and for me.

Many for toddlers and children;  
For grown-ups and even the old;  
For maidens and youths, and yes, truly  
Their number could never be told.

There were tiny and sturdy and tall ones,  
And every one beckoned to me;  
They wished to be trimmed and get ready  
To be somebody's own Christmas Tree.

There were bluish and silvery green ones;  
And some dainty, and like filigree;  
And some of the sturdy were waiting  
For a splendid gay, big family.

I wanted them all to come marching  
Behind my dear comrade and me,  
Away from the beautiful mountains,  
To the homes we in fancy could see.

Where they would soon glitter and sparkle  
And hold happy secrets, and hear  
The singing of glad children's voices—  
Some of them to us were most dear.

Not one of them had place to hang stockings;  
They should hang by the chimney you see.  
They are too full and too lumpy  
To look well on your Christmas tree.

We left the trees there; We just had to—  
To ripen and waiting, you see,  
For this day; smiling sweetly and waving  
Goodbye. Now one comes to be your  
Christmas tree.

—oo—

### SURETY

What care I if for lack of faith  
The earth should quake beneath my feet?  
Or if from every side of life  
The sword or snare I have to meet?  
What matter if I have to give  
In full surrender all I have?  
Have I not had a chance awhile  
Some riches better thus to save?

It matters little who my foe,  
Or what I grimly have to face;  
To be forsaken is but part  
Of life, if I must strive for Grace.  
Within the shadow of His wings,  
If worthily there I may abide,  
Let come what may; What need I fear?  
I stand unquavering at His side.

Mary (Smith) Booker

—oo—

### This Wondrous Christmas Morning

Slow the snow-swept dawn comes noiseless,  
Peering through my window there,  
Where all night the whispering branches  
Of the pine trees brushed their hair;  
All night long I heard the tapping  
Of the Christmas storm's advance,  
While my teakettle by the fireplace  
Sang the rhythm for the dance.

Now the Christmas morning's footsteps,  
Quiet, steal into my room;  
While the sleet host's rhythmic slither  
Marks the swirling dawn's white gloom.  
In the hills it's Christmas morning—  
See, the hickory backlog falls,  
Sparkling in my spacious fireplace,  
Tinting roseate all the walls.

Suddenly the firelight, flickering,  
Paints a holy, wondrous scene,  
Lo, my cabin holds a manger  
And a baby form serene!  
As the gray dawn's sleet-chimes ringing  
Fill my world this Christmas morn,  
In my heart are angels singing—  
There once more the King is born!

—Mae Traller, in Kansas City Star.

—oo—

### BALM OF GILEAD

Are you discouraged, lone or forsaken,  
Down hearted, despondent, or weary?  
Is oft your faith in man kind shaken,  
When we behold so much that is dreary?  
There is yet for you the finest gladness  
Sent down from God in heaven above,  
When despite sin with it's consequent sadness  
You give, and get compassion's love.

For love is a balm, when poured for others,  
To soothe all wounds of pain's dire pale;  
To pour that balm for needy brothers—  
Then breaks God's light through shadow's vale.  
To get of love's best, that love is first given,  
In quality as true as that right is pure—  
For the lifting of life, this is God's leaven,  
And for you, as for all, it is eternally sure.

J. E. Y.

—oo—

"In the church, Christ should be the center of  
the Christmas festival."

—oo—

"If the world needs anything, it needs to turn to  
Christ, and there is no finer opportunity of present-  
ing him to the young than in the story of His birth."

# Salvation Found Only

## ■ Within The Church ■

The fact that in all ages a multitude of martyrs have been found ready to surrender their lives for the church, suggests the sacredness of the institution and the priceless treasures contained within her vaults—the treasures of eternal life. And it was for this same organization that our Lord offered up His life upon the cross, “Christ also loved the church and gave himself for it.” — Ephesians 5:25.

The church only may claim association with Christ here, or hereafter, for “He is the head of the body, the church.” — Colossians 1:18. All other institutions are but unattachable trunks. Nowhere do we read of the royal raiment of salvation enshrouding any save they are identified with the bride, the Lamb’s wife, and that bride is the church. (2 Corinthians 11:2; Matthew 25:1-3; Revelation 19:7-10; Matthew 22:11-13; Ephesians 5:23.)

We read that “Christ is the head of the church, and he is the savior of the body.” For this reason, “The Lord added to the church daily such as should be saved.” (Ephesians 5:23; Acts 2:47.)

When he comes again he will suddenly come to his temple; and Paul tells us what that temple is: “Know ye not (the church) that ye are the temple of God? Of others it is written, “Who may abide the day of His coming?” (I Corinthians 3:18; Malachi 3:1, 2.)

True, there are and will be those in the church who will manifest no change of heart but persist in worldly ways. These are the tares among the wheat, the unclothed wedding guests, without oil in their vessels. Such will be removed in due time. The gospel net will gather of every kind; and while some shall be cast away, nevertheless, it is a noteworthy fact that all who shall be saved must be gathered by the net—the church.

Daniel Macgregor in Autumn Leaves for September, 1909.

# SUPPLIMENT TO ZION'S ADVOCATE

December, 1938

## Special Notice

From different quarters come an urgent appeal that the recent discussion held on the Temple Lot, between Apostle Clarence L. Wheaton of the Church of Christ (Hedrickite), and Elder Rupert Fletcher of the Church of Jesus Christ (Cutlerite), be put in book form, as it contains matter valuable to all believers in the Restoration.

A stenographic report was made, and if the demand for publication is sufficient to warrant, it will be put into the hands of the printer at once. The book will be 6x9 inches, of about 330 to 350 pages, paper covers, at 60c each. Also a limited number, in cloth, at \$1.00 each. All who are interested please respond at once, by filling and returning the blank below.

C. L. Wheaton

A. S. Wheaton

Leon A. Gould

Committee

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Mr. Leon A. Gould,

Bemidji, Minn.

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