

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 1:387.

VOLUME 17

INDEPENDENCE, MISSOURI, JANUARY 1940

NUMBER 1

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OUR NEED

Vida E. Smith-Yates

A foreign mission, what does it mean?
A long, long journey, a strange new scene;
Thresholds many, all strange, all new,
And never a home voice calling you.

A foreign mission, an alien race,
A language broken of homeland grace,
Why go afar with your load of love,
Why over the seas in that land rove,

Here waits the darkened soul in sin,
These fields are ripe, come enter in.
The red flame burns brown desert sands,
Sin's tide sweeps city and sea and land.

Why seek far fields and unknown tongue?
Let the Gospel banner be homeward flung.
Oh, light of the stars and heat of the sun,
And power by which all the waters run.

Beneath, within, above, around,
Author of earth and air and sound,
Give light to the troubled minds of these,
The ones who are wand'ring this side the seas.

Let Thy spirit enter, all others depart
Kindle new fires on each cooling heart,
Burn out with chastening flame divine
From the soul of every son of Thine

The root of selfish and shameful deed.
Remember the hearts that broken bleed
Let the pitchers break, the shout go forth
Till its echoes shall waken the sons of the earth.

We faint for food and we cry for peace;
Let blind injustice and bondage cease
Let loose the tongues of sons of Thine
Send forth the Gospel with its light divine.

Oh God of Heaven, Thy people stray
Give us shepherds, prophets, men, we pray.

MY MIND TO ME A KINGDOM IS

My mind to me a kingdom is;
Such present joys therein I find,
That it excels all other bliss
That earth affords, or grows by kind.
Though much I want which most would have,
Yet still my mind forbids to crave.

No princely pomp, no wealthy store;
No force to win a victory,
No wily wit, to salve a sore--
No shape to feed a living eye--
To none of these I yield as thrall,
For why? My mind doth serve for all.

See how plenty surfeits oft,
And hasty climbers soon do fall.
I see that those which are aloft,
Mishap doth threaten most of all.
They get with toil, they keep with fear;
Such cares my mind could never bear.

Content to live, this is my stay;
I seek no more than may suffice;
I press to bear no haughty sway.
Look, what I lack, my mind supplies.
Lo, thus I triumph like a king,
Content with what my mind doth bring.

Some have too much, yet still do crave!
I little have, and seek no more.
They are but poor, though much they have,
And I am rich with little store.
They poor, I rich; they beg, I give;
They lack, I leave; they pine, I live.

I laugh not at another's loss;
I grudge not at another's pain;
No worldly waves my mind can toss
My state at one doth still remain.
I fear no foe, I fawn no friend;
I loathe not life, nor dread the end.

Some weigh their pleasure by their lust;
Their wisdom by their rage of will.
Their treasure in their only trust;
A cloaked craft, their store of skill;
But all the pleasure that I find
Is to maintain a quiet mind.

My wealth is health and perfect ease,
My conscience clear, my choice defense.
I neither seek by bribe to please,
Nor by deceit to breed offense.
Thus do I live, thus will I die.
Would all did so, as well as I.

Sir Edward Dyer

(Sent by Sr. Sarah Howard)

EDITORIAL

What About It?

Editor of the Advocate: If I might be granted a little space in the paper I will be as brief as possible. A few lines at this time might be in order, when Christian nations, so called, are trying to exterminate themselves. Where do we as a people stand, we who believe that God has spoken again, and in some instances does yet speak instruction understandable to men?

We, who are now divided into ten distinct groups of people, without love, union, or charity toward one another; who have said in effect that we can never agree to get along together in the same building whose maker and builder is God, because our lamps are so befouled by tradition that smoke and bad odors, only, are discernable.

Many have asked, desired, implored that we get together, trim our lamps of all offensive tradition, be of one heart and mind; be as Christ and his Father who are one, for a house divided against itself can not stand.

"And the door was shut." Matthew 25:10. Think it over. It might help to read 2 Chronicles, chapter 30, verses 6 and 8.

Elder A. O. Armstrong,
Meath Park, Sask., Canada.

What Stands In The Way?

It always appeals to us to hear concern expressed about the divided condition of the Restoration. Possibly it has not occurred to most of us to compare ourselves with the warring nations today. Some may think it very absurd to do so, but it might be well not to be too sure of ourselves. At least it would do us no harm to ask ourselves if we are as far ahead of them as we should be in manifesting the breadth, charity and brotherliness that are the essence of the spirit of Christ. Bringing the question closer home, it would be well to ask ourselves, what can we, of the Church of Christ, do to bring about friendlier relations between ourselves and other divisions of the latter day faith?

Your editor thinks that one way is to look for the good others are doing, and not stress their faults. Every one professes to believe in unity, objectively, but too many want it on their own terms. We hear much about traditions that stand in the way. We wonder if the Master forgot about them when he said, "Be one. If ye are not one, ye are not mine." In 1900 the Lord spoke to a joint council of the Church of Christ and the Reorganization through one who was mutually agreed upon to receive the divine word that was sought, and he enjoined unity, notwithstanding the differences that existed.

In 1918, the Lord was pleased to speak through one of the ministers of the Church of Christ and he commended the effort toward unity that was being put forth at that time. He did not overlook existing differences, but he said he would take care of them. Let us quote: "As I have said unto you in times past that I should make known unto you your duty to-

ward your brethren, therefore I am pleased with the efforts you have put forth."

"Ye shall lay aside all contention with your brethren of the different branches of my church, for in the day that I shall come to my temple. I will perfect them in theory, in doctrine and in all things pertaining to my church."

We are all conscious of the spiritual dearth that exists in Restoration circles today. It is to be deplored when the world needs the ministrations of divine power so much. We know there is no promise that the great endowment will be given until the temple is built. The revelations that are our authority for the endowment provide that a place (the temple) shall be provided wherein Jesus Christ will meet with his people to instruct them and set his church in order, when he will bestow upon his servants that power which he gave his disciples at Jerusalem that enabled them to shake the foundations of paganism and plant the hope of Christ in the hearts of men.

When we consider that the Church of Christ holds the key to the building of the temple, it is a very serious thing, and we must realize that the Lord will hold us responsible for how we discharge our trust. The great opportunity of the Church of Christ, if not its mission, was expressed in the following language through Grandville Hedrick:

"I the Lord will make known your duty and preparation toward your brethren wheresoever you shall be required to labor before me in your duty and calling."

In his sermon on "The Mission of the Church of Christ," preached July 19, 1925, and published in the "Advocate" for September 15, 1925, Elder C. L. Wheaton told of how the little group from Illinois came to Independence in 1867, and in 1869 purchased the Temple Lots. He says that this was one of the things they did "in preparation for their brethren." This would really have been no preparation at all for their brethren were it to go no further than the purchase and holding of the site. We should seek to have a further understanding of what is our duty in the matter now.

When the building of the temple is mentioned, there is always the fear expressed in some quarters that the Lord's children are not worthy to do it yet. Is that not a lack of faith? Are the people less worthy now than they were when the command to build was given and they were told to proceed **speedily**? Worthiness is manifested in willingness to act. Could we give better evidence of having the Spirit we should have if we were to extend the hand of fellowship and say, "Come, let us together build the house of the Lord that his power may be manifested in this sick world and that his work may go forward for the gathering out of his sheep." We should not be discouraged because of imperfections. The Lord knew all this would be, and in 1832 he declared through Joseph the Seer:

THE GOSPEL AS AN AID IN TRAINING FOR CITIZENSHIP

By Mrs. Helen Rogers

(Prepared for class work in the Phoenix Local)

Bible Reading: Proverbs, Chapters 3 and 4.

Quotation: Wisdom is the principle thing, therefore get wisdom; and with all thy getting, get understanding. Prov. 4,7.

Quotation: Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Ecc. 12-1.

Desirable Attributes.

In Proverbs 3, we find listed many attributes of character which will follow the keeping of the law and commandments of God. Among these we note, length of days, peace, truth, mercy, trust in God, wisdom, understanding and happiness. We are

WHAT STANDS IN THE WAY?

"And it shall come to pass that I the Lord will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a foundation of truth, to set in order the house of God and to arrange by lot the inheritance of the saints." Times and Seasons, Vol. 5, pp. 673, 674.

Unheeding divine counsel and promise, men have been trying to set the house in order, with the result that division has been further divided and brethren have been estranged. Our calling is to give an example of brotherly love and preach the gospel of salvation, waiting on the Lord's appointing to set his church in order.

We need have no fear about the Lord protecting his own interests when we have done our part. Note the promise and the correspondence in the following excerpts: From a revelation given to Bro. C. L. Wheaton in 1919, we quote:

"Therefore go forth with your mights and contend not with your brethren that may differ from you, **for they are in my hands and I will cause them to see things I would have them do in my own due time and way.**"

Through Bro. Joseph Luff, in 1930, the following promise is made:

"For behold from both here and there and from every circle where God's intervening hand shall smite and awaken to repentance, shall arise a cry to which He will give ear, and his answer will dissolve the obstacles that hinder and the differences that provoke contention, and from thenceforth those who remain and give heed to his revelation shall abound in the joy of their sanctified experience and **God shall have a united people.**" (Italics ours. Ed.)

We stand on the threshold of 1940. Opportunity lies before us. Shall we permit anything to bar the way? What will our answer be? His promise is unequivocal—

"**And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost.**" 1 Nephi 1:387.

admonished to do good to our neighbor, to strive not with any man, to choose not the way of the oppressor. In the words of the Hymn:

Oh happy is the man who hears
Instructions warning voice;
And who celestial wisdom makes
His early only choice.

Future Citizens.

How then shall we parents so train our children that they may develop these characteristics and take their place in the world as worthy citizens? While we are training our young people to be citizens of the household of God we are also training them to be worthy citizens of this land of ours. For we are told in the Book of Mormon, page 60, verse 54, that, "this is a land choice above all other lands." Also we read in Book of Commandments, 59:25; "Let no man break the laws of the land for he that keepeth the laws of God hath no need to break the laws of the land." In youth must we be trained for God and for Country.

Family Life.

In the first place how can we make our family life a rich experience for our children, as well as a means of helping them to meet life adequately. Each of us knows that our family life today is not the same as it was in the early part of 1800, described in the following poem:

"The father gives his kind command,
The mother hears, approves;
The children all attentive stand
Then each, obedient, moves."

Household Magazine of 1840.

Because of the change in the times in which we live, we are asked to try as a substitute for the old way, the family council method of working out the problems of the family. There, as a group, we can discuss the needs of all, work to be done, responsibility of each member to do that work, recreation, the amount of time and money which can be spent for recreation; hobbies of the family, goals to be attained, etc. If a child is included in this family council, it gives to him the feeling of being needed and being a part of the whole. If on the other hand all problems are settled for the child by his elders, he is not gaining confidence for the time when he must meet the world and make his own decisions. I believe that it is still necessary, at times, that the father or mother "command" in order to bring about harmony, orderliness and the contentment of all, and that the child, also, should "obedient move."

Emotional Security.

A child raised in a family where constant quarreling exists cannot grow into a citizen emotionally secure. Lack of harmony between father and mother, divorce and separation of the members of the family, leave a child ill fitted to cope with problems he meets in later life. He is liable to form the habit of strife, argumentation, lying and deceit. Certainly he will lack self restraint and control of himself. Of course he will lack confidence in his family. In the world later on, he may be led into a life of crime, and who will be to blame?

The ideal family life will show our children that happiness lies within our own power, through

obedience to the laws of God and to the laws of the land, and also through our attitudes toward each other. The family should be the nucleus of all life, and if the right condition exists, the result should be that the child will love to come back into that circle of love and will find his greatest happiness there.

Responsibility and Decisions.

A sharing of work to be done is probably one of the hardest lessons for a child to learn. But it is one which, if persistently taught, will help him later on to accept responsibilities which come to him. He must be taught not only responsibility for work, but also for social acts in the home and outside. From the time a mother leaves a child in kindergarten, he must be self-reliant and have self confidence. He will early have decisions to make and must learn to judge right from wrong. Thus our training for citizenship must begin very early and continue through the child's family experience. And in no better way can parents gain help in training their children than in teaching the gospel and obeying the principles of it.

Group Activity.

The child will early find himself engaged in group activity. Recreation offers one of the finest trainings for future living. I recently heard a speaker say, "Families that play together, stay together." Proper teaching of the rules of the game; fairness, loyalty, honesty, ability to meet defeat cheerfully, if learned in the home, helps to cement family relationships which years will not break. Then, the child will not have so great an adjustment to make when he enters recreational activities outside the home. As a people, we are coming to have more and more leisure time because of working conditions. Thus the best use of leisure time is an important lesson to learn. Many youths of today have too much leisure time and do not know what to do with it. This is one reason why groups of young people go wrong. We find them engaged in destructive rather than constructive use of leisure. Many youth movements through out the land are trying to remedy this situation by giving them something interesting to do. Church groups have a decided advantage over other groups of young people. Organized religious and recreational activities among our young is a part of our gospel program of today. Young people so trained will become citizens whose influence is indispensable to the continuance of our democratic form of government and of the high ideals of the founders of this nation.

Allowances.

I believe that learning the proper use of money is a great aid to a child in balancing the budget in future years of his business or home. And a child cannot learn the correct use of money unless he has his own money to spend.

A child should first have a small amount of money to use every week, and specific things to use that money for. For instance, a school child may learn to buy his own supplies from his allowance. Gradually this amount may be increased to cover his other needs and he may be allowed to buy small articles of apparel etc.

A child taught to spend all of his allowance on

himself has lost the value intended. He should be taught to spend, to give and to save! And an allowance should be divided into these parts as agreed upon by the parents and child. This is an excellent way to teach giving to Sunday School or church, and to save toward a bank account. A child may make mistakes of judgment in spending, according to our adult standards, but he at least is gaining experience and should be free to make his own decisions.

Hobbies.

The kind of hobbies a child is encouraged to choose will have a permanent result for good in his life. A child may choose music, dramatic play, reading, sports of all kinds, art, collections of various articles. Therefore we should try to provide for the young child the right kind of music, of art, of reading materials and lead in the choice of sports and collections. Bible stories and literature should fill an important place in reading material. A child should have his own Bible and learn to use it.

A family cannot exist by itself. It is dependent upon experiences in the world outside. But we should strive to make the home the place our children want to come back to. Home must be made more attractive to the whole family than all the world outside. There is no place for selfishness on the part of any member of the home circle.

A Changing World.

We must meet the needs of an ever changing world. A successful family of yesterday may not meet the needs of the family of today. Some may say, "I think the good old days were the best", but the fact remains that we are not living in those days (nor would we wish to do so, in all respects), and that we must meet the needs of the age in which we live with as much of the good old philosophy as possible. The radio, the automobile, the movie, etc. are real problems in every home today, and we must solve these problems according to each individual family. It is not the changes in life which matter, but how we react to these changes; whether we allow them to destroy our family life, or make them an asset.

In an article, "New Standards of Family Living", published in the National Parent Teacher Magazine, Ernest R. Groves says, "These modern devices are an advantage only if they bring us more security, more contentment and more freedom."

The Future of Our Country.

The hard thing to teach a child to face is the change in the economic world in which he will find himself when he has finished school. In the days of the founding of our democracy a young citizen found it possible to take his place in the world and earn a living for himself and for others depending on him. Now, in spite of proper religious and secular training, our young people often emerge into a world which does not seem to need them and in which they are a liability. What are we doing about this situation? What are we able to do? Recently I heard a speaker say, regarding civic affairs, that he would be glad when the time comes that people will say, "Look what I have done," and not, "Look what a mess they have made."

THE SACRAMENT OF THE LORD'S SUPPER

By Clarence L. Wheaton
(Continued from last month)

Self Examination Before Partaking of the Sacrament is Enjoined:

Under a previous heading I have called attention to the symbolic purpose and use of the bread

The Gospel as an Aid in Training for Citizenship.

I also quote from, "Education for Civic Responsibility," by Clarence A. Dykstra, in the National Parent-Teacher for May, 1939: "One of these days, we, too, may have to decide that all of our available educational facilities—schools, the press, the radio, and the screen, must be marshaled together in an effort to give the American people a realistic picture of the world in which we live, and an understanding of the problems facing our civilization and our democracy. These educational devices, by entirely proper, democratic means, might in a brief time, fire our people once more with a sense of unity, a common cause, a clear objective, a love of the traditional America." A movement in this direction has already been started.

And so, because our educators realize the weakness in our way of life today, we may hope that our children may have a chance at a better life tomorrow. If we as parents do our part; if as a church we keep the faith and do the work entrusted to us, our children may even yet be among those who will strive to make this land of ours a better place in which to live.

In the words of the following poems, and especially of the second verse, Let us share the responsibility which is ours and seek God's help in solving our problems. The Gospel of Christ is still the only perfect plan by which to order our lives and the affairs of our country.

BE STRONG

Be Strong! We are not here to play, to dream, to drift;

We have hard work to do and loads to lift.
Shun not the struggle; face it; 'tis God's gift.

Be strong! Say not the days are evil, who's to blame?
And fold the hands and acquiese, O shame!
Stand up, speak out, and bravely, in God's name.

Be strong! It matters not how deep entrenched the wrong;

How hard the battle goes, the day how long;
Faint not, fight on! Tomorrow comes the song.

—Maltbie D. Babcock

QUESTIONS FOR DISCUSSION

1. What opportunities for cooperation have you recognized in your family life?

2. How do brothers and sisters and friends help prepare the child for life?

3. How do work and play help to socialize the child?

4. What can we do to solve the problem of radio, automobile, and motion picture?

5. Are they of themselves wrong? Can we do anything to control the wrong or the good they do?
1815 W. Jackson, Phoenix, Arizona.

and wine in the Lord's Supper, and to the fact that under proper conditions of partaking of it, we shall receive a remission of our sins. Many have the idea that the simple act of going to the service and partaking of the emblems will by such act bring a remission of sins and subsequent blessings into their lives, when in fact such practice, without first effecting reconciliation between God and man, brings condemnation instead.

The scriptures do not justify such a position. Rather we are enjoined to undergo a close "self examination," that is not only searching, but that leads us to make reconciliation or personal "atonement" with God and man, as a necessary preparation for this blessed event. Then, when we have qualified, the blessings can be realized, but when we fail to qualify, and persist in partaking any way, we not only deceive ourselves and those who administer it to us unworthily, but, as the scriptures have said, the "bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel." (Prov. 20:17). This being true, we should look with care to our preparation, by a discerning, introspective self-examination of ourselves, if we hope for this Sacrament to be efficacious in bringing us a remission of sin.

In Christ's sermon on the mount, he teaches the necessity of such preparation as follows:

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Math. 5:23-24.

In ancient times Israel came to the altar, over which the Levites presided, to offer doves, goats and other creatures as a sacrifice for their sins, but under Christ we are required to bring a broken heart and contrite spirit to the sacrament altar as a gift to be offered as a testimonial that we have kept the commandments and have kept fresh in our minds a remembrance of the atonement He made for us. When we fail of reconciliation with those we have wronged, then we are not free to offer our gift, consequently there can be no remission of sins for us in the blood of Christ.

This should be apparent to all men of discerning minds. The Apostle Paul has give us the instruction of the Lord on this matter, as well as did Mormon to the Nephites. Paul said:

"Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11:27-30. (Read all of this chapter).

Mormon said: "See that ye are not baptised unworthily; see that ye partake not of the sacrament of Christ unworthily, etc." Book of Mormon 4:95.

And in these last days the following has been given us by revelation:

"The duty of the members after they are received by baptism.

"The elders or priests are to have a sufficient time to expound all things concerning this Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders;

"And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, (the sacrament C. L. W.) that there may be works and faith agreeable to the holy scriptures, walking in holiness before the Lord." Book of Commandments 24:45-48.

No person who reads these scriptures can escape the conclusion that there must be a careful self-examination and restitution before they can partake of the sacrament worthily. To delude ourselves with the idea that we can receive a remission of our sins by the simple act of partaking of the bread and wine at the sacrament table without first making an atonement for the same, is a fallacy. There must be works and faith agreeable to the holy scriptures, walking in all holiness before the Lord."

Baptized Believers of the Church Only Shall Partake of the Sacrament.

There is a tendency upon the part of some to overlook one of the most vital prerequisites in the preparation to partake of this Sacrament. They think that it is wrong to refuse the sacrament to persons who have not been baptised. Some of the ministry have even been known to administer it to little children who are neither accountable nor capable of sin, as well as to persons who have not been baptised. Why they should take such a lax view is not clear, for the scriptures are very definite on the subject and leave no doubt as to the Saviour's intention.

The following scripture forms the basis of my conclusion that it is a sin against the body of Christ, for they discern not his body, to minister contrary to the instruction of the Lord.

"And now, behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul;

"Therefore, if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him, and pray for him unto the Father, in my name.

"And if it so be that he repenteth, and is baptised in my name, then shall ye receive him, and shall minister unto him my flesh and blood;

"But if he repenteth not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep and they are numbered." 3 Nephi 8:60-63.

There are those who have wrested the statement of Christ wherein he said, "ye shall not cast

him out from among you, but ye shall minister unto him," etc., which has caused many that have come to investigate, to err. There are numerous ways we can "minister" to persons who attend our meetings aside from ministering the sacrament to them. The whole trend of scriptural teaching which I have presented herein proves that the sacrament is the "life" of our spiritual natures in Christ, to benefit those who have "discerned the Lord's body" sufficiently to realize that these emblems are the "new testament, which is shed for many for the remission of sins," to those who have repented and are baptised, or born again. How then shall we minister? In various ways. When they are sick; when they are hungry; when they are in need of spiritual comfort and in times of trouble and distress. By these means we can influence and lead them to Christ, and as the Spirit operates in their lives, bring them to repentance and baptism. They will begin to discern the Lord's body, and understanding the sublime meaning of the holy sacrament of the Lord, will respect your covenant, and be more eager to be "partakers of that one bread" which is Christ in a worthy manner.

Referring back to the Book of Commandments 24:45-48, we find that persons must be baptised "previous to their partaking of the sacrament." It is our duty to explain these things kindly but firmly to those who are strangers, with the view of instructing them in the Lord and that we ourselves may not be at variance with the scripture. Such a course will increase the respect of such persons and at the same time invite greater spiritual blessings in the Church.

Profanation of the Sacrament Forbidden:

We often hear it said, both by the laity and the priesthood, "You are not to judge a person as to whether he is worthy of partaking of the sacrament." In my opinion, Satan never invented a greater delusion to destroy the church than that. A previous scripture indicates that we are to judge in this matter, that such unbaptised and unconverted persons "may not destroy my people," (3 Nephi 8:63). The scripture has this to say about the matter:

"For if we would judge ourselves, we should not be judged.

"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. 11:31-32.

It is not usual for a person to judge himself fairly, for we are prone, every one of us, to self justification, and as Paul said, under such circumstances, "we should not be judged."

For that reason then, God has placed in the Church his ministry, who are to judge in these matters, according to the scriptures, for is it not written, "When we are judged, we are chastened of the Lord, etc.?" It is, therefore, necessary for the ministry of the Church to keep themselves in that spiritual condition of mind and righteousness of soul, that they can discern and judge in these matters. We have been too lax in allowing persons who have not been reconciled with each other in times of difficulty, or who have, as the result of personal misconduct, failed to qualify themselves for partaking of

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Financial Support of The Church of Christ In These Latter Days

It is quite true ZION WILL NEVER BE REDEEMED WITH MONEY. The temple will NEVER BE BUILT WITH MONEY. But with labor, extreme sacrifice, consecration of heart and mind to one end, and that, the work of Jesus Christ. This cannot be accomplished by one or two, or even by twelve who may be willing to give heart and mind, and make extreme sacrifice in the Lord's vineyard. Victory will be ours when we as a people have been fully converted to consecration of heart and mind to one end, and that, the work of the Lord that has been entrusted to our care. The great Apostle Paul in writing to the Corinthians explained, "YE ARE THE BODY OF CHRIST AND THE MEMBERS IN PARTICULAR." The instruction is very clear. We, the whole CHURCH OF CHRIST, represent the body of Christ and are each and every one responsible for the growth and development of that body. For even as in the case of a human body when the hand becomes infected it affects the whole body in pain and retards progress to a great extent. ZION WILL NEVER BE REDEEMED WITH MONEY, but as long as the present economic condition exists we will be subject to the present monetary system. And as long as we are under the present monetary and economic conditions those among us who are striving to carry on in the work of the Lord, giving their full time in his vineyard, have to live and eat for the strength to carry on. And there is also the question of proper clothing that has to be met, for it is not fitting they should go out naked before the world. And there is also the important part the Zion's Advocate plays in our struggle to carry on the work of the Lord. If financial support is not forthcoming there is great danger we may lose this good missionary as the printer has to have compensation for his labors in order to exist. We do not seek to come to the general church at this time begging, but rather to call attention to some of the existing conditions that will effect THE GROWTH OF THE BODY AND DEVELOPEMENT OF THE VINEYARD.

We do not seek strict inforcement of the letter of the law, but rather the spirit of the law. Chaos and struggle fill the world today. A world that is dying economically as well as spiritually, because they forget God. You and I are forced, if we would live, to live under these conditions of uncertainty, suffering, want, in a country that has plenty in the way of food, clothing, and natural resources that every one might have enough. But, because of the multiplicity of sins rampant today, this cannot be. However this should only serve to knit our lives closer together in the Church of Christ in things material as well as spiritual. The Lord tells us in the scripture to "seek ye the kingdom of God and all other things will be added unto you." I believe if we will strive to comply with this promise to the letter we will not have to appeal to the people for aid for the Advocate, or the support of the missionaries. For the necessary things of life will be there because of our desire to promote the work of Christ. ZION WILL NOT BE REDEEMED WITH MONEY, THE TEMPLE WILL NOT BE BUILT WITH MONEY, but with consecration of love, labor, heart and mind, and finally when the economic system crumbles, it will be with the natural resources of the earth such as iron, steel, wood and rock built on a solid foundation and a consecrated people.

Will you help regardless of how small the contribution, toward the Advocate and the support of the missionary force, and those in need in other parts of the church? Send your offerings, contributions and tithes to the general office, Box 472, Independence, Missouri, regardless of how small. Or, if you wish to contribute and the contribution is small, you need not be ashamed: Send to the writer of this article and you will be dully credited and receipted for your help, and the amount immediately sent to the general office.

Your brother in gospel bonds,
Elder K. J. Smith of General Bishopric
2375 Carter Ave.,
Saint Paul, Minnesota.

Is There Not A Cause?

These words by David the Shepherd boy were spoken in reply to angry complaint by his older brothers because he appeared at the battle front where Goliath the giant was blaspheming and defying the armies of God. The sight of this giant was crushing defeat for the courage of the men of Israel.

Faith and courage were at a standstill. When David was reprimanded for being present, seeing and hearing this giant he inquired: "What have I now done? Is there not a cause?"

I submit the words of David and the condition that confronted him, as a valid excuse for this writing. Even without that excuse, and without going back to the days of David and ancient Israel, God has spoken in our day saying: "Mine elders shall see

that my law is kept."

In ancient Israel one very impressive duty required strict attention and was considered indispensable—it had to be observed. That was the offering of sacrifices.

Saul disregarded the instructions given him to make a complete destruction of the animals and permitted the people to save "The chief of the things that should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." And the following stinging reprimand from Samuel the Prophet against Saul for his unfaithfulness has come down to us through the ages, as a most important and solemn warning: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice

of the Lord? Behold, to obey is better than sacrifice, and to harken than the fat of rams."

It is far better not to sin, than to be compelled to make an atonement for the sin. It is written: "Sin is a violation of law." The Law is one, but it has many provisions. We might obey the law in a hundred items, yet break the law in one very fatal manner, and thus break the law. (Please read James 2-Ch.)

We are confronted today with a gigantic power of hinderance and opposition to the onward movement of the work of God.

The financial condition on all sides is distressing and serious. Our own Government is running into debt so rapidly that the speed makes us dizzy as we look at the landscape as we sail along. The Church of Christ is hindered and held back in missionary endeavor for lack of financial obligations in every line are damaged by the lack of funds. It is perhaps true that the membership of the church are depressed in financial supplies. But that may not be the real cause for general depression. In a philosophical sense and in a gospel sense; "we are all members one of another." We are all members of the **One Body**—the Church of Christ, having equal interests and claim for receipts of her divine supplies. Each thoughtful member is thinking and believing that this gospel, and this Church of Christ is today, and will be in future, our real ark of safety. **That** is a proper view to have. We should not lose sight of that means of safety. In a sense, we are each obligated to see that that view comes true. Personal effort is our job—it is our job to help in a general way.

THE FINANCIAL LAW

In referring to the financial law as to how it should be observed and obeyed today, we feel to confess that our schooling and education have been mixed and mingled with human ideas and traditions of men until we are almost, if not altogether, like the few disciples of Jesus who turned and "walked no more with him." The prevailing condition and circumstances of our land and country furnish a gigantic handicap today against us putting in operation the same financial system as taught by Jesus Christ and his apostles as was commenced by the primitive church following the day of Pentecost—referred to "as all things common."

It must be a matter of fact that all financial needs of the church were to be supplied by the members. The missionary needs of the church should be supplied in order to carry the Gospel of Salvation to others. Christ was a missionary. He came "to seek and save that which is lost."

It is an old-time doctrine and financial requirement for the members to pay **one-tenth** of their interests unto the Bishop of the church, that he may have money to supply the general needs of the church. Men who devote all their time to church service, missionary labor or otherwise, should be sustained, and their family supported by the church. It is not a cheerful task at this time to relate that the families of the missionaries are today sorely neglected and facing severe embarrassment. The income from the members has not been sufficient to more than half pay for their daily needs. It has been

a continual trial and severe sacrifice for these ministers' families to subsist.

I feel sure that the membership at large are not acquainted with these facts. Many of them are isolated from local church privileges—not visited by missionaries for weeks and months, and are simply drifting along with the human tide of affairs. We are all engaged in a conflict of right against wrong. Surely each one has his own part to perform.

Paul's words in 1 Cor. 3:1-9 give correct explanation of gospel service. In verse 9, he says: "For we are laborers together with God: Ye are God's husbandry, Ye are God's building." Each **part** is equal with every other part. And as recorded in Verse 6, "God gave the increase." In the fact "That God gave the increase", is a spark of encouragement for each one—no one person, no matter what may be his line of labor, can boast himself of great reward, and point to his brother with less reward. When each one does their part in the gospel plan then their reward will be equal. The man who spends all his time and energy in preaching the gospel, will share equal with the brother who spends his time in the field, or in the shop, or in the store, who shares his money for the upkeep of the church in its various needs. The house wife on the farm, in town or city, who is mindful and zealous for the church, who saves and shares her expenses for the Lord's work, giving a portion for the upkeep of the church, will have an equal share of reward. When Jesus complimented the widow for giving, she only gave a small amount, but her amount measured up to those who had given in abundance. She had done her part. That is all that God expects of us—just do our part.

There is a very decided and comforting promise for those who are faithful and diligent in the Lord's work. The promises of God are sure. The many promises of God made to Israel of old also good for modern Israel. Every man who labors, expects a reward for his labor. That is reasonable and right. God has repeatedly promised to reward His children if they will labor in His vineyard—He expects them to contribute to His cause. His cause, which is His church can not go forward without financial support. There have been mistakes by some who have supposed they were not obligated to **give** because of their depressed financial condition, and that others were more able to give; therefore they should be excused. Well, that view is just another delusive view of human nature, and is not in harmony with the divine plan. It is not the amount we give that determines the true value with God, but the condition of the heart and soul who makes the gift.

No one can lose by giving to the Lord for the upkeep of his church. As a matter of fact, as a matter of reason and human justice, it seems necessary for every child of God to have respect and consideration for their **spending** of money—what it is for, and is it right in view of limited means to spend money for things forbidden of God for us to have.

There are too many lives of worldiness and common indulgencies these days to be recorded here. Our love for God and His ways should prompt and guide our conscience into paths straight and true.

It is the inner life of the mind and soul—hid

Honoring God

"Honor the Lord with thy substance, and with the first fruits of all thine increase." Proverbs 3:9.

In approaching the subject of giving, I realize we possibly tread on thin ice, and some may take exceptions to what I say, as there has been much opposition to the principle of tithing as a means of raising funds to carry on the Lord's work. I have no wish to raise a controversy over the matter, but it seems that the arteries of finance in the church have dried up, and the work of the Lord cannot go on under present conditions.

Let me invite you to a statement found in Isaiah 1:18: "Come now and let us reason together." It is just possible that we might arrive at a clearer understanding by the road of reason, and for that reason I offer a few observations.

The church at the present is very much in need of funds with which to carry on the work entrusted to us.

Missionaries have had to give up their missions and seek employment so as to provide for their families. Several months have past without any allowance for those who have been willing to give their husbands to the work, and a heavy responsibility has been placed on those sisters. But they just could not live on air, and so husband had to seek employment. Those women have been asked to get along on just one fourth of the amount promised them by the church. In most instances those sisters have rent to pay, also there must be heat and lights with fuel for the family cooking, and the utility companies will not furnish those things free of charge. Then we all have to eat occasionally. I am wondering if each member of the church does not have a responsibility in this work. Surely it does not all rest on the families of the missionary.

The argument has been offered that the principle of tithing does not belong to the gospel dispensations; that it belonged only to the Mosaic age. Let us grant that for a moment and ask, if it was a successful method in those days, why could it not be successful now if put into operation?

If we just stop to think, we know tithing was no part of the law given to Moses on Sinia, and that it was in operation many years before Moses was born, so it could not belong to the period in which

he lived alone. It was given to the people in the time of Abram, who payed tithes to Melchizedek who held the high priesthood. Thus they must have had the gospel. Read Alma 10:1-17. Abram or Abraham died three hundred and twenty eight years before Moses received the law on Sinia. That which was given to Moses had no mention of tithing, therefore it was no part of that law. Neither do we find that it was a part of the ceremonial law. It seems to have been distinct from that law, and was a means of raising funds with which to carry on the work of the Lord, and no better system has been evolved by which to finance the work of the Lord.

We find Jacob also was a tithe payer, and he gave a tenth of all his increase, which was the tenth of his cattle. The Lord received the first fruit, in other words, he was given the tenth animal. If we work at manual labor and receive ten dollars, that tenth dollar belongs to the Lord, and by withholding it we do wrong. Jacob died 199 years before Moses gave the law on Sinia, we find therefore that tithing was a principle practiced long years before law was given to Moses.

"Let us reason together."

The Jews became neglectful in the giving of their tithes and the Lord through Malachi made a serious accusation against them. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you; saith the Lord of hosts, But ye said, wherein shall we return?" Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and **prove** me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

How many of us have put the Lord to the test? Are we robbing God by keeping all for ourselves while the work of the Lord goes begging? The Lord has not asked much of us, just ten cents out of each dollar for his share of all he has given us. He furnishes us with everything from life to death and all we have we are indebted to God for it. He gives us the health with which to earn, No matter how we earn it, so long as it is honest, yet we refuse to give him the small portion he asks as his. Why not "try" the Lord and see if he will keep his promise in this our time? At no time has the church as a whole put the Lord to the test. Why not now?

It has been argued that Christ did not preach tithing. We find he told the people of his time that they should not leave the paying of tithing; it should not be omitted. Luke 11:42. If you will let reason have sway you will gather that those people were tithe payers, and he did not have to teach it, even if they neglected other things, that was done. You might read 3 Nephi 11:11-15, also verse 29. If the prophecy of Malachi was not to be in force in gospel dispensations, then why did Christ receive a com-

IS THERE NOT A CAUSE?

with Christ in God—that counts for today, and that will be a crown of glory in days to come.

I send this plea and invitation to all members and friends of the gospel work to respond to the call by doing your part in helping win souls for Christ, that your work together with ours may merit a rich reward.

Richard M. Maloney
1518 Northwest 44th Street,
Oklahoma City, Oklahoma.

Send all contributions to: Bishop J.
R. McClain, Independence, Missouri, Box
472.

mandment from his Father to give it to the Nephites, and it was for future generations? He must have taught tithing to those Nephites, and as a result of their obedience they prospered, and there were no rich and no poor. Surely it is not unreasonable to suppose that there were in those days as there are today those who had no surplus, and thus they had nothing to give save their tenth, and by all keeping that law God blessed them and they became a wealthy people, and no doubt finally had a surplus to pool. There are few people in the church today who have a surplus to give, and surely the Lord will not ask us to give our very living and thus become dependent. No, the principle of tithing equalizes our giving, and those who have more than they need, then they can come under the principle of offering and consecration.

Another angle presents itself. It will be contended that following the resurrection of the Christ they had all things common, and following it over to this land, we find the same, but we find that in every instance where that principle was practiced they were working under an endowment, and every one "loved his neighbor as himself." We have not attained to that standard yet, and until we do we will not have that system in vogue.

How would it be if we were to try the Lord for once by giving him that which he asks? It may mean a little sacrifice—"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psa. 50:5.

Some have argued that they should first get what they needed or wanted and then if there is any left they give the Lord a tenth. "Honor the

Lord by giving the first fruits." If we provide for our wants first, then no matter how frugal we might be the Lord would be taking second place, and he asks for first consideration. Is it possible that the Lord would cause us to suffer if we gave him first place in all things, even to the tenth of our net income, which is really our increase from pay to pay? Should our interest come ahead of the interest of the Lord's work? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first great commandment. Matt. 22:37-38. God wants first place in our love, "First fruits". If we keep that "first and great commandment", we would not withhold the Lord's tenth.

"Try me and see if I will not open the windows of heaven, and pour out a blessing; that there will not be room enough to receive it", is as applicable to our time as it was in the time of the Nephites. Let us put the Lord to the test, and see if he will not respond as in days of old.

A certain brother asked himself, What is wrong with the church? And he was impressed to read the 3 chapter of Malachi, so expressed by one of the apostles in a sermon at Independence. How would it be if each one would just set aside his or her pre-conceived ideas, and go to the secret closet and ask God to enlighten the mind on this matter, making it a special subject of prayer, leaving all else out of that particular prayer.

With a desire for the accomplishment of the Lord's work,

Your brother in Christ,
Wm. F. Anderson.
R3, Big Rapids, Mich.

Wandering Thoughts

Amid the disappointments of the last few weeks my mind has been wandering back over the years of the past and many happy experiences have been recalled, some of which might be interesting to the readers of the Advocate.

No event could have filled me with greater anxiety than when Jesus, my Lord, appeared to me and placed his hands upon my head and told me that he wanted me to go and preach to the people. We walked side by side for several miles, and all the time he was quoting scripture to me from Genesis to Revelation. The joy that was mine during that visit of my Master so far exceeds the joys of this world that I have not words to express it to you. Then notification of my call was transmitted by Apostle James E. Yates to the Conference of April, 1936, and was received by the vote of the whole church. On the 2nd day of August I was ordained an apostle under the hands of Apostles Arthur M. Smith, James E. Yates and Clarence L. Wheaton. On one hand I was summoned by my Lord from a retreat which I had chosen as an asylum for my declining years, a retreat which became each day more dear to me. On the other hand the magnitude and difficulty of the trust to which my Lord had called me was enough to fill the wisest and most experienced of men with distrust of his qualification, and could not but over-

whelm one so weak as I. I can only aver that it has been my constant study to determine my duty by a just appreciation of every circumstance by which it might be affected. All I dare hope is that if, in the execution of my task, I have been too much swayed by the expression of confidence of my fellow laborers, my error will be palliated by the motives which misled me, and be judged by my council brethren with some degree of charity because they gave sanction to my appointment.

In tendering homage to the God of all grace, the Giver of all good, no people are more bound to acknowledge the Invisible Hand which conducts the affairs of men than the ministry of the Church of Christ. Every step by which the church has advanced seems to have been marked by some token of providential agency. The event of the coming of the angel and the establishing of the church in harmony with the Bible plan of church government—no other church established by men can be compared with it. We can not contemplate the rise and development of the church without feelings of gratitude, along with anticipation of future blessings which the past seems to presage. The reflections arising out of the present seeming crisis have forced themselves too strongly on my mind to be suppressed. I trust you will join with me in believing that there are bright-

er days for us upon whom the responsibility of the whole church rests. Let us be very careful that the foundation of our work is laid in the pure and immutable principles of the teaching of our Lord. May we be able to manifest the attributes of Him who has called us to His service, which alone can win the confidence of those we labor for.

I dwell on this prospect with the hope which an ardent love for the church inspires, knowing there is no truth more surely established than that there exists in the economy of God an indissoluble union between virtue and happiness. We ought to be no less persuaded that the propitious smiles of heaven guard the sacred fire of liberty, and the church model of government is perhaps finally staked on the council of Twelve, because the care of all churches is put upon them. At the same time the other quorums of the church have a right to function in their duties as freely as the Twelve do in theirs. I am sure we should carefully avoid any alteration which might endanger united and effective government in the church. All questions of uncertainty should await future lessons of experience. There should be reverence for the rights of all, and due regard for general harmony should influence our deliberations on all questions. Having thus imparted to you my sentiments, as they have been awakened by the conditions which surround us, I shall leave this part of my musings with you, but not without resorting once more to the benign Parent in humble supplication that, since he has been pleased to favor us with the disposition to settle most all questions at our last conference with unparalleled unanimity, so I pray His divine blessing may be equally conspicuous in the coming year in effecting wise measures that will conduce to the success of the church.

No pen can describe the joy that comes to the humble servant of the Master when God puts his stamp of approval upon his work. A few days after I came home from Cowgill, Mo., feeling very much discouraged, I received a letter from the Serratt family at Collins, Mo., with a dollar in it, saying mother was very sick and would I please get some oil and consecrate it and send it to them at once. I complied with the request the same day, and while praying over the oil the Spirit came upon me and I was made to know that the sister would be healed. Thank God and to Him be the glory.

One who has been favored by the directing hand of God in his work for the salvation of men knows something about the feelings of the apostle Paul on his voyage to Rome. Though he was a prisoner, God gave him an understanding of the troubles that awaited them, and he warned them, but they paid no heed. No doubt those old sailors thought, what does a preacher know about navigation and the weather we shall have. But the results bore out all Paul had told them. When the storm continued into the third day Paul reproved them for bringing this trouble upon all by not listening to him, but declared that there would be no loss of life among them, for an angel of the Lord had stood by him in the night and told him to fear not. Read Acts, the 27th chapter.

The sailors were glad to listen to him now, and they continued until they came to the island, Melata. As Paul gathered a bundle of sticks and laid them

upon the fire, a snake came out of the heat and bit his hand. The "barbarians" who were looking on thought that Paul must be an escaped murderer. But to their astonishment he shook the snake off, and no ill results to him followed. Listen! folks; I want you to see Jesus in the storms of life. He is always there when we look for him and put our trust in him. Let the song be in our heart, "My Jesus, I love thee, I know thou art mine; For thee all the follies of sin I resign."

Dear Saints, do you love the church? Have you felt that peace of mind and that assurance that you have found the old, old gospel with its blessings? Don't you want others to have the experience that they may share the joys you have known? If you do, you are not going to permit the ministers for Christ to quit their missions because the church can not give them money to continue or support their families. You surely will not allow the little church paper to stop because there is not money to pay the printer, will you? The Lord has said to bring your tithes into the store house and prove him. Have you tried it? Do not forget that your part in the work of saving souls is just as necessary as my part is, and your reward will be enhanced by what you do to help in establishing the kingdom of God upon the earth. Every member of the church should read the 3rd chapter of Malachi, and ponder it well. There is rebuke to the selfish—they "rob" God. There is promise of blessing, both spiritual and temporal, to those who will honor God with their tithes and offerings, that His work may go forward. Hear the Master plead, "Prove me herewith and see if I will not open you the windows of heaven, and pour you out a blessing," etc. Friends, this is God's way of financing his church and sending the message of salvation to men. Don't you want to help? I believe you do. Then put God to the test. Make it possible for the missionaries to stay in the field and for the Advocate to keep coming to our homes.

My prayer is that God will help you to see and do your part, and I ask you to pray that he will help me to do my part so that we will all be blessed together.

Your brother in Christ,
Apostle J. E. Bozarth.

The Sacrament, Continued from page 7

the sacrament, and such laxness is a profanation of the body and blood of Christ, which He and the Apostles have forbidden. Because of our failure to be strict in this matter we come under condemnation. And one Achan, with his hidden wedge of gold, in the form of unreconciled sin or transgression, can bring upon an otherwise spiritual sacrament service the disfavor of the Lord, and the blessing of healing, prophecy, the gifts of the gospel, etc., may be withheld. How necessary it is, then, that we should be watchful with all diligence in doing as we are commanded of the Lord in this matter. If a guilty conscience upon the part of a minister prevents him from performing the unpleasant duty of refusing the sacrament to some one whom he knows to be in transgression, then he should not desecrate his holy office by administering to the people until he is wor-

(Continued on page 15)

From The Mail Sack

WEDDING BELLS

Wedding bells beautifully blended with Christmas bells in the home of Brother and Sister John DeGroot of Ogden, Utah, December 14th, high-noon, when their daughter Sadie was given in marriage to Mr. Ray Montgomery, of Ogden, Utah.

Apostle R. R. Robertson, of Salt Lake City, solemnized the marriage of this lovely couple. Following the ceremony, a wedding reception was held in the hall used by the Ogden group for church activities. Fifty friends of the bride and groom gathered in and celebrated the marriage with a feast of good things to eat, which was prepared in the good old-fashion Holland style.

Many beautiful presents were presented to the bride and groom, and a good time was enjoyed by one and all. Congratulations and good wishes were tendered to these young people in the spirit of prayer and thanksgiving. They will make their home at 644 River Drive, Ogden, Utah.

Mrs. R. R. Robertson.

Dear Editor:

Please find inclosed one dollar for a year's subscription to the "Advocate." Have greatly missed it in the past as it is a connecting link to keep us in touch with the progress of the work and with one another. Will make my other payments as soon as I get the means.

Very sincerely,
Dahlia Weatherby.
Grain Valley, Mo.

December 5, 1939

Dear Editor:

I am just now recovering from a deep cold on my lungs, almost pneumonia. While I lay on my sick bed I had much time for thought, and I thought of so many people whom I have read about lately who have been sick; I thought of Bro. Tom Barton, an apostle of Christ, who was so very near death's door and came back, and I wondered why so good a man as Bro. Barton should be made to suffer so deeply. Then I thought of Job, how much he suffered and still he had faith and trusted God. Job was a perfect man in the sight of God, Job 1:8. I often wonder if God suffers us to be tried to prove our character? Also, that others seeing our patience in time of sickness and suffering may be drawn closer to God. Day by day I strive to walk close to Christ, and just when I feel I am doing pretty well, something happens to cause me to feel my weakness. Always after I have passed through sickness or fiery trials, I feel I have been drawn nearer to God. And I think of that beautiful song, "Nearer My God to Thee" E'en though it be a cross that raiseth me." etc.

I am thankful that God reminds me of my weakness as the days go by. I wonder if others feel this nearness to God stronger after they have passed through sickness? It is written in Rev. 3:19, "As

many as I love, I rebuke and chasten: be zealous therefore, and repent." Let us be patient like Job and say, "Tho he slay me, yet will I trust Him." I did not call a doctor but trusted in God and he healed me. I ask an interest in your prayers.

Your sister in Christ,

Miriam Haldeman Mason.

Nov. 25, 1939
Collins, Mo.

Dear Advocate:

As I have read experiences and happenings from different places, perhaps our experience might be of some encouragement or help to others. I became afflicted with what acted very much like acute indigestion. All home remedies and doctors medicine failed to bring relief. Being out of the consecrated oil we wrote to Bro. J. E. Bozarth and asked him to send us some. He wrote that when he blessed the oil he felt impressed that a blessing would follow its use. After taking two teaspoonfuls the pain and sickness that I had had for over a week left me entirely.

About a day or so after that our oldest boy was sitting at a table writing. When he got up one leg was stiff and in much pain. This lasted for about three days and home remedies failed again. No relief came until the oil was used.

To realize the hand of God in our behalf was worth all the pain suffered, and if he can do that for us he can do it for others who are isolated. Those who live near a branch of the Church should be very thankful. We need all your prayers with our that a branch of the church may be located here in the near future if it's God's will. Our sympathy and prayers have been for Bro. and Sr. James Martin here in their recent trial of losing their son.

Yours in the true faith,

Mrs. L. M. Sarratt.

978 Goldengate St.,
Detroit, Mich.

To the Readers of the Advocate, and the Youth of the Church of Christ:

I am a three year old member of the Church of Christ, and in my teens. I would like to give my views on this Youth Organization. When I think of it, it kind of scares me to think what it may lead to. You know it can lead to something very serious, and yet if we are very careful how we act and conduct ourselves it could be an asset to the Church.

In the spring of the year when I heard of it, it sounded very nice to my family and myself, but this summer I visited with different members of the Church, and listened to their opinions, some being for it, and some against it. This may sound as if I have not a mind of my own, but I assure you I have, and I would like to explain myself.

So far as this movement is concerned, I believe God would be pleased to think we were in each others homes enjoying ourselves in a few parlor games, no house wrecking contests, and the host

or hostess could serve a light lunch and the young people go directly home. Remember we are supposed to be a God loving and serving people, and of course we would not want all pleasure. Once or twice a week we could get together, and give one night to the Book of Mormon, and the other night wholly to the Bible.

I believe we should not be parted from our parents and older brothers and sisters, because they have had many more interesting experiences than we young people have had, and it sure does my heart good to listen to them. I never have much of a testimony, but I try to do my best. Some of the brothers have been going around making excuses for us young folks, and they nearly had me convinced that it was hard to get up and give my testimony in front of a crowd. I have been in programs in school for the teachers, I have been on the radio, and I never will know how many heard me. I have been in programs in different churches for people, and I know others my age who have done the same. If we can do these things, surely we can stand up before the few of our own members who come out to the meetings, and give a prayer or testimony.

I will close now, hoping you will think it over. We have but a little time to get our Temple built, and to preach God's word.

I have been a member of the Church, as I have already stated, for three years, and I still don't know very much about the Bible or the Book of Mormon and there are a lot who know less. The Church is failing, or will I say, is at a standstill; some one must answer for it, and it won't be the other fellow. Let's get busy.

Lord, let me be a perfect saint,
A Saint of latter day.
That I might work with everyone,
Especially Lord, for Thee.
Oh, let me work for Thee each day,
And worship Thee by night,
That I might be Thy servant true,
A servant Lord, for Thee.

Lorraine Burns (15 years old)

YOUNG PEOPLE'S CHRISTIAN LEAGUE

I have been requested by the pastor of the Wyandotte, Michigan, branch to inform you that we have organized a Young People's Christian League here in Wyandotte. The meetings were at first held on Thursday evenings at 7:30, but for the benefit of members that attend school we have changed the time to Friday evenings. We devote 45 minutes to Bible discussion. Each member is supposed to take their turn in leading these discussions. 45 minutes are set aside for business, dramatics, recreation etc. The staff of the Y.P. C.L. is as follows:

Ray L. Judd, leader; Irvin Fetters, assistant; Virginia Evens, secretary; Frances E. Judd, treasurer; Vera Inch, music associate. Jaunita Fields, pianist; Clifford Surbrook, sargent at arms; Ivan J. Inch, dramatic supervisor.

Election of new officers shall be December 1st, 1939, and the first Friday of every December following. After election returns I shall send you a list of our new staff. New officers do not take office until the first Friday in each year.

The League has put on various parties, socials etc., and as a result the treasurer's last report showed about \$31.00 in hand, I believe.

We started with 14 members, and we now have 23 members. All are full of vim and enthusiasm. Upon request I shall be glad to give any other information that any may desire about our League. If this letter could appear in the next "Advocate" we would all appreciate it. We want the other branches to know about the young people in Wyandotte.

With respects to all,

Ray L. Judd (Leader).

Editors Note: This letter was not directed to us and did not reach us in time for the December number.

INDEPENDENCE ITEMS

Our items were crowded out last month. Since last report our speakers have been J. R. McClain, C. L. Wheaton, Chas. Derry, Royson F. Bingham, Bro. Shupe, Nicholas Denham, Joseph Yates, A. A. Yates, Wm. F. Anderson and R. M. Maloney.

Bro. James E. Yates came home to spend the holidays, having got in just a short time before this writing.

Brother and Sister C. N. Denham celebrated their golden wedding Sunday, November 26, when something like two hundred relatives were in attendance. There was a dinner at the Eagle's hall, and in the afternoon, an open reception for friends of the family at the home of Bro. Nicholas Denham, the youngest son, and his wife, Dorothy. Bro. and Sr. Denham belong to the original membership of the Church of Christ. At present they are living on a farm 35 miles south of town. There have been eight children, four sons and four daughters. The family feels they have established a precedent, as the children are all living; they are all married; there has never been a divorce in the family, and not a companion has been lost by death. Sisters C. L. and A. S. Wheaton, well known to Advocate readers, are daughters of the family.

Sunday evening, December 24th, Christmas Eve., the Sunday school gave their Christmas entertainment as is their custom to do each year. They had a fine tree which was a present. It was found in the vestibule of the church, and at this time your correspondent does not know if the identity of the giver has been learned.

We have had very mild weather up to near Christmas. A little cold snap just preceding Christmas, bringing some moisture, which was needed, but when moisture comes so late in the year we usually have sleet and ice, which was the case this time, and a number of accidents took place as a consequence.

By the time this issue reaches you it will be 1940. Our best wishes to all the Advocate readers. The financial shortage of the past few months has made it difficult to carry on the usual activities, including the issuing of the Advocate. From the reports we have, other churches have experienced something of the same trouble we have in recent months, and yet we are told, business conditions are improving. It is to be hoped that more interest will be manifested in the new year.

The Sacrament, Continued from page 12

thy according to the scripture. The robes of priesthood do not justify sin in high places.

Failure to protect the church from such profanation brings about the very conditions the Apostle Paul warns of to the Corinthians:

"For first of all, when ye come together in the church, I hear that there be divisions among you and I partly believe it.

"For there must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. 11:18-19.

By reading the balance of this chapter we learn that the source of these divisions and heresies was found in the profanation of the sacrament, and by persistence in such practice it will destroy the church. (See also 3 Nephi 8:58-63).

Another instance of profanation of the sacrament is found in 1 Cor. 5th Chapter:

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; **with such an one no not to eat.**" 1 Cor. 5:11.

The previous part of this chapter is dealing with the sacrament of the Lord's supper and refers to Christ as our "passover," which should be kept with the "unleavened bread" of righteousness. Six sins, i. e., fornication, covetousness, idolatry, railing, drunkenness, and extortion bar a person from partaking of the sacrament with the church, even though he is called a brother. For the partaking of the sacrament of bread and wine is the only feast of the Church where we eat together, therefore, who can doubt that Paul had reference to this ordinance, when he said, "no not to eat," when we read:

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

"Therefore, let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincere truth." 1 Cor. 5:7-8.

In these last days the following instruction has been given to us by revelation:

"Ye are also commanded not to cast any one, who belongeth to the church, out of your sacrament meetings;

"Nevertheless, if any have trespassed, let him not partake until he makes reconciliation." Book of Commandments 49:4-5.

Conclusion.

Under these circumstances we cannot help but conclude that the ministry of the Church are charged with the responsibility of seeing that the law is kept, and that they are to use all diligence in enforcing the same. When they shall first insist upon these things being observed, some may protest and cause disturbance, but as time passes, the additional spiritual growth, light and blessings to the Church will justify the course, and cause the ministry to gain the respect of all who may have previously resented such rigid enforcement of the law. The provisions made by the Saviour relating to this matter are to be adhered to as strictly as any will or bequest, for this sacrament of the Lord's Supper is the

seal and climax of his life's work. His inheritance passed on to those who are to become "heirs of salvation", or his "seed", which becomes effectual at his death, "for this is my blood of the new testament, which is shed for many for the remission of sin."

Persons from the world receive a remission of their sins through repentance from dead works, faith in God, and baptism of water and the Holy Spirit; but after we have entered the Church, we often sin, but we are not required to be re-baptised again and again to purge us of sin. No! For Christ makes intercession for us, as the scripture has said:

"If any man sin we have an advocate with the Father, Jesus Christ the righteous.

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:1-2.

How does this operate?

"Through the redemption that is in Christ Jesus;

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24-25.

That is how it operates, "through faith in his blood", through proper observance of the sacrament of bread and wine, which is his flesh and blood of the new testament "shed for many for the remission of sins."

We, therefore, as the children of Christ, should be diligent in discerning the Lord's body till he comes, and always keep it holy in remembrance of the great atonement he made for us, that we may not be guilty of his death. Amen.

GLEANINGS

In his peace note to the heads of the Protestant, Catholic and Jewish churches, after speaking of the distressing conditions in the world today, President Roosevelt said:

"I take heart in remembering that in a similar time, Isaiah first prophesied the birth of Christ. Then, several centuries before his coming, the condition of the world was not unlike that which we see today. Then, as now, a conflagration had been set; and nations walked dangerously in the light of fires they had themselves kindled. But in that very moment, a spiritual rebirth was foreseen, a new day which was to loose the captives and to consume the conquerors in the fire of their own kindling; and those who had taken the sword were to perish by the sword. There was promised a new age wherein through renewed faith an upward progress of the human race would become more secure.

In her address in the Municipal Auditorium in Kansas City, November 7th, last, Dorathy Thompson declared this is not the end of civilization, but the end of an era. Out of the travail of the present a better day would be born, she believed. Miss Thompson specified some of the changes that would take place. In the new era "much wreckage will be swept away; the indolent, pleasure loving, comfort seek-

ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Mo.

EDITOR IN CHIEF, L. P. Sheldon, 801 West Kansas Street,
Independence, Mo.

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BUSINESS MANAGER, J. R. McClain.

Independence, Mo.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST.

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to Bishop J. R. McClain, Office Manager, Box 472, Independence, Missouri.

ing, half alive, unheroic age of Babbitt; totalitarianism in all its forms will be swept away; individualism, insofar as it means merely self-interest, will be swept away."

People are thinking, and the better the thinking, the nearer it comes to what the Lord told the Church over a hundred years ago.

OBITUARY

Mrs. Mary J. Cline

Sister Cline, age eighty, died at the home of her daughter, Mrs. John Soerhoff, in Piqua, Ohio, September 15th. She was a resident of Port Huron, Michigan, fifty years, and her body was brought back here for burial. The funeral service, Sept. 17th, was in the Reorganized church of which she was a member before she transferred to the Church of Christ in 1926. The service was conducted by Elder John R. Grice, pastor of the church. The branch was organized in her home in 1899. She is survived by four daughters and two sons.

Samuel Walter Tucker

Was born December 19, 1882. He passed away in Wellston, Ohio, December 19, 1939, at 10 p. m. of heart trouble and complications. He was baptized in the Reorganized Church July, 1913, by N. L. Booker. He was transferred to the Church of Christ (Temple Lot) in 1935 by Wm. F. Anderson. He is survived by his wife, one brother and three sisters. He was devoted to the Church of Christ and each month looked forward eagerly for the coming of the Advocate, which he greatly enjoyed reading. A short time before his death he was happy to have a visit from Bro. Elmer Moler and his wife. Bro. Anderson remembered him with a Christmas card which he would have appreciated had he lived to see it.

The funeral sermon was preached by Bro. Francis May, of the Reorganized church. At Bro. Tucher's request "Beautiful Zion, built above," was read at the funeral service, and it was beautiful. One of the songs he wanted was "Tenderly, tenderly lead thou me on."

EDITOR'S NOTE: We remember receiving a letter from Bro. Tucker in which he warmly expressed the pleasure the Advocate gave him in his isolated posi-

tion. We are glad it cheered and encouraged him until the call came to join the heavenly throng where he will not be lonely any more.

GEORGE PERRY GIAR

George Perry Giar, eldest son of John and Celia Giar, was born at Ransom, Hillsdale county, Michigan, July 27, 1863. He passed out of this life, November 22, 1939, at the home of Mrs. Luther Wikle, at Grandville. Age, 76 years, four months and twenty-six days. He was united in wedlock to Miss Ola E. Meeland at Ransom, Mich., Sept. 28, 1884. To this union were born eight children; seven daughters and one son. Mrs. Dancy McMaughton of Marion; Mrs. Inez Sharpe and Mrs. Elsie Bates of Alpena; Mrs. Harry Kroeger and Mrs. Silsby of Grand Rapids; Mrs. Laura Eastman of Marshall, Mich.; Mrs. Olive Wikle of Grandville and Claire W. of Curran. Three brothers; Charles of Ransom; Harrison, of Onaway and Rue of Jackson. One sister, Mrs. Ida Hafer of Delwin, Mich. There are 32 grandchildren and 16 great grand children. Two daughters, Mrs. Inez Sharpe and Mrs. Elsie Bates preceded their father to the great beyond.

Bro. Giar united with the Church of Christ by transfer in 1929. He was a true and faithful servant of his Lord; a kind, loving father and brother, and was beloved by all who knew him. He will be greatly missed. The funeral service was held at the home of his daughter, Mrs. Luther Wikle, at Grandville, Michigan, Saturday afternoon, November 25, 1939, and was conducted by Elders Wm. Postma and Benj. Bowman. Burial in Grandville, Michigan cemetery.

LESSONS FOR JANUARY

Lesson 1		January 7
	The Christian's Confession of Faith	
	Matthew 16:13-28	
Lesson 2		January 14
	The Problem of Forgiveness	
	Matthew 18:21-35	
Lesson 3		January 21
	A New Standard of Greatness	
	Matthew 20:17-28	
Lesson 4		January 28
	Jesus Dramatically Proclaims	
	His Messiahship	
	Matthew 21:1-16	

Yes, the millennium is ahead of us, and such efforts as the President of our nation and others are making show the forces of good that are at work preparing for the golden age of the world over which Jesus Christ will preside.

Press reports dated December 26 state:

The National Geographic society announced today it is sending a new archeological expedition to the "Egypt of the Americas" in Southern Mexico.

The group, headed by Matthew W. Stirling of the Smithsonian Institution, Washington, will sail Thursday to do extensive excavation in Veracruz province, seeking more of the secrets of the prehistoric Mayan civilization, which flourished in Mexico and possibly Central America centuries before the birth of Christ.