

# Zion's Advocate

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

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Metta L. Anderson

## Introducing our New Editor.

During the late General Conference, some changes were made, one of which was the Editor of the Advocate.

Sister Metta L. Anderson enters a new field of activity for her, while she has been interested in this line of church work, yet like most people she has to have a starting point, and in introducing her to the readers of the Advocate, we do not hesitate to say that she will give her best to the work intrusted to her. Sister Anderson obeyed the gospel as a small girl, and was raised under its influence, her father being a missionary, and later marrying a missionary, her life has been one of continual service and sacrifice, willing to do her part by keeping the home-fires burning, sometimes without means with which to carry on, yet without complaint on her part.

She comes to her new task with a sincere desire to serve acceptably, and we feel assured with your prayers and cooperation she will succeed.

Therefore in her behalf we ask each contributor to strive to keep the Advocate free from controversial matters, and let it go out as a real missionary paper, that none will hesitate to hand it to neighbor or friends to read, let us keep our Advocate on a high plane.

News from the locals will be much appreciated, as all like to read of the success of the work in various parts of the world.

Articles of interest, or on gospel themes will be gladly received, and as time and space permits will find a place.

Missionaries are invited to tell of their journeyings and items of interest in their work.

I therefore take pleasure in introducing to you Sister Anderson as our Editor.

Sincerely, J. E. Bozarth.

## EDITORIAL

We enter upon another year of our Advocate and have added to our staff a new member Sr. Margaret Wheaton. Those of you who know her personally love her and those of you who do not know her would love her if you did. So we are going to get acquainted.

Our policy is to steer clear of controversial matter. We want a paper that's encouraging, that affirmative, one that we can gladly hand out to our friends with a free feeling.

Let us have our articles brief, thus illuminating reiterations, coming more quickly to the point. Directness is so valuable. By being brief we won't have to leave out some fine paragraphs for lack of space. Let us be as considerate as we would to each other in person.

You all know how encouraged you are in attending a spiritual meeting and receiving and giving testimonials of God's good blessings, and so often of wonderful healings. Let's have a good testimony meeting once a month. Send us your testimonies so we can send them though our paper to others.

We need that close fellowship more now than ever before, with our world in such an awful, unspeakable condition of war and misery.

Send your articles to the Editor 619 So. Crysler St., Independence, Mo.

Metta L. Anderson.

## HELP ME JESUS DO MY PART

In this world of sin and crime,  
Help me Jesus to be thine;  
Help me always to do my part,  
In the cause so near our heart—  
Building up the real true Zion  
God's commandments to rely on

Though we are denied the pleasure  
Meeting where the spirits measure  
Fills the life and hearts of those  
Who consecrated service choose:  
Though we cannot meet you there  
We can bear you up in prayer

Though we cannot raise our voice  
And with saints in song rejoice  
We can tithe and do our part;  
Tell the Gospels holy plan  
Spread the truth where e'er we can.

In the battlefield of life  
Sin and crime, want and strife;  
Help me Jesus to be thine,  
Talents give my light to shine,  
Help me now to do my part  
Live thy Gospel from my heart.

Mrs. Jrene Harris Frishkorn



R. B. Trowbridge

#### MEET THE NEW OFFICE MANAGER

At the late General Conference some changes were made, among which was the change in the General Office. Brother McClain retiring from that position, having served for several years in an efficient manner as he knew how, and now the responsibility has been placed on another and we hope the church membership will respond to the one taking over, and so, we ask you to meet Brother R. B. Trowbridge who is now fully installed in the Church Office and will receipt you for all money sent in. Brother Trowbridge was placed in the council of seven Bishops and given the custody of all church finances, in keeping with the order of the conference.

Brother Trowbridge is assuming this responsibility desirous of having the confidence and cooperation of the entire membership, for without such he will not be able to serve successfully.

Brother Trowbridge is not altogether unknown to the church, he was a member of the Reorganized Church for many years and served as auditor in that Church for a time, and is the author of the pamphlet "Facts" which many have seen and read.

Brother Trowbridge cast his lot with the Church of Christ April 14, 1931, and shortly thereafter was ordained an elder. He is well equipped to take care of the books and General Finances of the church.

There lies before us some very important and intensive work, the times are pregnant with disaster, we are living in troublesome times, and the work yet to be done is very great and very important. The gospel is to be preached to a sinful world. The Temple to be built, and Zion to be established; it will mean sacrifice on the part of all, and it cannot be done without that which we call money. If each will contribute of their mites, be it little or much, God will bless the giver, and together we may be able to accomplish the great task that is committed to us.

Brother Trowbridge will not be able to do this in

and of himself, all have a part in the work, and if we expect to participate in the reward we must do our part now, no doubt it may be a sacrifice at times, but the Lord said "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

You need not hesitate to entrust to Brother Trowbridge the caring for the funds, or to fear that he will not properly use them. Therefore send in your tithes, offerings, and contributions, that there might be sufficient with which to carry on the work allotted to us all. It will take a long pull, a strong pull, and a pull altogether, if the work is to be accomplished by us, so, in this little effort we introduce to you Brother Trowbridge, hoping for a successful conference year,

Your brother in Christ,

Wm. F. Anderson.

#### A WORD FROM THE NEW MANAGER

To The Saints of the Church, scattered abroad, Greetings: As we assume the duties and the grave responsibilities of the important post of a Bishop and your General Office Manager, we fully sense the magnitude and possibilities of the task set before us.

The action of the late Conference, as the minutes will show—"Resolved, that the Bishopric be permitted to administer the temporal affairs of the Church, subject to the General Conference action as provided in the constitutional law of the Church." While this has long been a provision of our Articles of Faith, we sincerely believe that the matter of putting it into more efficient operation is a decided step forward, and will prove of great value and importance to the work we all love and want to see prosper, if it is really carried out.

If adhered to, this action will not only have the effect of putting the church on a better business basis, but also of relieving the "Spiritual Shepherds" of the flock from the responsibility of "serving tables" (see Acts 6:1 to 4) and in so doing will untie their hands so that they may give their own more important work their undivided and more efficient attention.

As a starting point of service, please let me give you a little experience I had at this late conference. Early in the conference I was asked to preach. While preaching is somewhat out of my line, yet I felt it a duty to respond. I had made some "notes" as a guide to what I intended to say. Two chapters of scripture "*were given*" me as a lesson basis (please read them both). The first was the 61st chapter of Isaiah and the first two verses of the 62 chapter. The second reading was the 4th chapter of Ephesians, the first to the 16th verses.

I also had two texts "given me" by the Spirit, the first, Matt. 11th chapter, verses 28, 29 and 30. The second was the 16th verse the 4th Ephesian Epistle. As I arose to speak the Spirit of God lifted me right out of myself and my own limitations and I was lead into the most profitable analysis I have ever had in my life (the most profitable to ME at

least) of Paul's analogy of the human body and its proper application to the body of the Church of Christ.

In the entire discourse, I never looked at a single note I had made. In their place, however, there came to me so very plainly the *Very Great* importance of "every joint" supplying and filling *its own* proper, important function. My attention was called to the important fact of the necessity of the feet to walk with, to go forward; of the importance of the hands to serve with; that the life-giving organs, the heart, the lungs, and the stomach were NOT in the head but in BODY. True, the head does *carry* the eyes to see with; the ears to hear with; the mouth to eat with and to speak with, but that even the HEAD, has to be supplied with life from the other organs of the body.

My attention was called to the matter of how helpless and pathetic a "head" would be, even with eyes and ears and mouth, and yet without hands to serve it, or feet to motivate it. Paul said also that the "whole body MUST be fitly joined together" it can't function separately—and "every joint" that include both YOU and me, every one of us MUST SUPPLY its measure of service and ITS life giving substances, and that this AND THIS ALONE, "will make increase unto the edifying of the whole body, in LOVE."

Then my text in Matt. 11:28, 29, and 30 (the most loving, and to me, the most beautiful and vital "invitation" ever put in print) came to me with force I have never felt before as a proper climax. No one but our blessed, loving Master could ever have given such an invitation. "Come unto me all YE that labor and are heavy laden and I will give you rest."

"Take my yoke upon you"; not an instrument of torture, but a helpful linking together for team-work service." "Take my yoke upon you and LEARN of ME for I AM MEEK AND LOWLY in heart, and ye shall find rest unto your souls."

"For My yoke is easy and MY burden is light."

Dear Saints, most surely this is the REAL TRUTH. When we are correctly "yoked together," "working together" and "working with God," then only can we expect success. Furthermore, I want to say to you frankly, if it had not been for this wonderful experience that I had in my humble effort to serve, I would not, I *could not* have accepted the great responsibility and difficult task that the dear Lord and the Conference have asked me to take over.

But having done so, I want to ask *you*, what shall OUR answer be? Can we not forget the past, with its vicissitudes, its heart-aches, its misunderstandings, its disappointments, its failures? Remember that one has never failed UNTIL he quits trying. Are we NOW willing to put our eye, with it single to the glory of God, fixedly on the wonderful *goal* set before us? The important goal of building God's Temple, so that Christ can come to it and

properly "instruct his priesthood, in theory, in doctrine, in principle, *in all things* pertaining to the establishment of the Kingdom or God, on Earth" (D. & C. 94:3) Are we ready and willing to be properly "yoked" together, with Christ's yoke of love and REAL service, for this task, each and every one of us as "members" of His body, even though we be only "joints", and furnish OUR parts however small of the life-giving, health-giving, love-giving substances of the wonderful, beautiful "body of Christ," his bride elect? What shall YOUR answer be?

There comes to me what I consider a very beautiful, wonderful little poem, given to me down in the pine-woods in my dear little Ozark camp. It was printed once before in the Advocate, but I feel it will stand rereading. It runs,

As we move along life's pathway,  
Each have their share of trials  
To some they are life's burdens;  
Some meet their tasks with smiles.  
Were all but wise and thoughtful  
To vanish doubts and fears,  
They'd find a blessed sweetness oft'  
When the great, good God comes near.

We are made, we're told, His likeness;  
We're His children, in His sight.  
And yet how often we forget  
The worth of this birthright.  
We try to solve life's problems,  
But we meet the task with fear,  
When it would be so easy,  
When the great, good God comes near.

And why do we forget His love?  
When we need it, oh so much;  
To help us with these tasks of life;  
To give courage, success and such.  
'T would open up our vision;  
'T would make life's duties dear;  
'T would give us holy reverence,  
When the great, good God comes near.

And IF we miss these visits, sweet,  
Of our Father and our God,  
We'll make a sad old journey,  
'Till we're laid beneath the sod.  
We'll then find out, with sorrow,  
What in life did not appear;  
What we missed, in not discerning,  
When the Great, good God come near.  
May the "great, good God" of Abraham, Isaac  
and Jacob, the God of Saints, give us all courage,  
wisdom, determination and ability to rightly discern  
our task and His leadings, so that *we can* serve  
Him acceptably, is my earnest prayer, in Christ's  
Holy name,

Very sincerely your brother,

R. B. Trowbridge.

## HABITS

"Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while it is in the plastic stage."

I believe these words of the writer William James are ones that may well be remembered and considered seriously. It would be fine to be a bundle of habits were those habits above condemnation. Do you, as individuals believe that you have no habit or habits that you would be ashamed to spread out for the world's inspection?

"It is not required of every man and woman to be or do something great; most of us must content ourselves with taking small parts in the chorus, as far as possible without discord" (says Van Dyke) Wouldn't it be splendid to make a habit of being contented? We can't be a whole orchestra; but we can accept our place, and even though it be small, if we take it cheerfully, willingly, we are building a character. No one can deny that cheerfulness is a good habit to cultivate.

"He must labor today who is to be ready for tomorrow." (Benj. Franklin). By building good habits we are preparing for tomorrow. There is no labor in the process of forming bad habits. A policeman called to a man perched atop a large oak saying "Hey! What you doin' up there?" The answer was "Dunno; guess I must have sat down on an acorn."

It would be quite disturbing for one to awake suddenly and find himself perched atop a stack of bad habits, habits piled so high that they seem ready to tumble! Without a little labor in building good habits that can easily happen. After we have the beginning of a habit (the acorn) the oak grows rapidly and soon we find it quite strong, and we begin to wonder why we let the "acorn" grow.

People are so taken to mimicking. We unconsciously adopt the mannerisms and habits of our friends. It would be well in selecting our friends to first notice their habits; and if we are not strong enough to help these friends it is far better that they be excluded from our everyday associates. But if we feel that we have enough strength to assist another without accepting his habits, then we owe him our help.

"Every man should keep a fair sized cemetery, in which to bury the faults of his friends." (Becher). We aren't helping any one when we tell his faults—and perhaps enlarge those faults until they assume mammoth proportions. We may try to bury our friend's faults, but I'm afraid the skeletons rattle. While the rattling continues I shall refuse to believe that those faults are buried properly.

As a young member of the church I am interested in other young people. There are various interesting topics to be discussed. I should like to see more of our young people's ideas expressed in the pages of our "Advocate." Couldn't we young peo-

ple of the "Church of Christ" form the habit of occasionally contributing a few of our best thoughts to our church paper the "Advocate"? Wouldn't we, perhaps, find our habit a pleasure? I think so.

Irene Yates.

Our M. Irene is a beautiful girl and we are so proud of her and her talents. We want to hear from her again and she would love to hear from many of the young folks through our paper.

## A FIRST PSALM FOR MODERN YOUTH

Blessed is the youth who is not deceived by the propaganda of the ungodly and who is not led astray into pagan ways thereby. Blessed is that youth who delights in seeking after Truth and finding it meditates on it day and night. That youth shall develop like a well-watered tree. He shall grow not only in stature, but also in intellect and ideals. His thoughts shall dwell upon noble attainments. His words shall not be vain babblings. His labors shall add to the joy and happiness of others. Therefore the youth who drifts with the crowd and is deceived by it shall not stand the test in that day when Truth and Justice cry out for leadership. In that day shall youth who sought Truth and Righteousness and lived in the ways thereof, be exalted and chosen to lead the people into the paths of true brotherhood which lead to the fullness of life. The easy way of the crowd leads to destruction, but courage to stand alone for the Goodness, Truth and Beauty in Christ shall be rewarded with a prophet's robe, a clear conscience and eternal life.

Selected by Sister Mabel Burns.

## NOTICE!

To Whom It May Concern:

At the late General Conference, while the matter of Editors of The Advocate was under consideration, Brother William Anderson made the statement that he had been informed that the Editor of the Advocate had said concerning the Advocate, in effect, as follows: "That is my paper, and nothing goes into it that does not meet my approval." Sister Sheldon was not present at the meeting, but upon hearing of it, took the matter up with Brother Anderson, challenging the fact, of her having made such a statement at any time to anybody. Since the parties responsible for the alleged statement refused to meet the issue, Brother Anderson in a written statement has apologized to Sister Sheldon and retracted his statement. This notice is published that the church abroad may know the facts and not labor under a misapprehension. Sister Sheldon states that she had always held her position as Editor of the Advocate as a sacred trust imposed upon her by the Church, and in no sense as the alleged statement would imply, and never made a statement at any time intended to convey such a thought.

LEON A. GOULD

General Church Secretary.

Bemidji, Minn., May 23, 1940.

### THE PRESENT NEEDS OF THE CHURCH

*Sermon by Apostle R. M. Maloney, at Independence, Missouri, November 6, 1938.*

For the opening text I refer to the 7th chapter of St. John, and read a few verses:

"Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent me, the same is true, and no unrighteousness is in him."

I am sure that you have all read that text many times in your life, as I have myself. But I wish to repeat this verse:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

I see in that language the thought that Jesus wanted the people to understand that he was not alone; that he was not an unauthorized character on the field of action; that he was not, as it were, carrying on an independent work, just himself, and in his own name. I see in it a challenge that Jesus had in mind, when he said:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

He wanted to associate with his work, the work of God—associate the work of God with his work. There was a question in the minds of the people at that day, I am sure, the same as there is in the minds of the people today, as to who it is, and where the person is that represents the truth of God. The people back there were evidently no different than the people are today, and *vice versa*.

I have a few other texts of scripture that I wish to refer to in the commencement of this service. I would read one now that is recorded in the 24th chapter of Matthew:

"Take heed that no man deceive you."

I believe that is just as important a text for us to consider as any other text; and it is just as necessary today as it ever was in the past. And the responsibility is just as great for you and me, and for us as a church to take heed, that no man deceive us.

I am thinking tonight more especially about revelations from God—the thing that this church needs, and the people of the Restoration need very badly, in my judgment, is divine revelation from God—if we are able to receive them, and able to understand them when they come.

We all know that from the establishment of the Restoration of the gospel through Joseph Smith, that when that work was first started, Joseph Smith and his co-laborers faced a world of infidelity so far as present revelation was concerned. And they went out and faced an unbelieving world, with conviction in their minds, because it was well demonstrated to Joseph Smith and to others that God had revealed

himself to them by his own voice, by the vision that he had, and by Jesus Christ who spoke to him, and by the angels that visited Joseph Smith, and in person talked with him.

The claim that he made at that time was so new to the Christian world, that they rose up in rebellion against it. They gave it little or no consideration until they heard the message; and when they heard the message I believe that they came in contact with the divine power that convinced them that the message is true. That is what we need today.

During the past two weeks here in this church we have observed a sample of misunderstanding and conflict in the minds of earnest men. And we do not need to confine our thoughts just now to these services here in the last two weeks, in what we call this debate; but you may take into consideration the various divisions of the Restoration, and I am justified in saying that each and every one of these divisions of the Restoration would be very glad and happy if they could receive revelations from God to tell them just where they are, and where is the right path to walk in.

I have been in the church of the Restoration a good many years. I was raised in the church; and all my life I have believed in it. One of my favorite themes in preaching for the period of time of forty-five years I have been in the ministry, has been to deal with the question of direct revelation from God. I have always believed that that was possible. Not only possible, but that it was for us today, I believed that it was for me an individual, even before I was ever ordained to the ministry in 1893, my faith in that regard has been strengthened. And I believed, too, along through the years, that the God of heaven was the same today as in olden times, when he manifested himself directly and openly in various ways to his servants. And in the coming of Jesus Christ he furnished great joy and rejoicing to those that made his acquaintance. They were supremely happy. They recognized him as the Messiah, as the Christ that had been promised. And about the end of his ministry, he told them that he was going away but, I will not leave you comfortless. I will send unto you another Comforter, which is the Holy Ghost, and he shall abide with you forever.

And the work that he was to do for them and for others, especially for those that had been with him through the three and a half years of his ministry, he says to these men. This Holy Ghost, when it comes, will bring to your remembrance all that I have said unto you, and show you things to come. It will take the things of the Father, and show them unto you. That is direct revelation from God to man. And those men back there in the first century were entitled to it. They were promised it; and they did receive it.

And we preach the same gospel today. That is our claim as the people of the Restoration—that we preach the same gospel as was preached back there by Jesus Christ and his apostles. And the gospel of Jesus Christ that was preached back there by him and his apostles in the first century made that provision and that promise to the people that would obey

the gospel; even as Jesus says here, as I have read from the 7th chapter of St. John.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

And the way that we want to know it, and the only way in which we could know it, according to the Apostle Paul, as he wrote to the Corinthian saints, was by and through the Holy Ghost. For he says, No man can say that Jesus is the Lord, but by the Holy Ghost. That Holy Ghost, is one member of the God-head. My understanding of the God-head is that it is composed of God the Father, God the Son, and God the Holy Ghost. And that supreme power, that divine power that forms the third member of the God-head, in my estimation, is the divine power of intelligence that emanates from God, from his mind, transmitted to us by that means or medium called the Holy Ghost, and reaches the minds of men here on the earth. And that power is that which furnishes inspiration. That power is that which furnishes revelation from God to man.

Now I take advantage of the common knowledge that we all have of the radio. I have had joy in referring to it in the past. And I wish also to relate to you my first time in coming in contact with that marvelous invention down at Port Arthur, Texas. It was not called a radio then; that was before the radio was complete. But it was called wireless telegraphy. But I was in that little town down there by the Gulf coast, and I heard of this place, and I went down to visit the man. He had an instrument that he operated. And he told me that in order for him to have communication with Galveston, or with New Orleans, or with Houston, or with any other city of that region, it was necessary for the instrument there in his office to be absolutely in tune with the other station, or there could be no communication whatever, either sending or receiving a message. And he had a little box there, with a glass over the mechanism, and the machinery was inside. But there was on the outside of that little glass a corrugated strip, about the width of a knife blade, with little ridges across. And he took hold of the little piece there and would move it back and forth; and explained to me, that if he wanted to get in tune with some other station, he had to be very exact in placing that at the exact place; and if he should move this little instrument here the 20th part of an inch it would put it out of tune, and there would be no possibility of a communication. I believe that your knowledge of the radio is something similar to that. And in regulating the radio, if you move the dial the thickness of a mark, you lose that station. Some of them are that sensitive, I know.

I am just calling attention to this my friends, to call to your mind the exactness that is required to tune in on a certain given station, in order to receive from that station a communication.

Well, don't you believe that it is just as fair for us to recognize the fact that will furnish a good and complete illustration of the manner in which we are to receive revelations from God? Do you expect

that we may receive a revelation from God, just because we want one?

Now I appreciate the remarks made here this evening at the prayer-meeting. Similar remarks have been made repeatedly time after time, and I appreciate all of them; that there is a necessity for us to fast and pray that God will recognize us, recognize our needs, and come to our rescue by granting unto us the thing that he knows that we should have, and that is enlightenment from him. I don't think we can get very far toward the Lord without that kind of vision on our part.

Well, after making these suggestions, may I refer now to the first chapter of James, and see what he has to say about this? I read the 5th to the 8th verses:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

That is a favorite passage of scripture to all latter-day saints. That text of scripture has been made very prominent from the commencement of the Restoration.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways."

Now there is another that I wish to make clear and plain, as I suggested in the question a moment ago, when I said, Do you suppose that God is going to give you or anybody in the church a revelation just because we want it? Or because we ask for it? I believe that it is proper for us to want it, and to pray for it; but I am going to tell you this, my brethren and sisters, that I am inclined to believe that there have been revelations received, not only by this group here on the Temple Lot, but by many other groups of the Restoration—they have received communications, that have been considered revelations, just because they had previously made up their minds that they wanted one; and they had made up in their mind the very exact kind that they wanted. They had the nerve to fix up and word it just like they wanted it, and when the time came, and the sun was shining just as they wanted it to, just turned it loose, and told the church. There is a revelation from God.

Well, it might be all right, just at this juncture, to read what the Apostle Peter says about it. He has something to say about that, and it might be all right, now, to read it:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Now that is the kind of prophecy that I believe in. That is the manner in which I believe that divine communications are received. I am very glad to have heard just a few days ago a recital of an experience that happened here, I believe, in this church. I wish that you could get the full benefit of the story. I can call no names. But there was a group of brethren in earnest prayer and supplication to God for enlightenment. The brethren had

met together, and they had been arguing and discussing a certain question; but there was no agreement reached yet. They decided to pray over it, and seek the Lord for his direction. And while they were on their knees in prayer, one of the brethren, also in earnest prayer, spoke to the Lord in a manner like this, earnestly desiring that God would answer their prayers, and lead them out from under the cloud of doubt and uncertainty, and that God would speak to them in that meeting, through a servant there, named him in his prayer to the Lord, that is, he prayed in his thoughts in that prayer. The prayers continued until they arose to their feet; and this brother that was named by this one in prayer, that the Lord would speak through him, he had been on a certain side, and very firm in his opposition against the other side. Well, when the brethren arose from their prayer, this brother that had been named, arose to his feet, with the tears coming down his cheeks, his heart was touched by the Spirit of God, and he spoke, and his words were right in conflict with what his former position had been, and in consequence of that there was a unity established there.

Now that is unusual. An experience of that kind is very unusual. For a prophet to speak contrary to his own convictions. It is very unusual in this day and time in the reception of numerous revelations. It isn't usual for a man to speak directly, and in opposition, and in conflict with his convictions. That is an exception to the rule. Because it says somewhere in the Book, that the spirit of the prophets is subject to the prophets. I understand by now, after thinking and studying about it for years, that whenever a prophet gets up to prophesy, he is very apt, and very liable to have it all fixed up in his mind to suit his idea.

Now I am sure that some of you here tonight will have memory clear enough and bright enough to remember back a few years ago, when there was a certain revelation, it was called, that had been anticipated and conjured up I may say, in the mind of the one that gave it, for a number of days, and perhaps a number of weeks, and possibly for a number of months. And when the clock on the dial of time pointed to the moment when this revelation should be given, why it was firmly fixed and established in the mind of the prophet, and was handed out as a revelation from God. And all kinds of arguments could not convince me at all, that receiving that kind of a revelation, or in that manner, is in harmony with what the Apostle Peter said, when he announces that prophecy came not in olden time by the will of man; but holy men of God were moved by the Holy Ghost. That is the way it was. That is the divine way.

Now I am just as sorry, personally I regret that we can not get in tune with the Lord to that extent that we may be able to receive from him revelation that will touch the hearts and souls of men and women when they hear it, or when they read it.

I am going to make reference, now, to the—yes, I will say to a revelation that was first published in Zion's Ensign, if I remember rightly, it was about 1906. I was away out in Western Oklahoma, en-

gaged in missionary work, no co-laborer with me. When I received the Ensign that week, I read it. And before I read the revelation proper, I read the comments leading up to it. And while reading that the Spirit of the Lord rested upon me to that extent that I could not continue reading, without drying my eyes. There was a power and an inspiration there that blended with the reading. And when I got to the revelation proper, I was surprised. The Spirit that accompanied it convinced me that that revelation was from God. And I have never changed my mind on that. And whenever I hear spoken what is purported to be a revelation from God, I believe now—and I want you to get what I say—I believe that I am entitled to the same kind of feeling, that will indicate to me that it is of God, and not just from the man. I am entitled to that. I believe that you are entitled to it. And when we don't get it, as many revelations have been received here by this people on the Temple Lot, and communications that claimed to be from God, and they have turned out to our sorrow, and we have voted against them, and said they were not of God. And I want you, some of these days, when the sun is shining, and light is spreading over the land, just to walk around the Temple Lot and see the evidence of our folly.

Revelation from God is sacred. And I am certain that the scripture will bear me out in saying, that whenever those revelations come from God, by and through his servants, there is power there, it is convincing. There is no question about that.

On the Day of Pentecost, the Apostle Peter, on that wonderful occasion, when the house was filled with the Holy Ghost, and when he spoke there to those people who listened, and when they heard it, it says they were pricked in their hearts, and cried out, Men and brethren, what shall we do? The record says they were pricked in their heart.

I don't have here in my possession the historical language of Oliver Cowdery; but I am certain that you who are here tonight will be familiar with what I refer to. He gave us a very beautifully worded discourse on how you may know when any communication that you hear is of God, or whether it is spoken by the Holy Ghost. There will be some kind of a sensation in your heart and soul.

There will be an awakening there. There will not be a dull feeling there, without any impulse of emotion, or anything of that kind. And you don't need to be charged with doubt or uncertainty, or unkindness toward the speaker at the time in order to not get that feeling.

In my labors, recently, with my co-laborer down in Texas, I want to remind you of one special feature of his preaching that manifested spiritual strength. I appreciate it. I believe in it. It has been expressed all my life as heart-felt religion. That is what the Christian world generally call it. Heart-felt religion! And my dear brother and co-laborer urged and urged the people down there to recognize the fact that there was in the true gospel of Jesus Christ something that could be felt. There is a feeling there. And in the absence of that feeling, that divine feeling that is produced by the presence of the



power of God—in the absence of that there is not very much in what may be said.

Let us remember, my friends, the statement of Jesus, where he says, "Take heed that no man deceive you." We are entitled to that. We should observe that admonition today. I don't believe I could get up an argument with any of you here if I desired to, as to whether we have been deceived or not; whether there has been some communications in the past come to this church, and possibly the other factions of the restoration that we have not accepted as divine.

All the way along in my ministry, and in my life, I have recognized the existence of a God, and the existence of a satanic power. Now I hope to be very careful in making any attempt to analyze the matter. I could not possibly charge all these revelations that have been received, that we have not supported as having been prompted by the Lord, but rather by the devil. I am not of that opinion. I am willing to believe just like Solomon says—or rather Paul does—the spirits of the prophets are subject to the prophets. I believe it is possible for a man that is gifted with the gift of prophecy, and who is under the feeling of emotion, and anxiety for something to be said and done, to work himself up as it were to a high pitch of human emotion, and deliver a message to the meeting, to the saints, and to the church, and call it a revelation from God. I am not naming any one, nor am I naming any special message that has been given or received. But I believe that I am justified in saying to you tonight, that so far as our being safe-guarded is concerned, I believe that I am entitled to spiritual guidance in such things as that. And in the absence of any spiritual guidance, or feeling, as we might say, prompting me to accept a communication as divine, when I don't have any feeling about it, I don't think that any one should try to compel me to accept of that as divine—when I can not think it that way.

Now there is a great interest on the part of the church, just now for unity. And in that song that we sung awhile ago, No. 52, I believe it was,

"Blest be the tie that binds,  
Our hearts in Christian love."

That is the real thing. We need that. We need our hearts bound together in Christian love.

Don't you know, My friends, that it is just the least thing—it may be, and I will say it was many times, just a very small matter that disqualified a person to be in communion with God?

Shall I relate to you now a little historical matter that came to my mind long years ago. If I mistake not I saw it in that book known as Lucy Smith's History, "Joseph Smith and His Progenitors." It has been forty years or more ago that I read it. And I am inclined to believe that that is where I read it, in that book. At any rate, I shall relate it, wherever it may be recorded. It makes direct reference to Joseph Smith the Prophet, while he was translating the Book of Mormon plates. I believe beyond all doubt that God blessed that man with divine power and inspiration, and that by the use of the Urim and Thummim he translated those

hieroglyphics on those plates into the English Language, before it was published in the form of the Book of Mormon. I believe that Joseph Smith translated that. I believe that God by his Holy Spirit stood by him in great power, and enlightened his mind so that he could do that. But according to the history that I read, there came a day when he went to his task, and Oliver Cowdery was with him with his pen to write down the words, and lo, and behold, Brother Joseph could not pronounce the words. He looked upon those metal plates, apparently in darkness. He could not proceed. There came to his conscience, and his memory was awakened, and he tried to discover and did discover the cause and the hindrance of his not being able to go on and translate. And what was it? It is recorded and reported, that that morning, before he went to his divine task, he had spoken unkindly to Emma, his wife. And for that reason his mind was blank, or darkened. He could not translate at all. Until he returned to his home to apologize to his wife, and made all right with her. Then he went back to the task, and the light came, and God blessed him.

A very insignificant thing, you might say? But that is upon record with regard to Joseph Smith being stopped in his effort to translate the Book of Mormon. It was not so trivial in its character that there was no importance to it.

How many of us have spoken unkindly, probably to our companion, or to our neighbors, or our brothers and sisters, and in that spirit of unkindness we have gone then before God in prayer? What did Solomon say about that? "He that turneth his ear away from the hearing of the law, his prayer is an abomination."

What is the law? That was the law that Jesus Christ gave in his last commandment? To love one another! How often do we think to sing and talk and preach about loving one another, and then in our impetuous natures we will just fuss and quarrel with one another the entire week, and contend in anger? And then come and fast and pray, and get down on our knees and ask God to lead us.

And so I have been thinking about these things, and hoping and praying that there might be some solution, some way for us to get together and open the door that leads out into the sunlight of God's inspiration, and not be imposed upon by spurious and false communication.

I heard a story this summer when I attended a meeting down in Oklahoma City. A united meeting of various denominations met in the stadium of the Oklahoma College, and there was a great crowd of people there. There was an aged gentleman spoke at night, and he told a story about a baseball game. I am quite willing to tell you that I am quite well acquainted with the game. I am willing to confess to all of you who are looking at me and listening to me that I am a baseball fan. And when I see them working on the diamond, I know just exactly what they are trying to do. And I know a fair ball from a foul. And so the story was that there were two high class ball teams engaged in a ball game. They had commenced, of course; and he says, in all rules

of baseball, the visiting team goes to bat first. That is true all over the land. So the visiting team came and went to bat, 3 men were put out, and no score was made. The home team went to bat, and no score was made. It went on and on to the 9th inning. The visiting team hadn't made a score, and the home team hadn't made a score. The home team was at bat. The man at bat had two strikes on him and two out. Finally he swung the bat and struck the ball. There goes the ball asailing away off in the air. And the people in the grand stand arose and cheered and shouted and stamped their feet and clapped their hands in great joy, because they could see victory now for the home team. But when the noise had died away, and they had calmed down a little there was a man down there at the home plate, in official uniform, with his hands raised like this, and when he got their attention, he shouted, *Foul!* The ball had gone over the fence, and out on the left of the line. Foul Ball! There was no victory for the home team in that fight.

Many times these seeming victories that we have had such joy in at the first glance, fall on the wrong side of the line, and the official man at the plate cries, *Foul!*

I think it is well for us to take heed that no man deceive us. I don't want to be deceived. I don't want this church to be deceived. We have been deceived enough already.

I am willing for God to give revelations to this man or that man, just whoever he desires. I would not for anything think of hindering revelations coming; but when they come, I want to know that they are divine, before I can give sanction to them. I think we are entitled to that. I think it is our duty to examine carefully and judiciously, so that when we receive that which claims to be a divine revelation from God, that we will not be mistaken. So that, in my judgment, is the thing that the church needs to do when anything comes claiming to be a divine revelation from God. We need the guidance of the Holy Ghost, being the third member of the God-head. We are entitled to come in contact with it, because that is basic principle of this latter-day work.

Take away the divine contact that was made back there in 1830 and before—take that away, and we are no better off than any other group of people in the world. And I might now name some groups of people in that body, that I don't consider are any better off than what we would call the sectarian world. Because I don't believe they have contact with God through true revelation to them as a church.

We desire that contact. I hope that we may receive it. But in order to receive it, may I impress earnestly and kindly, that we must get rid of all the things that are in us that are in conflict with the character of Jesus Christ and his gospel; so that we may be able to approach the Lord, that when we get to the place that we are trying to translate as Joseph did, it won't look vague, nor dark, nor gloomy, nor anything of that kind. And if we can remember something we have done or said, or not done or not

said, that should have been done, let us go back and get it fixed, and place ourselves right before God; and I believe our revelations will be such that when they are handed out to the people, there will be something that we can *feel*. The Spirit will bear witness to us that it is true.

May God bless you is my prayer.

Reported by L. A. Gould

### OUR SALVATION

The Lord Jesus Christ offered himself once and for all for the sins and transgressions of men, that through him all men may live. He was a living sacrifice, the most holy ever conceived, who willingly went to the cross suffered, bled and died that such sinladen people as you and I might find a means of forgiveness. Had it not been for his loving kindness, we would all in this day die in our sins, and be forever cut off from the wonderful presence of God. He came into this world and took on him the flesh of this life, suffering all the temptations that we are subject to; and while in the flesh set a perfect example for us to follow. Let us note a few of them: Love, pity, forgiveness, truthfulness, charity and so on. While here he said that unless we kept his commandments, we could not enter His Kingdom.

There are today numerous churches laying claim to being the church of Christ, who teach perverse doctrines such as "Baptism for the dead," "Adam—God worship," "Rebaptism," a quorum in the church over and above the twelve Apostles; in short adding many offices to the body and many modes of entering the kingdom that Christ did not authorize, and call it His gospel. The Scriptures tell us that the Lord is unchangeable, and that what He does is forever. If we claim that these changes are needed and that Christ now commands them, we do, then, by our action make God out a liar; because we make him a changeable God.

Let us consider. Is it not possible that man is the changeable one rather than God? Is it not possible that we weak members can be beguiled to follow these false doctrines? If so, are we "beguiled" for any other reason than that we have failed to "Study to show thyself approved, a workman that needeth not to be ashamed." Let us also consider this. Since Christ offered Himself a living sacrifice once and for all for our sins, the death and resurrection is symbolized by baptism. There in the old man dies and a new life arises. That is why we are told that, when we have been baptised and have received the Holy Ghost, and then, after a time should we suffer ourselves to be rebaptised we crucify Christ anew, putting him to an open shame. In this sin-infested world where those that strive to follow Christ must fight the good fight, having before them always on every hand evils of all kinds, I believe the greatest promise and brightest hope we can cling to is this: "We have an advocate with the Father, even Jesus Christ." This advocate is the means by which the sins that we may commit after having entered the kingdom, may be forgiven. Never in all history of the gospel was man asked to answer

for any sins but his own. He has been told time and time again to work out his salvation. We are told that in the great day of judgment we shall be judged according to the deeds done in the body; "The body" meaning your body and mine, each one of us to be judged separately. In like manner we will receive our reward.

I like the words that are written, "To the law and to the testimony, if they speak not according to these, the truth is not in them." We who are of the faith believe the scriptures do not lie. We are told to prove all things and hold fast to that which is good. In the great confusion today of, "Low here and low there," please read what is found in Romans 16:17 to 19. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Today as in the days of Paul the Apostle there are those who are continually looking for something that is exciting to their emotions, and because of this they are driven about by every wind of doctrine. It would be well to read in a searching manner the sixth chapter of Hebrews and the twentieth chapter of Revelation.

God is truth. Therefore it is impossible for him to lie. Also it is impossible for him to change. What ever he does it is forever. Let us be very careful, you and I, that we might not be double minded or easily persuaded by men; but rather let us be diligent students of the Holy word, and ever prayerful that we may not be deceived. He that is persuaded by, or leaneth upon the arm of flesh shall surely fall. He that standeth to say, "Thus sayeth the Spirit" let him be careful and very sure that it is the Spirit of Christ that moved upon him. For there are many Spirits abroad in the world to deceive if possible even the very elect. We are told to try all Spirits. The Spirit of Christ can stand trial, but the Spirit of the devil will flee from question.

We are told in the Book of Mormon that Christ is not the author of divisions, contentions and strife. When we go to prove all things and hold fast to that which is good, what will this in the Book of Mormon prove? The question is this. Are we going to believe and abide by that which is written even if it means the shattering of some of our most cherished ideas? Therefore brethren be reasonable in all things, slow to anger, slow to judgment, but quick to love and forgiveness. Know this, that if we love one another and keep all the commands of God we shall be a mighty people, and shall have a great part in the climax of the cause of Christ. Let us purge out all the poisonous hatreds in our midst, or they will surely destroy the body and our own souls. Let us as Paul wrote to the Hebrews, "Go on unto perfection," never, never backward, but always onward, as true soldiers fighting for a just cause, remembering the great sacrifice of our Lord Jesus Christ.

How rich is thy blessing the world cannot give I'm satisfied fully for Jesus to live.

Tho friend may forsake and trials arise,  
I'm trusting in Jesus, his love never dies.  
I love him far better than in days of yore,  
I'll serve him more truly than ever before,  
I'll do as he bids me what ever the cost.  
I'll be a true soldier; I'll die at my post.

—Selected.

### THE POWER NEEDED

In the personal ministry of Jesus on earth, he gave specific instructions to his ministry that they should "tarry at Jerusalem until ye are endowed with power from on high." That commandment is in perfect harmony with the words of our Lord as recorded in John 15-5 "without me ye can do nothing": Or as the marginal reading says: "Severed from me."

Certainly, if "Severed" from the power of Jesus Christ, and "without" him we would be in real poverty, and destitute.

But even so, is it not surprising to observe groups of people zealously engaged in effort to worship God and carry on his work who spend much of their time in hot contention with each other over personal affairs.

The *Love* of God is mentioned and referred to in so many places in the Bible; and the strict commandment that christian people should *love one another*, that to furnish chapter and verse for all these would be like re-writing the New Testament.

Men seem to gamble with their chances of having favor with God.

There is a long list of references to sin of different kinds and character, which if committed will separate us from God, and in such case; "without me ye can do nothing."

But in a manner people are somewhat like the first crazy man I ever saw: He was at the woodpile chooping wood; long poles, large and small from tree tops. When through with one piece, he would seek another, but if by chance his hands would grasp the end of a pole, held down tight by a load of others, he would never relinquish his hold until that piece responded to his pulling, if it took an hour.

In the entanglements of life experiences, men undertake a certain task; if it suits their fancy and ideas, no matter how many others may be effected, harmed or blessed, they keep on pulling and tugging until they complete their job. The "love for others" does not always influence the effort, and in such case, we labor alone—without God.

No one should blame failures and upsets in our labors for God and his cause to individuals or to the whole group; we should all know of the *two powers*, one for good the other for evil.

If we know history, then we cannot point to a day or time when God introduced his work among men, but what the devil was there to thwart and hinder it.

People blame people for the sin and evil committed; and of course people do commit the sins, but the devil is the instigator of all the trouble. People should learn how to distinguish between the two

(Continued on page 93)

## POETS CORNER

*Original poems from our own poets.*

## IF WE UNDERSTOOD

Could we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives  
Often we should find it better,  
Purer than we judged we should,  
We would love each other better,  
If we only understood.

Could we judge all deeds by motives  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin;  
Could we know the powers working  
To overthrow integrity  
We should judge each other's errors  
With more patient charity

If we knew the cares and trials  
Knew the effort all in vain  
And the bitter disappointment  
Understood the loss and gain—  
Would the grim eternal roughness  
Seem—I wonder—just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah! We judge each other harshly  
Knowing not life's hidden force  
Knowing not the fount of action  
Is less turbid at its source;  
Seeing not amid the evil  
All the golden grains of good;  
Ah! We'd love each other better  
If we only understood.

*Walter M. McDowell.*

Oklahoma City, Okla.

## MY SON

If I did know, my little son,  
That ere you reached maturity  
Your soul would leave this lowly sphere,  
What should my manner toward you be?  
Perhaps I'd grant your every wish  
And gratify each childish whim.  
Grief would magnify your worth  
And simplify your every sin.

Perhaps I wouldn't punish you  
For naughty deeds I might regret  
The pain I'd cause your little heart,  
If all too soon your sun should set.  
Every frown and each small tear  
Would shame me all my whole life thr'gh,  
That I had allowed a bit of pain  
To mar the shortened life of you.

Surely the end would justify  
My yeilding to cajolery  
I'd count each smile a golden gem  
And guard the memory jealously.

But wait!—my child, why came you here,  
If only for a little while?  
To grace our home, hand, and only that?  
To light the day with your sweet smile?  
Ah, no, I can't deceive my heart  
I know full well that you were sent,  
Not to bless, but to be blest,  
To win salvation in the end.

Loved I your soul I'd never let  
My own love blind me to your need,  
But teach you—though it be in pain—  
That you must follow Jesus' lead.  
And if your days should fewer be  
More diligent my teaching, too,  
That you might, in so short a time  
Acquire the gift I want for you.

Not man's esteem, nor worldly goods;  
They cannot be of worth, you see  
I'd have you lay up gold in heaven  
To keep you through Eternity.  
So, if sometime you find me stern,  
Uncompromising in my way,  
Inflexible, untouched by tears,  
Don't judge me, little son, I pray;  
Nor think that mother has no love  
Nor mercy for a little boy  
Much greater is the love of God  
Whose vaster wisdom I employ.

Our Father, give me wisdom then,  
And strength to lose my heart in Thee,  
That where duty lies I may not fail  
But prepare him for Eternity.  
When my faltering human Mother's heart  
More sympathizing be, than wise,  
Lift up my head, endure my will  
The distant goal is worth the price.

*Marion Denham Sprague.*

Independence, Mo.

THE CITY WHERE WE NEVER SHALL  
GROW OLD

(By GRANT M. MOORE)

*Dedicated to my good friend and Brother  
R. M. Maloney.*

There's a land of pure delight  
Where there never comes a night  
There a city where we never shall grow old  
And we never more shall rome  
From this bright crystal home  
While the cycles of eternity shall roll.

In that land of endless day  
Where all tears are wiped away  
And the crimson stain of sin can never blight  
There with all the pure and blessed  
Where our souls will be at rest  
And the Savior's smiles will banish our nite.

When our work on earth is done  
 And our crown of life is won  
 With our friends we'll walk the shining  
 streets of gold  
 All our sorrows will be oe'r  
 And we'll rest forever more  
 While our songs of praise like ocean waves  
 shall roll.

Let us labor, watch and pray  
 For that bright eternal day.  
 Let us gather all the lambs into the fold,  
 Then when Jesus comes again,  
 We shall live with Him and reign,  
 In that city where we never shall grow old.

**THE POWER NEEDED**—Continued from page 91 powers. It is written: "Whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness."

Church members who have advanced from the kindergarten grade of gospel school should know that hatred, cruel grudge and fierce anger cannot be furnished by the Spirit of Christ. Jealously, covetousness, lying, lustfull desires, evil speaking, back biting, worldly ambition for place and honor among men, cannot possibly come from the God of Love and Right.

The Bible is full of testimony and evidence that there is a Satonic Power constantly seeking to lead the human mind into the ways of sin, evil and death. We have the right to know and understand which power it is that is seeking to influence our mind.

"By their fruits ye shall know them" is a safe guide for us all. "Their fruits" are their words, their acts, their doings from day to day, their manner of treatment to one and all, even toward their enemies.

Love and truth has a power to draw others into a united band; expresses gentle, mild words, seasoned with goodwill and friendliness, prompted by human friendship, made sacred and glorious in its relationship with Christian Fellowship. Such a condition can only be when blessed and supported by the Power of Christ working in the mind and soul of one who has surrendered themselves to follow the spirit of God which is found only in the Gospel of Jesus Christ-The power of God unto Salvation.

By reading the newspapers we hear of Powers being manifest in other lands—powers of war, death and destruction. Surely God and Christ are not prompting and encouraging such disaster. Our Lord is referred to as the *Prince of Peace*. When on earth among men, he demonstrated his love and doctrine of Peace by being peaceable and kind to his enemies.

Jesus had good mental control, splendid balance of mind and spirit. He had been in company with God. He belonged to the Divine Order of things; a relationship in which and by which the Holy Ghost was the Ruling Power. Even Jesus the Son of God was subjected to that evil Satonic power. But what

a joy it is to know that when the tempter came to him, he did not yield; but in the final test commanded: "Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God and him only thou serve."

What joy it is to read the next verse: "Then the devil leaveth him, and behold angels came and ministered unto him." This is in harmony with James 4:7—"Resist the devil and he will flee from you." But we cannot expect the devil to "Flee from us" when we continue to do his bidding.

There must be a development of spiritual strength in the individual member to be able to resist the devil; for without that development, we do not "grow", but remain "babes in Christ", failing to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." No one is justified in supposing that they will gain salvation without that growth and development; neither should we suppose that such gain can be made in our own strength—no development without the Holy Ghost power. Furthermore, the Holy Ghost power will not influence anyone who does not willingly respond to its prompting. There must be a unity of action—an intelligent purpose in harmony with God's law.

The statement of Jesus should be given due respect: "not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

"Be ye transformed" and renewed in mind, "until Christ be formed in you." When "Christ is formed in" us we will not hate our brother, nor speak evil of him.

There are many critics, rather faultfinders along the way on the side lines of the church, complaining because of too slow advancement in compliance with all the gospel law. We must agree that there is just reason for complaint: For it must be admitted, the Church has not yet made the grade to the summit of its goal. But who are they who complain—where are they; are they standing on the summit waiting for the slow ones to arrive? How did they get so far ahead of others. If they were so good and strong why didn't they help others along the rough places? The Church should be united body—all having the same care one for another, not scattered out by running too fast.

After all *The Church* is composed of human beings—nothing else, just frail humanity. The Gospel Law of the Church is divine, and the process of change and development in the member requires time, patience and labor, love and spiritual power, in order to make the grade.

Clean mind, clean body, clean habits free from evil and sinful language, words bordering on profanity, with little or no reverence for God. Such observance and devotion to right living will bring to us the needed power to gain the victory and secure for us salvation in the Kingdom of God.

Richard M. Maloney.

### INDEPENDENCE ITEMS

The Conference minutes seemed to us to be all the report necessary from this quarter last month. However we would like to add that we were very happy to welcome all those who came to conference this year. Our visitors came from Canada, California, Minnesota, Michigan, Iowa, Illinois, New York, and Kansas, as well as some from elsewhere in Missouri. The young people took an active part in the meetings, manifesting a very real earnestness concerning the work.

Some of us had the privilege and pleasure of meeting Mary E. Smith Booker when she passed through Independence on her way to her home in Providence, R. I., after a visit in Denver, Colorado. Sr. Booker will be remembered as the talented Mary E. Smith who has contributed so many lovely poems to our little paper.

Mother's Day was very beautifully commemorated at the morning service with appropriate tributes by the young people's class, planned by Sr. Anderson. Each mother was presented with a token of love in the form of a dainty handkerchief and boutonniere of rose-buds.

Wm. H. Cadman, president of the Church of Jesus Christ—commonly called Bickertonites—was a guest speaker recently. We enjoyed meeting Bro. Cadman and hearing the story of the organization and growth of that particular part of the Restoration to which he belongs.

Some very good news came to your correspondent at this writing. In a letter from Bro. Kenneth Smith of Minneapolis he tells us that the company with whom he is employed has transferred him to the Kansas City office, where he will report for work June 3. He asks that we be on the lookout for suitable living quarters for him and his family. We are indeed glad to welcome this young couple in our midst. Our sympathy to the Minneapolis branch because of their loss, for we realize that they are as reluctant to see them leave as we are happy to have them join us.

Marion Sprague.

### DO YOU JUST BELONG?

Are you an active member  
The kind that would be missed,  
Or are you just contented  
That your name is on the list?

Do you attend the meetings,  
And mingle with the crowd,  
Or do you stay at home  
And crab both long and loud?

Do you take an active part  
To help the church along,  
Or are you satisfied to be  
The kind to "just belong?"

Do you ever go to visit  
A member that is sick,  
Or leave the work for just a few  
And talk about the "clique?"

There's quite a program scheduled  
That means success, if done,  
And it can be accomplished  
With the help of everyone.

Think this over, member.  
Are we right, or are we wrong—  
Are you an active member,  
Or do you just belong?

*From Chicago Craftsman.*

### EXCERPTS FROM LETTERS

#### WONDERFUL HEALING

Sr. Seitz of Klamath Falls, Ore. Writes, "I consider I have had a most wonderful healing for which I am so thankful to you and our Heavenly Father for his great mercy and love. I cannot find words to express myself.

"The Doctor said a part of my finger would have to be taken off as the bone was dead. I said, 'Doctor, let it go for awhile and just see what it will do.' (I had in mind what I was going to do.) He said, 'All right, if you want to we will wait a little while, but I think it will do no good.'"

I went back and this is what he said, "Well how much better this looks today. I really believe it is going to be all right, and the joint is not a bit loose from the other. I believe they are starting to knit. This interests me a lot, I want you to drop in once or twice a week, I want to see how it develops."

#### TITHING

I believe the tithing law is God's law for it is the means by which "Meat" should be brought into God's house. There is a great need of obedience to all his ordinances and laws and tithing is one of them.

I recall the first Bible verse I learned as a child in a Baptist Sunday School. "In Him we live and move and have our being." It has come up with me through the years, but only after I found the gospel, have I realized its full meaning. That since it is on Him we depend for life and being how necessary it is to have as close a communion, fellowship and walk with Him as possible, in order that we might have life and have it more abundantly. If we have this close fellowship, and obey His ordinances, we will want to give God what is rightly His. That is how God's people shall be called "Blessed" and a delightful land. (Mal.3:12) And we have to obey his ordinances and keep his laws and commandments, before he can fulfill his promises.

Sincerely,

Sr. Dahlia Weatherly.

R. 3 Big Rapids, Mich.

A brother writes: There is one bright-spot in my memory of the late Conference. And that is in the way in which those splendid meals were served. I did not hear any complaint and it made me think of a large family of children when they came to the table to eat in a well regulated home.

It seems to me that the church could get a lesson here on what greater things we could accomplish

should we all join hands in one common brotherhood.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." Psalm 41:1.

### NEWS FROM MICHIGAN

Marian: Elder L. E. Welch writes he went to brother McNaughton's home and started meetings March the 17th with small attendance, but as the services continued the seats at the town hall became full. By the way the hall was given to me to be used for church meetings free of charge, even the fuel and electric lights. So I have carried on with each night bringing new faces and already some have desired baptism. Even the youth, I mean high school students, are taking interest and one fine girl has asked for baptism. I am sure there will be an ingathering here in the near future.

Brother Welch is still laboring in Marian, and has done fine work there. May God bless our brother in his efforts to do good.

Flint: The Ladie's Aid have worked all winter making and tying quilts. The money we earned went to fix our Church building. We had it in readiness for our Easter services and it now is a presentable place to worship in. We are grateful to the brethren and friends for helping us out with their work and donations.

Our Church was filled to capacity the 5th of May to hear our Indian friends Mr. Henry Cobiere, Indian name Bawajagaus, and Jack Zane, Indian name Wolf. Bawajagaus is the supervisor over the Indians in Michigan. It is evident that the Indians have not vanished from the American scene. They rather hope to regenerate interest in the cause of their people. We found these people quite interesting and learned much during the time they talked to us. Brother Morgan spoke to them concerning the record we have the Book of Mormon, and Bawajagaus has requested one of the books to study.

Several one day meetings have been held during the winter months. One at Joyfield, two at Keego Harbor, and two at Flint. The idea of the meetings is for round table, and several important questions have been raised for discussion. Keego harbor is getting along fine. Brother Housh is now the Pastor there and recently was ordained to the office of an elder.

Michigan is now preparing for their annual State meeting to be held the 7, 8, 9. of June to be held at White Cloud near Hardy Dam. Brother Welch has labored in that locality for several months. There is a fine group of people there.

May God bless and prosper his work is our earnest prayer.

Sister C. W. Morgan.

812 E. Hamilton Ave., Flint, Mich.

Donations to our late Conference dining committee. You folks will never know the thrill, joy, and excitement we experienced as each package or box came for the Conference. The mail brought

money and good wishes and many dollars were handed to us.

Dear Saints if you could have heard our "Oh isn't that wonderful" and "Bless their hearts" and "We're going to make it now." You would have realized your efforts to help us were surely fulfilled. We did make it. With Sr. Frieda Flint's untiring help we served nearly 15000 meals all free.

When I thought of writing to you of your kindness I felt I could'nt think of words that could express my gratefulness.

We tho't the silverware really beautiful.

Will you all except our sincere thanks to you?

It does'nt express what we want to.

The following are the names and articles donated.

Sr. Mason, Grain Valley, Mo., case fruit; Bro. and Sr. Moler, Holden, Mo., fruit, vegetables, tea towels; Bro. Sessions, Michigan, dishes, pans, silver spoons; Bro. Clyde Ellis, Iowa, potatoes, vegetables, fruit; Sr. Martin, Collins, Mo., lard, ham, sugar, and fruit; Sr. Ray Hunholz, Wis., 2 doz. knives and forks, 6 tea towels; Sr. Sarratt, Collins, Mo., 8 tea towels, dish cloths, pot holders; Sr. A. M. Halverson, Denver, Colo., 10 tea towels; Sr. Lina Loomis, Syracuse, N. Y., 10 knives and forks, tea towels, table cloth, vegetable scraper; Sr. Myers, Regina, Canada, canned fruit; Sr. L. A. Gould, Minnesota, 6 jars pickels, vegetables and preserves; Sr. Bert Krause, Minnesota, 5 gallons honey, table ware, tea towels; Bro. Richardson, Minnesota, bread—many loaves; Bro. Bingham, K. C., Mo., bread 16 or more loaves; Sr. Hedrick, Indep., Mo., 100 lbs potatoes; Bro. T. Jordan, Regina, Canada, large ham; Sr. Gladys Knapp, Black River Falls, Wis., 10 tea towels; Sr. Skinner, Indep., Mo., 6 pot holders; Bro. Chas. Derry, Indep., Mo., many quarts milk; Sr. Midgordon, Iowa, 6 can vegetables, butcher knife; Sr. A. Yates, Indep., Mo., crackers, eggs, butter, cheese, crate apples, etc.; Sr. Chas. Denham, Indep., gallon canned tomatoes, eggs, etc.; Sr. Angela Wheaton, Indep., Mo., pickles, fruit, cor meal, etc.; Sr. Brockman, Wis., 12 jars fruit; Sr. J. Mathews, Wis., 3 jars fruit, 2 quarts meat fryings, 3 tea towels; Sr. J. Davis, Wis., slab bacon, pail lard, 3 jars jam; Minneapolis Ladies Aid, 12 large tea towels, 3 dish cloths, 12 knives and forks and spoons, 6 table-spoons; Sr. Nellie Fancette, Minn., 3 dish cloths; Sr. J. Spargo, Minn., 2 whipping spoons; Sr. Neva Thorpe, Minn., 24 tea spoons, lemon ext; Sr. K. Smith, Minn., 14 quarts canned goods, 2 quarts beans, tapioca, sugar; Sr. Flint, Minn., 17 quarts canned fruit; Sr. A. Smith, Ava, Mo., 49 quarts fruit, 6 doz. eggs; Sr. Alex Smith, Ava, Mo., 6 doz. eggs, 12 quarts fruit; Sr. Wise, Ottawa Lake, Mich., fruit, soap and other material

Sr. Al Fields, Sr. C. Fields, Sr. Fetters and Sr. McCain of Wyandotte, Mich., 20 quarts fruit and silver ware; Sr. Podhoka, silver ware; Bro. and Sr. A. M. Smith and Alex, 4 large hens; Bro. and Sr. Harvey Bell Ara, Mo., tea towels, table ware; Sr. R. Housh, Detroit, Mich., 29 cans vegetables; Sr.

## ZION'S ADVOCATE

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Darby and Edna Smith, Minn., 6 glasses; Sr. Robertson, St. Lake, Utah, large roaster; Bro. and Sr. Midgorden, Lamoni, Iowa, bread knife.

A sister, Michigan, \$3.00; St. Louis, Mo. local, \$4.00; Bro. H. Hutchison, Cal., \$6.00; Regina Sask. local, \$5.00; Sr. Dew, Chico, Cal., \$5.00; Sr. Daer, Rockford, Ill., \$5.00; Ladies Aid, Minn., \$5.00; Sr. Brockman, Sparta, Wis., .15; Sr. J. Mathews, \$1.00; Sr. Stella Davis, Montford, Wis., \$3.00; Sr. Lula Hall, Michigan, \$5.00; Sr. Barney Wentworth, Minn. \$2.00; Br. and Sr. Robertson, St. Lake, Utah, \$5.00; Sr. McCain, Wyandotte, Mich., \$1.00; Sr. A. Fields, \$1.00; Sr. Fetters, \$1.00; Bro. J. Reynolds, Indep., Mo., .60; Mr. Gibbs, Mich., .50; Sr. Myers, Reg. Sask, Canada, \$2.50; Bro. Fred Reynolds, Indep., Mo., \$1.00; Sr. Minnie Yates, Indep., Mo., .25; Elmer Tanner, Mich., 25; Sr. Dollee Resch, Tulsa, Okla., \$2.50; Bro. Elmer Hunter, K. C., M., \$1.00; Bro. A. Yates, Indep., Mo., .50; Sr. Gladys Knapp, Blk River Falls, Wis., \$2.00; Ladies Aid, Blk River Falls, Wis., \$4.25; total \$67.50.

Bro. Grant Moore, Weir, Kansas, \$5.00; Bro. Nalmer Johnson, Warrensburg, Mo., \$1.00; Bro. Silas Midgorden, Lamoni, Iowa, \$1.00; Sr. Lusha DeKalb, Ill., .50; Sr. Wait, Michigan, \$1.00; Sr. Bishop, Iowa, \$1.00; Bro. Barrett, Indep., Mo., \$1.00; Bro. Sween, Hamilton, Mo., \$5.00; Bro. F. Jordan, Viceroy, Canada, \$2.00; Sr. Moler, Holden, Mo., \$1.00; turned over to me without name of donater by Bro. McClain, \$5.00; Total 91.00; taken in for meals, 9.25; expenditures, 76.81; balance 23.44.

Approximately 1500 meals were served.

### A SPECIAL REQUEST

To all local pastors, missionaries, and scattered members, greetings: This past Conference has seen the accomplishment of a few more steps towards a young people's department.

The committee has now prepared a plan for a general organization under a constitution drawn up according to the survey of the young people during the past year. The young people at Conference

also made nominations to offices in this organization. In order that this plan can be put into immediate operation, *please* notice this request.

The committee is preparing copies of this Constitution and also ballots, that the young people of the Church of Christ may voice their wishes by their votes.

It is very, very necessary that we complete address of *all* the young people from 12 to 30 years of age. To your local pastors and missionaries, we make a special request. Please make a *special* effort to send us the *very necessary* information from your locals and fields at *once*. It is true that the committee last year received a number of names, but it was discovered the addresses of quite a number were incomplete and were worthless. Neither did we receive all the names from all locals or scattered members.

Help us in this supreme effort on our part to get this matter properly before *all* the young folks of the Church of Christ.

Your humble servant and committeeman,

Arthur G. Smith

R. F. D. No. 1, Ubly, Mich., c/o A. L. Davis.

### AN IMPORTANT NOTICE

To the Bishop's Agents and Members abroad;

We are putting in a new set of double entry books in the office. As one of the important items, in doing so, we wish each Bishop's Agent who holds a church receipt book, to kindly advise us, AT ONCE, the number of the last receipt entered in his or her book. All members paying money to representatives of the Church should insist on having a receipt for items paid in. Each official representative of the Church carries a regular Church of Christ receipt book, and should use it in receiving your contributions. This is only GOOD BUSINESS, and the Lord's work is entitled to be handled on a good business basis.

Thank you. R. B. Trowbridge, General Manager.

### PASTORAL

To members and friends of the Church of Christ (Temple Lot) in Kansas, Oklahoma, and Arkansas, Greetings: I am planning on doing missionary work this conference year as circumstances will permit, and will appreciate any cooperation along the line of holding meetings in your locality. If any know of any possible openings in your locality, we will be glad to do our part in getting the gospel before the people. I have a number of charts that I can use in explaining our message.

Have you partaken of the missionary spirit, and anxious for your neighbor or friend to learn the message of the Christ. "Let him that is warned, warm his neighbor" is pertinent today.

Hoping to be of help in the task before us,

I am your brother in Christ,

Grant M. Moore.