

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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Wartime Christmas

BY VIDA E. SMITH YATES



Let us talk of something gladsome,
Something that shall always be;
Of the babe born in Bethlehem,
Of the Christ in Galilee.

Of the stars that shone above him,
And the wise men, led by love;
Of the shepherds and the Angels,
Singing from the courts above.

Hymns of Peace, O just to hear them
Ringing 'cross the starlit sky,
Peace on Earth," "Good Will,"—will bring it,
Even though ten thousand die.

Let us keep his birthday holy,
Marke with nations, signs of peace,
Sacred unto Christ the lowly,
May its import never cease.

Till he comes, the King of Glory,
(Not a babe of lowliest birth)
Far above the war field gory,
Calling all his loved of earth.

Let's forget the war field's gory
That are haunting us today,
Dipping deep in Kingly glory,
Lighting all the Christmas way.

Bright the memory of childhood hours,
Gay the candle lighted way,
Loving hearts sing now his praises
For the permanence of Christmas day.

Peace! Good will! is ringing, chiming,
O'er old Judea's lowly hills,
Peace! Good will! it is His birthday,
Every heart with memory thrills.

Come, Lord Jesus, come with glory,
Not as babe, but come as King;
That all nations, own and bless Thee,
And let all the children sing.

World wide war, let's cease thy horror,
World wide Peace, shall have its way;
World wide nations, keep it Holy
This Glad, peace-blessed Christmas day.

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Editorial

A CHALLENGE

In another department of this issue will be found a stenographic report of a sermon preached by an accredited representative of one of the divisions of the Restoration, but not of the Church of Christ on the Temple Lot. We are publishing it for the reason that we believe that it contains thoughts of such vital importance, that they should be brought to the attention of not only every person connected with the Restoration, in any division; but also every person in all the world presuming to call themselves *Christian*. If you have not read it already, we suggest that you turn now and read it, and then continue the reading of this editorial.

If ever there is to be a uniting of the divided forces connected with the Restoration Movement, it will be because a group of people has risen who dare to *make the word flesh*, and to demonstrate to the people "the whole counsel of God."

Until this is done it is an idle waste of time to talk of "working harmony," or of any one group of people becoming as "little Joseph" to save their brethren of the Restoration.

Practically all divisions of the Restoration have gone the limit on preaching the "first principles" of the gospel, i. e. Faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment, coupling with them the Christian graces, the authoritative ministry and church organization, with the gifts and blessings of the gospel to follow the believer.

And there they have stopped. And there they stand. And there the division and subdivision begins. None have made an effectual, or even a seriously earnest attempt to "make the word flesh" as that "word" relates to God's laws which have to do with regulating the temporal affairs of the people of God, and which must be complied with in order to accomplish the work of building the Kingdom of God.

The challenge then is to every division, every quorum, every minister, and every member of the Restoration, anywhere in the whole world.

That being true, the challenge is of paramount importance to the Church of Christ on the Temple Lot, and let us beware how we meet that challenge.

We are given an open door. We may meet it as men of God, or we may cringe and quibble and dodge the issue.

If we are to meet it as men of God, we must waken from our lethargy, and free ourselves from the fetters of private opinion, personal ambition for place and power, and the worldly spirit of selfishness, self-interest, and self-seeking.

We have a few months in which to prepare to meet the challenge, to take advantage of the "open door." And the threshold of that "open door" must be made the *deadline* for some of the representatives of the Church of Christ.

It must be made the deadline, because if the Church of Christ is to meet the challenge successfully, and qualify for the important function of "making the word flesh," she can no longer send out, as representatives, men who are skeptical of the teachings of the Church, who are mealy-mouthed as to the doctrines of the Church, or lukewarm and indifferent as to its objectives.

In any and every division of the Restoration, whose leading quorums come to have a preponderance of men of that kind, there must be a forfeiture of the recognition of God as to their organic existence; and they then become merely the institutions of men. If the preponderance of the men of the quorums of the Church of Christ are of that type, she must fall into that class. No power in heaven or on earth can save her. The "deadline" must determine where she stands.

The Church of Christ (or any other division of the Restoration) if she is to meet the challenge, can no longer send out representatives who have become weak-kneed, skeptical, or mealy-mouthed about presenting the belief of the Church in the book that was to speak forth out of the dust. For without the Book of Mormon, there would be no Restoration.

The "dead line" must determine, also, the eligibility of men to represent the Church's belief in the prophetic utterance of Joel, when he said, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" etc. (Acts 2:17), and who lightly and carelessly ridicule and reject every communication purporting to come from a divine source, unless it comes through them, without due consideration in weighing, testing and comparing, in the humble spirit of earnest prayer. The Church of Christ believes in present-day revelation. Men of the above type cannot properly represent the Church.

It must also determine the eligibility of men to represent the gospel of the Son of God, who are in half-hearted accord or in no accord with God's provisions for the temporal welfare of his Church, as found in the Bible, Book of Mormon, and in His revelations to the Church in these last days.

The "deadline" must also determine the eligibility of men to represent the Church of Christ who are guilty of spiritual fornication, in that they careen with endearing names, and consort surreptitiously with units which, years ago, in vision, Sister Angela Wheaton saw would begin "milling around," and then "DROP OUT OF THE PICTURE." They can have no valid claim to being a part of that Restoration whose priesthood authority bestowed by the hand of an angel was to remain inviolate "until the sons of Levi do offer again an offering in righteousness" without the necessity of a re-commitment or of a re-restoration.

The Solemn Assembly, which has been set for April 10, 1941, furnishes the "open door," which must also mark the "deadline." The outcome of that Solemn Assembly must determine whether the Church of Christ is to continue to function organically, or whether it is to lapse into a fragmentary existence, and wait for some other group to "make the word flesh."

The call for a Solemn Assembly was initiated by a purported revelation through Apostle T. J. Jordan, dated December, 15, 1939.

After running the gauntlet of official indifference, reluctance, hesitancy, and minor oppositions, the date has been set for April 10, 1941, when it is hoped that the eldership will in a large measure be in attendance at the Conference, and prepared to take part in the Solemn Assembly.

I quote from the document mentioned above, the portion which has reference to the calling of a Solemn Assembly, and its objective.

"Thus saith the Spirit unto you, my servants of my Twelve Disciples: In order that my work may go forward and my people counselled and encouraged, you shall call together a Solemn Assembly of my servants the Twelve, the Bishops, and the elders, at a convenient season, not in haste, but in reason in all things; and if you come together in humility and love, in fasting and prayer, I shall be in your midst to bless, direct and inspire, in order that you may arrive at an unanimity of understanding as to what I require of my people as pertaining to their temporal welfare in safety and security in this land. As I have said unto my servants in the past, so I say unto you that ye shall rely upon the things which are written as contained in my scriptures, the Bible, Book of Mormon, and my Book of Commandments, for therein is sufficient to direct you aright in all things pertaining to the temporal security of my saints in these last days. It must needs be that my people be counselled and encouraged in these things, in order that they may prepare themselves as against the day when work on mine house should begin. The times ahead of the nations are dark and foreboding; thus the need of these my saints that they may find a place of refuge and safety in these troublesome days."

This is the call. The objective is to reach a unanimity of opinion and understanding relative to the temporal security of the saints. A unanimity of opinion carried into effect, will "make the word flesh." The group of people who will "make the word flesh" will qualify to take the lead in building the Temple. No other people can qualify to take the lead.

There can be no unanimity of understanding from the standpoint of human reasoning, apart from the inspiration that comes from God. That inspiration can be realized only through true humility of soul, and a willingness for God to direct.

It seems incredible that the Kingdom of God should be established for the express purpose of providing a family income or allowance for its officials, when there are already fifteen hundred such institutions in existence.

It seems incredible that the law of God should provide that one class of citizens of the Kingdom

should be required to budget, live frugally, and give an accounting of receipts and expenditures, and all other classes within the church be freed from such accounting.

It seems incredible that the law of God should provide that the minister should give his time and talent and energy to the building up of the work of God, except it be under the same conditions that every other man, farmer, merchant, doctor, teacher, etc., should give his time, and talent, and energy to the building up of the kingdom of God, and give an accounting of his stewardship also.

If it is just and fair and honorable and right and common sense and business-like for the minister's family to budget, economize, practice frugality, and render an accounting of all receipts and expenditures; it is just and fair and honorable and right and common sense and business-like that every other family, regardless of occupation, should budget, economize, practice frugality, and render an accounting of all receipts and expenditures.

God's law does not play favorites. If it does, equality will never be.

The *business* of "every man rendering an account" takes in a much broader scope than a limited application to three or four apostles and three or four bishops. If it applies to any, it applies to all the apostles, and all the bishops, and all the elders, priests, teachers, deacons, and members, as will be discovered when this matter is brought before the Solemn Assembly for a unanimity of understanding.

"Behold this is what the Lord requires of every man in his stewardship."—Revelation of November, 1831. Also: "None are exempt"—ministers, farmers, day laborers, or professional men—"who belong to the church of the living God."

It is time for us to take stock, to examine ourselves; for some of us are not going to get by the Solemn Assembly as accredited representatives of the Church of Christ, if God has anything to do with it.

NOTICE Y. P. C. L.

We hold a letter dated October 17, 1940 from Brother Thomas Wheaton. He has resigned, for acceptable reasons, from the office of Reporter to the Advocate (General Y. P. C. L. Office). Sister Marion Housh was runner-up for this office in our Referendum and has accepted. Sister Marion is our Reporter to the Advocate. Her address, 20256 Omira St., Detroit, Mich.

Best wishes Sister Marion!

Gen. Chairman, Arthur G. Smith.
Gen. Secretary, Mildred Funk.

BIRTH

Of a daughter, Sylvia Darleen, to Mr. and Mrs. Harvey Seibel of 610 W. Madison St. Milwaukee, Wisc., on November 11, 1940. Mrs. Seibel is the former Lovita Gould, daughter of Brother and Sister Leon A. Gould.

Ivan Norgrove (Sr. Burn's Son) and his wife Marion were blessed by the birth of a baby girl (Sharron Arleen) on November 22nd, both mother and baby are doing fine and is "Ivan" a proud daddy.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

ABOUT REPORTING

BY B. C. FLINT

In recent issues of the *Advocate* there have appeared from the pen of our very excellent Business Manager a number of articles on the matter of reporting, and in the last one he indicates that he expects to make it a matter for conference enactment at our next General Conference, and asks for committees to be provided, etc.

This places the matter squarely before us as an issue to be discussed freely in the *Advocate*, because our conference ruling is that all matters to be acted upon at our conferences may have full and free discussion in our official church paper, in order that the saints may vote intelligently on all matters.

And, there is perhaps no more important matter to be considered than that of an intelligent business management of our church affairs, and we wish to commend the very efficient manner in which our present Business Manager is conducting the affairs of the church. Furthermore, he invites constructive criticism and suggestions. We will herewith present a few thoughts from the viewpoint of the missionary, gleaned from a whole lifetime of experience as a missionary.

It is suggested that we report monthly, all of our receipts and expenditures to the general office. In this we are in full accord, and we have personally followed this course for a number of years. We have made an itemized report, giving the names and amounts received from the saints and friends, and also a balanced itemized report of all expenditures, and sent it in to the general office at the end of each month.

From here on our experience brings us into disagreement with the Business Manager. This is in regard to giving receipts to the donors. This reduces missionary work to a cold blooded business proposition, and destroys the very spirit and purpose of missionary activity. Any good business man can successfully run a business venture, but it takes God to run His church. Here is the idea; it is supposed that when a missionary enters a home that he will elevate the moral and spiritual atmosphere of that home; in other words, he will bring Christ into that home. Must he then receive pay for value received, and give a receipt, thus making it a purely business proposition, and destroying the spiritual contact so essential to successful ministrations to the soul rather than to the material?

The Lord understood this, and we find this in His word: "But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish." Yes, and I know of no quicker route to spiritual death to our missionary work and its purpose, than

this receipting proposition. We are also told: "By this shall ye know my disciples, they will feed you and clothe you and give you money." Why will they do this? Because they owe you something that must be receipted for? No! a thousand times no. They do it because the spirit of Christ that has accompanied our ministry, has touched their hearts and they wish to be associated with us in the work of Christ. Besides, there are three items mentioned, e, g, food, clothing, and money. Why receipt for just one? Is the money they give us more important than the other two?

Again, when the disciples of Christ returned from their first missionary trip, the Master asked them, "Lacked ye anything?" The answer was "Nay Lord." Why did not they say: "Never mind about that, we made an itemized account and gave them receipts, and sent the stubs down to the Business Manager?" Yes, business is alright in its place; but let it keep its place, and not try to invade the realm of the spiritual; and remember, this plea comes to us in the name of "equality." Here again, we will introduce something more, that comes directly from the Master himself, during HIS MANAGEMENT of missionary work: "And into whatsoever house ye enter, first say, Peace be to this house, and if the son of peace be there, your peace shall rest upon it; if not it will turn to you again. And in the same house remain eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house." Now where is the equality there? Why not divide the burden of missionary support up among the whole community? If, especially as it is now that the homes of the membership are practically the only homes open to us, because of the present financial stress? Ah! the Master states a reason. "If the son of peace be there." Why cheapen that beautiful contact with a tawdry money receipt? Again, why not go from house to house? Because the Master knew what every old time missionary knows, i. e., that there is no life harder on the physical and mental makeup of the human creature than intensive missionary work. In short, he knew that the missionary MUST HAVE A HOME, somewhere. He must be able to be by himself, to have even a small degree of privacy. Human nature demands it.

But what about the other side? The one that furnishes that home? Ah! here is where the real spirit of the gospel comes in. Perhaps the best way to emphasize this is to tell an actual experience. Some years ago, we were badly needed in a certain locality. The membership there were few and very poor, as to material things. There was just one

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MAKE THE WORD FLESH

Concluding sermon in a series of meetings at Walnut Park Church, Independence, Mo.

BY EVANGELIST RAY WHITING

November 26, 1939.

We have been discussing some distinctive features of the work of God, and three in particular do I want to refresh in your minds again tonight. We have emphasized first that God's work is distinctive in its *purpose*, which purpose centers in the needs of men, the *economic*, the *social* and the *spiritual* needs. It is not just concerned with the spiritual, not just concerned with Sunday worship; but the purpose of God is to meet all the needs of all the people.

We have been also discussing that these needs can only be met through a unique, distinctive *organization*, which Christ calls the church, organized differently from other churches by the divine command of God, upon divine principles, that through this organization the purpose of God might find expression. It can never find expression in any other way, except through this organization, the church, built by God on divine principles, for as we have said before, mere man does not know how to organize men and things so that the needs of men can be supplied and peace come to the earth.

We have also discovered that there are *doctrines*, or *laws* or *rules*, obedience to which will set in operation forces in men, working through this distinctive organization, the church, that thereby God's purposes might be realized.

These things are basic, they are fundamental, and if we try to get away from them we get away from the purpose and plan of God, and thus get away from that force that shall finally bring light to the world. We must come to know that.

Now, in my closing sermon I have been wondering what I should say; and in thinking it over I spoke to my wife and said, "There are so many things I would like to say, I do not know what I will say." And she, like so many good wives, gave me a bit of good advice. "Do not say what you would like to say, but say what ought to be said." That got me thinking as to what ought to be said as the final sermon. What do we need most? And I have come to the conclusion that the final thing is this; and without this all else comes to naught: *The word of God must be made flesh and live amongst us or it is just breath, just print in a book, and it is not worth the breath it takes to say it, nor worth the ink it takes to print it, except we shall now come to make the word flesh.*

That is, take these truths we have learned and live by them, until we can see for ourselves that the things we have discussed are life, not just truths, but life; that they will bring to us the thing our heart yearns for. Without that, I am saying again, it is nothing. Unless we shall give this word flesh, unless we shall *do* these things, we do not give the slightest value to all that has been said, not only by your speaker but by the ministers of the past and prophets of the past. It all comes to naught unless somebody will dare to make the word flesh, dare to live this teaching of Jesus Christ, until we can see

in our midst the results of obedience to the laws of life.

Talk about distinctive features! Would not that be one, to find a people that really did live the teachings of Jesus Christ so that when men wanted to know what Christ taught they would not turn to a book to read what is in a book, but would turn to a people and see what He said, because they would behold it *working* in their midst, *dealing* in their business, *living* in their homes—a people actually living the truths they profess to believe. That is the distinctive feature of the gospel of Christ. It will make people that kind of people when they let these powers work in them. Unless we come to do that thing, *we might just as well burn our books, lock up our churches, quit our preaching and go home and perish with the rest of the world; for what value is light in a book?*

We just listened to a fine anthem that was written in a book, but suppose after they received their books the choir sat here and never opened their mouths, the director sat right there and never moved. Why have the books, why have the notes and instruction, except they take those notes, words and rules and make them *flesh*, and out of their flesh pour out the joy written on that page? Until they pour out their joy men cannot know what is written in the song book. Until men shall pour out in flesh the words written in the Bible, the world can not know what is written in that book. That would be unique, to find people who know that Christian fellowship is not a theory but a joyous way to live, because they were living joyously.

It is Jesus who said, "Why call ye me Lord, Lord and do not the things which I say?" Why do we say that he is our Saviour, Christ the Lord, that he is Jesus, unless we endeavor to do the thing he said to do? Of what benefit is it to talk about Christ who lived 2,000 years ago, if we just talk about him? "Not every one that saith Lord, Lord is in the Kingdom of Heaven, but he that doeth the will of my Father." What is the will of the Father? We have been trying for two weeks to discuss briefly the will of the Father. His will is that people believe in his program and work that out in their lives to the meeting of the needs of the people. Not just to join a church, and go to church, and be called Christians. *They* will never build the Kingdom of God. But those who know his will and do it shall have part in building the Kingdom. For men can not do the will of God and not build the kingdom. The reason we have not built the Kingdom is because we have not done His will. His will is that we build it. If we had kept his law, the doctrine of Christ, working toward the purposes therein, we would have built the kingdom a long time ago.

I have read to you from the Bible. In modern times God has said: "For if ye will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—Doctrine and Covenants 77:1.

That is the meat of the whole thing—not the purpose, the organization, the doctrine, but having given us all these things that pertain to life, the closing, the final thing, the last word any man can

say in this regard is this: If we want to experience the things promised by God through Jesus Christ we must prepare ourselves. Let us turn our eyes to ourselves tonight and say, "I must prepare myself." How? "By doing the things he commanded and requires of me." There is no guess work about that. He says we must do it. His will is this, as we have mentioned a number of times through this series, the purpose of God is to meet the needs of the people, economic, social, as well as spiritual. The church must do this thing. These laws working through man automatically builds a society, a community of people that do reflect Him because they live these eternal principles to their own edification, joy and life. He calls this organization, or group of people working like this, the Kingdom of God. It is the climax of the whole purpose of God, a society like this. Men cannot put as their purpose God's purpose, and then unite with God's church and live by the doctrine of Christ, without building a society. He calls the result of that kind of living the Kingdom.

If we should have a blue print, and brick, stone, mortar, boards, shingles, nails, etc., and taking these material things we, follow the blue print, we know that with the right moving of these things and ourselves in harmony with the law of the Master Builder we would construct something in harmony with the blue print. You let men and women move together in this organization with a definite purpose, following the blue print, and we construct a kingdom, a society where his people will be busy, where men will no longer want, where their needs will be supplied. That is making the word flesh. That is the thing the world needs today as it needs nothing else. It needs a people who dare to follow the blue print in the actual building of the thing the blue print is designed to build. The whole purpose of God centers in the Kingdom. The only reason for the church of God is to produce this Kingdom. The only reason for the doctrine of Christ is to stimulate men, give them power and direction that they might build the Kingdom of God. It is the cry of God from the beginning. It is the cry of his Son, the cry of good people the world over tonight, for someone to build the Kingdom of God. Let the word become flesh that there might be set up some place on the earth the standard, the great ensign, that sometime the people might see once again the fact that the way of God is the way of life, that religion does mean something, that it is vital, it will meet the needs of men. I know of nothing more necessary tonight than to find men who dare to do that. That is the purpose of God, the hope of the world. There is no other.

Jesus Christ said, "But seek ye first to build up the kingdom of God." Let us get that. This is my will, my command that you put the Kingdom—not 2nd, 3rd, 4th in your hearts and in your lives, but first. I know it is a challenge, but listen, Christ did not die for some little silly thing that any man could do after school nights. He said, if you believe me, put *first* the building of the kingdom of God. Not first something else. When we speak that way we do not think about just the spiritual part of his Kingdom, but of its organization to meet all man's

needs. You let that driving force be the first thing in your consideration, put that first if you want Him to give you a place in the celestial world. Make that first, how to use yourself, your time, your talent, your surplus to build His Kingdom. Let that be the first thing in your thought when you awake and the last thing at night. You will first, last and all the time, think: How can I take all that I have and transform that into an economic, social, spiritual organization that will result in the way God wants men to live? Listen, saints and friends, this is the teaching of God. If you claim to be Christian, in the name of God, believe that. Why call ye me Lord, go to church, sing songs, have your prayer meetings, have evangelistic services, just to go on and live as before?

"If ye will that I give unto you a place in the celestial world, you must prepare yourselves." When you die you will want your pastor to say at the funeral that Bro. So and So was a member of such and such a church, and he was faithful, and therefore he is in the arms of God. Folks want you to say that. They write it down and hand it to me to read at their friends' funerals. "He was such a good man and he belonged to the church 49 years and therefore we are sure he is saved in the arms of Jesus." (And I knew better and so did everybody else). If you want that said at that day, in the name of God prepare yourselves by seeking first the kingdom of God.

You cannot find the Kingdom of God outside of obedience to the doctrine of Jesus Christ, for "who-soever transgresseth and abideth not in the doctrine of Christ hath not God."

You cannot find the Kingdom of God outside of the organization designed of God to build that Kingdom; but why just join it, and then not do his will?

You cannot find the Kingdom of God outside of the purpose of God, which is meeting the needs of the people, spiritually, economically, socially.

If you want the assurance of celestial glory, then listen to the voice of God. Prepare yourself through the way of the gospel to build on this earth the Kingdom of God. That is the thing that needs most to be said tonight in every congregation in every church. Seek ye first to build up the Kingdom of God and to establish his right relations between man and man, and the right use of things. That is what righteousness means. If you will seek to build up this kind of organization, and establish right relationships between man and man and the right use of things, then all these things shall be added unto you; not just given to you, but this right relationship—every man being industrious, using his talents, being frugal, working together in unity—will produce enough things so that all will have the things we need. Not in a miraculous way; but these things will be added as a natural result of people unitedly obeying economic laws, stopping waste of time, of money, of effort. And 10,000 people organized to work together frugally, industriously, righteousness being in their midst, will develop enough so they will have plenty.

I can give you many examples, I know, where

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LETTERS

Elder R. R. Robertson of the Council of Twelve Reports Missionary endeavors in the South Land.

To the Advocate:

Sister Robertson and I left our home Saturday, September 28, 1940. We arrived at Kansas City Union Station, Sunday following, 3:30 p. m. We were met by Elder C. E. Derry who took us to his home. Here we were refreshed by the good things which Sister Derry and Sister Ethel Holcomb had prepared for us to eat. I had been announced to speak for the Independence Branch at the eight o'clock service. In filling this appointment I enjoyed good liberty in the preaching of the word.

We had arranged to join Apostle J. E. Bozarth at Ferguson, Missouri, on the following day, to assist him in the meetings he was conducting there; but we were delayed in Independence for one day, so it was Tuesday, October 1 when we reached St. Louis. Brother Bozarth met us at the train and piloted us out to Brother Fred McClain's, and from there to the little Church at Ferguson, which is about ten miles from the City. Here we found a fine group of people assembled, eager to hear the preaching of the word. The services were in charge of the pastor, Elder Robert McClain. Again I enjoyed much liberty in presenting the message of the hour. I was appointed speaker for the following evening, at which time I was blessed with the same good Spirit. Elder Bozarth preached the next evening, which concluded our work in the Ferguson branch.

Friday the following day, we departed for Corning, Arkansas. Here we were made welcome at the home of my sister, Mr. and Mrs. S. E. Brewer. Saturday in the afternoon, Bro. Bozarth and I went over in town. Here we found a street meeting in full swing, being conducted by the Pentecost brethren. Evidently these brethren surmised that we were preachers, and after making some very outstanding challenges, they invited one of us to speak. Elder Bozarth responded and spoke for one hour. At the conclusion of this meeting we were accosted by a stranger, who asked us to come out to his church and preach for their congregation on Sunday. We gladly accepted the invitation, but upon learning that the good brother's church was located some seven miles out in the country, we informed him of the fact that we were afoot. He at once offered to come in and take us out. So according to the appointment he came in on time, and we were off to church, Sister Robertson joining us in this adventure. Upon our arrival we found some sixty-five souls gathered there in the little white church. We engaged in Sunday School and in singing of hymns. I was selected speaker for the morning service. Everyone seemed to enjoy the message immensely. Brother Bozarth was the speaker at the evening service, his subject being, "The Salvation of the children of men upon the terms of the gospel." Our brother was greatly blessed in presenting his message. We made many new friends and laid the ground work for a much greater service at this place.

We left Corning, Wednesday the 9th, for Gideon, Missouri. Brother Bozarth had been cor-

responding with a Mr. W. H. Lunbeck of this city, who had requested us to come to his house. Here we received a cordial welcome, but we soon learned that this brother and his lovely family were members of the Utah Church of the Latter Day Saints and they were not in the least degree disgruntled in their church, but very eager to learn all about the different factions of the Church of the Restoration, and they responded to our message very attentively. There were two Mormon Elders laboring in the town, and our friends were quite anxious to have them come in while we were there at their home; so, with our consent, they invited them over to spend the evening with us, for the purpose of discussing the gospel and the church as we understood it. At a very lively pace this discussion was carried on until near midnight, we then bade each other good-night with the best of feelings. The elders promised to meet with us the following night; but not to our surprise they failed to come, so we were left alone with the family, and spent the evening discussing the principles of the gospel. We are hopeful that our labor with this fine family will not be in vain.

Sunday, the 13th, we were in Kennett, Missouri. Here we were again privileged to preach in the Church of Christ (Campbellite) at this place we made more new friends, and received a hearty invitation to return again at our earliest convenience. We feel that we have made an excellent opening for a future work in Kennett. While here we experienced a blessing of divine healing. Saturday night prior to this Sunday's service, Brother Bozarth complained that he did not feel well, and could not eat any supper. At midnight he was taken seriously ill with what seemed to be an indigestion chill. He called to me and said he was very sick, and wished that I would try and get him home. I immediately went to his bedside, and could readily see that he was a very sick man. His flesh was a mass of protruding bumps and as cold as death. At this juncture he asked me to administer to him. I knelt by his bed and prayed a fervent prayer unto God for him. I arose and anointed him with oil in the name of the Lord, with prayer, and he was immediately healed by the Lord; the swelling of his flesh disappeared, and his whole body became warm, and he fell asleep. He arose early in the morning and ate a hearty breakfast, and walked two miles with me to church and there gave a very spiritual discourse. By these things we know that the gospel comes not in word only; but also in power, and in the Holy Ghost.

Saturday, and Sunday the 20th, finds us at Puryear, Tennessee. Arriving at this place, we were met at the train by Elder Ronie Overcast, who took us to his home for the night. Brother Overcast had procured the town hall for the Sunday evening service, so we successfully filled this appointment, I being the speaker on this occasion. Arrangements were then made to hold evening services at Brother and Sister Ronie's home. These meetings were well attended, and were very spiritual in character. After the Tuesday night's service, some of the folks who had been in attendance insisted that one of us should come over into their neighborhood,

a distance of some four miles, near the L. D. S. Foundry Hill Church, and preach for them there. So it was decided that I would go, leaving Elder Bozarth to continue the services at Brother Ronie's house. In the Foundry Hill neighborhood, I conducted services in the home of brother and sister P. W. Paschall, who are very worthy members of the Church of Christ. The attendance was very good, averaging thirty each evening. I was blessed with a goodly throng of the Spirit of the Lord, in preaching the word in this humble home.

We concluded our work at this place on Friday night, the 25th, with the assurance that we had accomplished a good work. Elder Ronie Overcast, with many others, are very anxious for us to come back to them next summer, and hold a series of meetings, saying that they would build an arbor, and advertise the meetings both far and near. We do believe that there is a harvest of souls at this place, and with joy we are looking forward to the time of the gathering in.

I take this opportunity through the *Advocate* to wish both our old and new friends, A Very Merry Christmas, and many Spiritual Blessings throughout the New Year. And in the spirit and thought embodied in this little poem, live each blessed day through the whole New Year.

"OUR DAY"

"If it were given to us to know
This Merry Christmas day would be
The last one that would ever come
To you and me;

"What would we do and think and say;
What golden deeds from us there'd be,
What shining words of love and cheer
From you and me.

"We cannot know—we would not ask,
And yet our eyes may never see
Another Christmas glory dawn
For you and me.

"Yet this is ours—this storied day,
Our Christmas, to bring back anew
The kindlier thought, the waning thrill,
To me and you.

"So, friend, let hearts speak as of old.
Imprisoned love spread wide and free,
And bring again its happiness
To you and me."

R. R. Robertson.

NEWS FROM THE FIELD

Iowa; B. C. Flint. Am at present in Lamoni, and preaching every night in the "Protestors" church building. Attendance not large; but interest good.

Minnesota: B. A. Winegar filled morning and afternoon appointments at Saum Mission on Sunday the 10th; and on the 17th was called back there to perform a marriage ceremony, uniting Mr. Leo Ferdig, and Miss Blanche Seitz in the holy bonds of matrimony. Leo Ferdig is the brother of Raymond Ferdig, who was baptized at the recent reunion.

Elder L. A. Gould met with the Minneapolis saints November 3, in the morning, expecting to speak to them in the evening, and return home the first of the week, but was called to Vesta by long distance because of an accident resulting in the serious burning of our Sister Lois Reynolds, daughter of Brother and Sister Bert Krause, and wife of Brother George Reynolds, and her two little daughters, as the result of a gasoline explosion, which occurred November 1. Ten days later Sister Lois passed on to her eternal rest. The funeral was held at Vesta, in the Presbyterian chapel. Further details are given in the obituary notice. Returning to Minneapolis the 16th, Brother Gould "conversed" with the local people morning and evening, and trusts that all enjoyed the time spent together.

In the afternoon we were permitted to attend the dedication of the Governor Floyd B. Olson monument which stands at the intersection of Penn Ave. and Sixth Street North, on the Floyd B. Olson Highway, just a block from Brother Darby's residence. Patricia, daughter of the late Governor Olson, unveiled the monument. Several interesting speakers took part. The opening prayer was by a Jewish Rabbi, and the closing prayer by a Catholic priest.

Sunday, November 24, Elders Gould and Winegar held the regular services at the Saum Mission.

Arizona; James E. Yates: Brother Rob Roy Brown and wife (Sr. Stella Brown), Sister Spooner, and Sister Bernice Mason, and auto party from Douglas Arizona, gave the Phoenix Church a pleasant surprise yesterday by attending the Sunday services here. The distance between these two cities, Phoenix and Douglas, is some two hundred and fifty miles. So our readers will know that they can not make the drive over here to church services often.

In fact, they came over to Phoenix on business on Saturday, put up at the hotel here and remained over Sunday. In this way they could attend all Sunday services; and the members of our whole church congregation were so happy to have them do so. We have mentioned Rob Roy Brown, Sister Stella's splendid and worthy husband, as "Brother" Brown, but he is not a member of the Church—*but should be.* We hope the time is not far distant when he will be.

We, here in Phoenix, all enjoyed the visit of our Douglass folks immensely; and we know that the good Spirit from on high, was with us in the services at the church that day; and we trust and believe that they, too, enjoyed the services, and that all together we were mutually, and severally, profited in spirit thereby. May the true precious Spiritual and material blessings from the Lord be given in the Church of Christ everywhere, and from God through them to multiplied thousands who have not yet found this glorious light of the gospel of our Lord, is our prayer.

Texas; Apostle R. M. Maloney, writing from Dekalb, says: "I am teamed up with Brother J. E. Bozarth preaching nightly. This is our second week. We have four names for baptism. We expect that many more. Rains and muddy roads are interfering with our enjoyment, but the law and rules of the Narrow Way forbid us to complain. Will be here two weeks yet.

"That The People May Know"

By the consent of and with the approval and cooperation of the Editor, the Board of Publication, and the Business Manager, the space for this new department has been assigned to the General Bishopric of the Church and General Office Manager, and will be used and edited by them, that they may be able to keep you better posted on vital matters pertaining to our financial condition and the handling of the temporal affairs of the Church. We sincerely trust that the new adventure may be made both interesting and profitable to you and to God's work.—Business Manager of the Advocate.

Inasmuch as the national "Thanksgiving Day" is so much nearer the end of November than the first of the month, we presume it is admissible to take some note of it in the December 1st issue of our *Advocate*.

Just what this "Thanksgiving Day" means, we are sure, depends largely on the mental attitude of each separate individual. Of course groups and societies and churches can have a collective feeling of the "Thanksgiving giving" spirit, but even this is largely made up of and depends on the real feelings of those composing the group.

As our this month's offering, in the "That the People May Know" department, we desire to analyze and consider just what *this* "Thanksgiving Day" meant to us individually, and then to the Church of Christ collectively.

I have been a member of the Restoration Church for past 48 years, and I feel I can honestly say that during that entire period there has not been a single year, month, week, or even day, passed over my head, in which the Restored Gospel of Jesus Christ and the "establishment of the Kingdom of God on Earth," has not been my chiefest item of interest and concern. I have been so very *thankful* to God for his "calling me out from my earthly father's household," (a Baptist home, and Spiritually speaking) that I have always felt the grave responsibility of an intensive and an earnest reaction thereto.

The sacrifice which I was called upon to make (from a human standpoint) was great; yet I have always found the statement of the prophet correct that "sacrifice calls forth the blessings of heaven." Another element that has always entered into the matter of the serious way in which I took (and yet take) my Christian responsibility, is shown in the very fact that my being baptized into the Church was my very first official act, after I became of age, being baptized the second day after I was twenty-one.

I have now been a member of the Church of Christ (T. L.) for the past ten years. In all that time there has not been a day pass over my head when God did not know that I was deeply and seriously anxious to be of *real* service to his cause. Accepted as I was, by the Church of Christ, on a transfer of membership—and "with my priesthood," and having had so many years of active service (not as a preacher, however) and intensive study of the real gospel philosophy; I felt sure I saw in the "Temple Building Activity" of the Church of Christ the vital remedy for supplying the "missing link" in the former futile efforts of the Church of the Restoration. For more than thirty years I had had a very decided ambition to see the Temple built and

to help, to the full limit of my power, in the building of it.

I was not dismayed by the sad failure of the effort put forth by the Church of Christ in 1929, which I was (and am yet) sure was largely due to the stern necessity of God's putting His stamp of disapproval upon the fallacy of the Fetting "Messenger or Messages." The Restoration Church had been commanded in 1831 to 1833 to build the Temple "according to the plan which I *have given you*" (in 1833, see Sec. 94 Par. 3 D. & C.). The Restoration Church and the Church of Christ (T. L.) have always stood for the vital truth that "I am God and I change not," hence the "pattern" then given will eventually, (I am very sure) certainly be used in the building of the Temple when it is built.

When I was first called to the Bishopric, in the Church of Christ, in 1934, God only knew how gladly I would have entered in and helped then, as He wanted me to; but the reaction to the call was not a matter of my shaping. Elements entered into it that made it absolutely impossible for me to serve, and I am very certain the kind and loving Heavenly Father knows, as He only could, my willingness to serve, and seeing, as He only could, the "absolute impossibility," He "lead me" out into the Ozark wilderness to watch and wait the arbitrament of time as I have had to do.

Now back to our Thanksgiving them. At the last Ministerial Conference, in 1940, God, the Great, Good God, the loving Father, indicated that it was now His time for me to help. During the last six months of service, I have been assigned the most trying, arduous, unpleasant task of my whole life. God only knows some of the perplexing tasks I have had to meet. God only knows how hard and earnestly I have tried to meet them, in the "fear of God" and with a real feeling of humility, charity and love and for the good of His work. I am not complaining of the hard task. No, far from it. At this wonderful season of "Thanksgiving," my heart goes out in deep gratitude for God's wonderful, inspiring, directing and protecting blessings and help. Never in my life have I felt so "Thankful," so humble, so certain, that God is in the work and that He "doeth all things well;" that He helps when we let Him; that He loves His children (even though they make mistakes) when they are penitent; that His "set time" is now here for His Church and His work to move forward. How can I express and demonstrate my "Thankfulness?" Only by a consecrated, humble, efficient service "By their fruits ye shall know them."

Now as to the Group's (the Church of Christ, T. L.) "Thankfulness," how is it to be expressed? How?

Only by a consecrated, humble, consistent, *united* service. Do you want some of the news and facts now of "your business," here in the office which, it is my task to look after?

In our new system of books, which contain among other things an Individual Tithe and Offering Ledger, where each and every giver has a sheet of his or her own, we find at this time only 131 members out of the entire membership of the Church, with an account with God, to their credit. Are you one of them? Do you, with the real spirit of the "Thanksgiving" season, wish to overlook the "harvest time" season, or the injunction, "Bring ye into the storehouse the *first* fruits," as an evidence of your real appreciation of God's blessings and love to you? Do you want to help in God's work? Do you want to help build God's Temple" according to the plans which He has given?" It is for *you* to answer.

May the Great, Good, God of Day by Day grant that we, as His children, may all be awakened to our great and wonderful opportunity, to our need to help, to our serious obligation to God for His loving-kindness, for His tender mercy, for His wonderful watchcare and protection, is my earnest prayer.

Very sincerely,

R. B. Trowbridge

General Office Mgr.

MAKE THE WORD FLESH

men got together and worked like that, and today they have thousands. I know some in different denominations who got together and organized; and in one group I know of the destitution and misery of the people, who today own their own farms and homes, a people that did it in six years, and they did not wait until they all got perfect, all out of debt. They began while they were in debt, became industrious, and that is the way they got out of debt and became good and have life. Begin where you are, and these things will be added unto you.

So I am going to say again: Let us, if there are any in this audience tonight who believe that the purpose of God was first to prepare men to die and go to heaven, add to that purpose that God wants men to prepare to live on earth also. I do not want to take away your hope of heaven, but God's purpose includes also the way to live here on earth. Let us cease to think that God deals only in spiritual things, in ritualisms on Sunday. Let us add that the church is secular, deals also in material things; it must deal with society, business, employment, food, clothing, shelter for its members. It is concerned about these things as well as prayer meetings, Sunday Schools and preaching services. Let us come to know that it includes all that.

We who have believed for a long time that the doctrine of Christ was something to believe *about*, let us come to know that the doctrine of Christ has laws which must be expressed in us, which must be made flesh, lived in our midst, which will transform us. It is not just doctrine to believe *about*. In our church we have been strong on doctrine. Strong in memorizing doctrine, in saying, Faith, repentance, baptism, laying on of hands. Every child in these front rows can say that now, but what do we do

about it? A religion without doctrine is like a body of flesh without bones, just kind of a mass; nothing much to it. Also a religion that is all doctrine is like a body of bones without flesh; a kind of walking skeleton, a walking death. If we are guilty in either way, it is on the side of doctrine. What are we going to do about it? Christ came into the world to show that the people who believe in his doctrine have the responsibility of clothing those bones, by making the word flesh, and thus beautifying the body of Christ, and making it *live* and *walk* among the people, full of grace and truth. Hear me, we must take the word and make it flesh and clothe these doctrines. When we read that men should repent from dead works, let there rise up in our midst men and women who say, No more will I spend myself in dead works. I will make the doctrine of repentance from dead works and faith toward God actually *live* among men. Until we do that, we are just skeletons walking around signifying death. We must clothe the body of Christ, these beautiful doctrines, with the flesh of the word that it might have force in the midst of the people on the earth. We must *reveal* to people, not just talk about religion. We must *reveal* what we mean.

Christ, in Matthew, made a promise. He spoke to Peter who had said, "Lord, thou art the Christ, the son of the living God," and he said, You have discovered this, Peter, not by yourself, but by the revelation of God. That is how you have come to know it. Peter, "upon this rock I will build my church and (we like to emphasize this) the gates of hell will not prevail against it." But notice the words. I will build my church upon the wonderful principle of revelation, of making manifest something. Let my church manifest something; let it reveal something; let them show the truth made flesh. Do that, and the power of hell cannot prevail against a church like that. But the power of hell not prevailing against the church depends on whether we make the word flesh and reveal it to the world. We expect students of the word of God to reveal to the people what that word means and then the gates of hell cannot overthrow us. But if we do not do that—well, we know what just about happened to the church in 1931; the powers of evil did almost, almost overthrow it. It was so close the best men in the church just crossed their fingers and held their breath. Why? Because we had not revealed the things God said we should, or so little that the other power almost prevailed against the church. Why? Because we thought the work of revelation was the fact that God spoke to a prophet, and he wrote it in a book. We close the book and put it away, and expect that kind of revelation to build an impregnable church. How silly! Let God reveal to our prophet the will of God. Let that word be written in a book that all may read. Then reading it, we will know how to proceed to take the voice of God where he says, "Let my people become one." Where? In a book? No. Let them become one in actual living and revealing it to men. That is the rock upon which his church will be built securely. No church will be secure without it. This church can never be secure until the people will stand up and complete

Continued on Page 189

Young People's Department

THE KIRTLAND TEMPLE

Dear Y.P.C.L. and Advocate Readers:

I have had the pleasure of traveling a bit this summer with my father and will write of our visit, on September 4, to this historical little town of Kirtland, Ohio, where we saw what is commonly known as the Kirtland Temple. To begin with we will mention a few facts which will help us understand why it was built.

In the Church History (Reorganized) vol. 1, page 165, we find the historian writes; "A conference convened at Fayette, N. Y., Sunday, January 2, 1831, at which time a further revelation was given commanding them to go to Ohio, and promising them a great endowment there; also warning them that in secret chambers something was had to bring about their destruction, in process of time." Also see Book of Commandments 40:12, 28; Doctrine and Covenant 38:4, 7.)

In harmony with this commandment we find that in the latter part of this month Joseph Smith, his wife, Sidney Rigdon, and Edward Partridge journeyed to Kirtland, Ohio. There they settled and commenced a work that will remain a part of our history.

We do not read of anything about this house of the Lord until we come to page 518. Here the historian takes an extract from Heber C. Kimball's writings in his journal. He wrote of the work being carried on under very trying conditions in July, 1834; evidently started sometime that spring. In the Doctrine and Covenants we find Section 91, which revelation, supposed to have been given May, 1833, commands that the Lord's house and also a printing house should be built there at Kirtland. Also in Section 92 we find they were to have power to build it if they kept his commandments. Other revelations are not in complete harmony with these earlier ones but that is sufficient for now. Joseph Smith did write September 1, 1834, "I continued to preside over the church in Kirtland, and in forwarding the building of the house of the Lord. I acted as foreman in the Temple stone quarry, and when other duties would permit, labored with my own hands." (See page 181, vol. 15, Millennial Star; Church History vol. 1, page 523.)

The historian again records Joseph writing of the work: "Great exertions were made to expedite the work of the Lord's house; and notwithstanding it was commenced, as it were, with nothing as to means, yet the way opened as we proceeded, and the saints rejoiced."

Again; "It now being the last of the month (October, A.G.S.) and the elders beginning to come in, it was necessary to make preparations for the elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter. A building for a printing office was nearly finished, and the lower story of this building

was set apart for that purpose (the school) when it was completed. Church History page 523-525.

Again, Joseph Smith writes, "December 1. (1834, A.G.S.): Our school for the elders was now well attended, and with lectures on theology, which were regularly delivered.—Church History. Page 530.

The historian then concludes the chapter: "Thus ended the year 1834 in Kirtland; the Temple building in progress and a special effort being made to complete it; the elders striving to qualify themselves for greater usefulness."

It was between the time they commenced this house, and 1838 when the saints left Kirtland for Missouri, that the book called the Doctrine and Covenants was arranged and printed; the quorums of twelve and seventies filled; and endowment received; and many other interesting events took place here in the house of the Lord. This will give an idea of the experiences of those days.

When we visited the structure we found it in splendid repair although it is said that it was once deserted and cattle ran in for shelter. It has weathered many a storm during the past hundred years or so of its existence. Built of native stone hauled to the spot by ox teams for a distance of about two miles it is really a substantial building. Its walls are two feet thick, solid stone, plastered on both sides. The plaster on the outside has been repaired. The original contained bits of dishes and glassware sacrificed by the saints to make the building glitter in the sun. The walls are sixty feet high and the temple is fifty-nine feet wide by seventy-nine feet long on the outside.

The window casings, door casings, corners of the temple, and the plate around the top of the walls are all hand-hewn of stone. There are six large Gothic type windows on each side with glass imported from England. Two massive doors in front are the only entrances to the house. There are two main floors and an attic floor which is divided off into several classrooms lighted by dormer windows on the roof. An air-space of about four feet between floors makes each floor soundproof when all doors and windows are closed. The lower floor was intended for regular church assemblies. The other floors are reached by stairs at the front part of the house over which stairway the belfry is built. The second floor was intended for a school of the prophets and ministerial conferences, where the ministry were furnished desks and were taught and instructed in theology, languages, and etc. Both of these floors had special rostrums for the various higher presiding priests and their two counselors. The seats are enclosed in pens in a peculiar fashion, all made of hand-planed lumber enameled white. The woodwork was made of a white wood, hand-carved, and trimmed with native black walnut. The carving was done very beautifully. There were

curtains which could be dropped to divide the rooms into classrooms, when necessary.

The attic rooms seemed unfinished except for the back room where the walls were painted and there were signs that it had been used some. It was in this back room where Joseph Smith, Jr., is supposed to have been ordained successor to his father.

We also went into the belfry and out on the roof and looked out across the town. Elder James Pycock, the attendant and pastor of local Reorganized church, kindly showed us the various points of interest. The belfry itself was well constructed of hewn timbers, strongly braced. The roof of the building is slate put on around 1880. The original roof was hand split clapboards and was still good when replaced because of fire laws. The temple was first heated by four stoves but the laws forced them to heat with steam from across the road to keep from making drastic changes in the structure and consequently the looks of the interior. It was first lighted by candles, then oil lamps, gas, and now by electricity. The acoustics are perfect for a person does not have to speak loud to be heard plainly anywhere in the rooms. If we can sense the faith, extreme sacrifice, and hard labor that it took to erect this house, we can appreciate the care that is being taken to preserve such a historic landmark of interest to all Latter Day Saints and students of American religious history. In all it is very interesting with a history that is vitally connected with the early church history and many of the early church leaders. It is worth a person's time to go see if the opportunity presents itself.

This is not the only temple that has been erected during the last one hundred and ten years since the rise of the Restoration. There are two others that are outstanding in history, at Nauvoo, Illinois (destroyed in 1846), and at Salt Lake City, Utah. The Auditorium at Independence, Missouri, built by the Reorganized Church, has been referred to by its Presidency as "the temple." In spite of all this a spot has been designated by the Lord where His Temple is to be built. It is not at Kirtland, nor at Nauvoo, nor at Salt Lake City, and it is hard to imagine that the Lord would change His mind and move the SPOT across the street to the Auditorium.

According to revelations given to the early church, it will be in "the land of Zion" at the "center place" and "beginning at the Temple Lot." Section 57, verse 1, Doctrine and Covenant marks the SPOT for the Temple as "lying westward upon a lot which is not far from the courthouse." This is the SPOT that was dedicated by Sidney Rigdon and marked by Joseph Smith in the company of several others on August 3, 1831. It has always been recognized by all factions as well as by the Church of Christ (Temple Lot), as the place of the Lord's Temple, where He shall endow His ministry, perfecting them in principle and doctrine, that they may go forth in power to finish the Lord's work. O how we need that endowment! How we need that instruction! That we might become ONE!

Malachi, the prophet wrote (Mal. 3:1), "Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to His temple." The messenger

has come and revealed to us the Gospel in its purity, restored the authority, and given instruction for the erecting of this temple. What are we doing? John, the Revelator, wrote (Rev. 22:6, 7, 10, 12.): "These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to shew unto his servants the things which must shortly be done. Behold, I come quickly, blessed is he that keepeth the sayings of the prophecy of this book." And again, "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand; And behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."

How can we neglect so great a work, such a promise as this? Let us arise and build the Temple of the Lord where it should be built, for the time is short and is to become more troublesome, thus a greater need for a place of refuge. May God prick our hearts and quicken our understanding that we might arise to our responsibilities in this the Latter Day.

Elder Arthur G. Smith,
General Chairman of Young Peoples Christian League.

ABOUT REPORTING

home equipped to house one more besides their own family. We had no choice, in spite of our reluctance to add to the already heavy burden of that home, BUT, we went into that home in the spirit indicated by our Master as already referred to. Here is the sequel. We remained there about a month, because we were needed that long to accomplish our work. When we left, here are the exact words of the brother who headed that house:

"Brother Flint, when you came here a month ago, I felt very badly. I knew that we were the only ones who had room for you; but I did not see how we could do it, with our own family to feed; yet do you know, Brother Flint, that now the month is ended, we are in the best position, as to material things we have been in for this entire year."

Now how are you going to get things like that on the books of the Business Manager? How very, very cheap it would be to try to make it fit there. Yet that is precisely what this receipting proposition will do. Dear Saints, we are certainly more than a mere business venture. Let us be in order, about our business affairs by all means. Let us report faithfully, once a month, with an itemized statement of names and amounts, together with an expense account. *Let that be our business with the General Office*, but keep it out of the missionary field, lest we perish spiritually, as Nephi tells us we will do, if we labor for money in Zion. Another thing, this plan would be very bad for the Business Manager himself. It would be anything but a plan of equality. I do not care how worthy a brother he may be, this would put in his hands information of a private character that no man has a right to ask of another. Where is there a farmer or business man in this whole church who would be willing to give an itemized account of all of his private affairs to the General Business Manager of the church? Why then ask it of the missionary? Talk about

S.D.C. There you have it in capital letters. To whom is the Business Manager to be amenable?

Now a word on another matter that is being brought up in the same way, and that is also indicated as being a contemplated matter for conference enactment, and that is this "drive" for \$5,000, for temple building. No such drive has been authorized by any responsible group in the church. And, in this connection we want it understood that we are as interested in that building as any of our brethren; but in that, as in all other matters, we want to do all of these things in the manner as is indicated in the word of God, and we cannot reconcile this method proposed, with anything we read in either the Bible or Book of Mormon. In fact, we *do* find the opposite. I do not believe that any will question the position that the Temple and its purpose is a very decided part of the redemption of Zion. If not, what is it for? So we read: "Ye have sold yourselves for naught; and ye shall be redeemed WITHOUT MONEY" (emphasis mine, B.C.F.) 3 Nephi 9:76. Now we are invited to start the work *with* money, and the initial amount is \$5,000. Frankly, I have never been able to reconcile my rather intensive study of economics, with the idea that the Temple in Joseph's land, a Temple built by and for the seed of Joseph, is to be at the mercy of a controlled monetary system that has become actually confiscatory in its nature; and, worst of all, belongs to and is controlled by the House of Judah, who are themselves to have a temple and a gathering program of their own. Just study the scriptures on this matter and see what conclusions your minds will be forced to. Will Judah have control in both lands, and over both temples? Hardly, if the scriptures tell us a correct story.

To me the bad feature of this proposed drive, is that WE are still under, and bound by this iniquitous monetary system, and it is hindering us shamefully in our ministry. The demands on our resources, are about reaching their limit. The pro-rating of the missionary allowances gives less than one fourth of what the church says the missionary families should receive, so few, pitifully few men, DARE take the field. Then we have only a monthly church paper, when we should have a weekly. We have NO Sunday School quarterlies. We have not half enough tracts; and when we do write them we have no money with which to print them. Yet, we are being solicited for \$5,000, that, when accumulated, will be ABSOLUTELY DEAD money, because it MUST lie idle while these needed enterprises suffer. The approximate cost of the Temple is \$650,000.00. \$5,000 therefore is scarcely a drop in the bucket. How many more "drives" are we to expect before we can begin work on the temple? And where will our missionary work be by that time. We talk about equality. Where shall we begin? Can we expect richer blessings and greater recognition from God when we have starved our missionary force out of existence?

Oh, I love to think of that Temple, to contemplate its glorious purposes, and what we have a right to expect from it. But I fail to see even a beginning toward that revived spirit among us that will enable God to do the work in that Temple that we know

He will do. We must begin to put our spiritual house in order before we start on the material house. I wonder! Oh, I wonder, if we had that Temple built now, what we would do with it. I KNOW THAT THAT TEMPLE WILL BE BUILT IN GOD'S OWN TIME AND WAY; and with Joseph's not Judah's wealth. Let us not try to force the hand of God. We will only further defeat our own ends if we try it.

—B. C. Flint.

MAKE THE WORD FLESH

the revelation of God. First God, then the prophet, then the people, and the word revealed to men.

When God said through the prophet: "Organize yourselves," and we wrote it down and put it in a book, that did not make this church secure. But take this book and read that God said, organize; then we work out that organization, and you can not over come a church like that. Let the book become flesh and away goes argument. Let us show the world today one colony of Latter Day Saints who own their homes, everyone has employment, no poor among them, children fed, clothed, schooled, the people happy, no wickedness; but kind, good-natured, truthful, moral, honest. You cannot argue a man out of that. You could write bad books about Joseph Smith, but we could say, *See!* and away goes their argument. If my grandfather in northern Minnesota could have been told in his youth that the time would come when you could press a button and flood a room with light, he would not have believed it. I am sure he would not. He would argue against it. But when he got through arguing, if I could press a button and the light came, away would go his argument. Let folks argue against this church, but let us show a people working out the word of God, and away goes argument.

Jesus knew that. We can argue out of books but as long as it is in a book only, we cannot prove a thing. I know that. I have been in the field for twenty years. You can argue until you are hot under the collar, but if you could press a button and the room be filled with light, you would have the proof I will build my church upon the rock of revelation, and you let folks reveal my word, and the gates of hell will never prevail against that church. If we, as individuals in the last three decades had lived frugally, kept out of debt as individuals and a church, do you think we would have been overthrown in the last depression? Why, we would have been as a city on a hill. If we had been living the voice of God the last three decades we would not have suffered at all in the last depression—but we almost sank. There is no secret about it. I can say that.

"If ye will that I give unto you a place in the celestial world," you just *must* "prepare yourselves by doing the things I have commanded you and required of you." What must we do? To those not of our church let me speak kindly. You must accept the plan of God first, which plan is more than Sunday ritualism, personal salvation, and the preparation to die. It is also a preparation to meet the needs of men on earth, to build the kingdom of God. You must then unite with God's organization, organ-

ized by his wisdom, that his plan might be realized. Having done that, you are then members with us. Then what must we do? I am going to read further what we just *must* do. It is in Section 77, given in 1832.

"The time has come, and is now at hand; and, behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye can not be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—Doctrine and Covenants 77:1.

First be equal in frugality, in industry, in honesty, an equality in the type of people—then, and not before then, we can talk about being equal in material things. We talk about being equal. We say to the rich folks, divide with the poor, so we will be equal. But we must be equal first in type of people. Let every man be equal in his drive to build the kingdom, in putting in the same number of hours in building the kingdom, let them be equal in frugality, equal in the stopping of waste and dead works. Show me folks equal like that and I will show you folks who can be equal in earthly things. But you take from the rich man and give to the poor man who is idle, wasteful of his time and goods, and you can never have equality like that. You would only add to inequality and injustice. Let there be first an equality in type of people, then the second thing will be easy to establish. Let me read again what God wants us to do. He is speaking of the saints in Zion at that time and I think it is true yet.

"Behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom. And Zion cannot be built up unless it is by principles of the law of the celestial kingdom, otherwise I can not receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer." Doctrine and Covenants 102:2.

And I wonder how long we will suffer before we learn! Oh, how dumb we are! This last depression—if we could count the thousands of dollars we lost by doing dead works. Yet we are still doing

dead works and hoping we can do more of the same stuff. We will have to learn by the things we suffer.

Let me read a verse from Isaiah. Isaiah really got sarcastic. I would not do that:

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."—Isaiah 1:3.

The ox knows his master's crib, but we think the way to life abundant can be found in doing dead works, works that die with the doing, and can have no part in Kingdom building.

What does he require? "It is wisdom in me, therefore a commandment I give unto you, that you organize yourselves." Now do not say, Why don't the bishops do something? This does not apply to the bishops, it is to you and to me. They will take care of their part if and when we take care of ours. I do not think I can make plain in this sermon all that I mean.

"Organize yourselves and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him; for it is expedient that I, the Lord should make every man accountable, as stewards over earthly blessings which I have made and prepared for my creatures . . . It is my purpose to provide for my saints for all things are mine, but it must needs be done in mine own way."—Doctrine and Covenants 101:2.

And if we do not do it in that way we shall, whether patriarch, high priest, elder, deacon or member—if we do not manage our material things in his way, we shall "with the wicked lift up our eyes in hell, being in torment."

God said that. These are not idle words. In Section 70 we read, "Behold, this is what the Lord requires of every man in his stewardship." Of how many? Every one. "And, behold, none are exempt from this law who belong to the church of the living God." Who does that leave out? The patriarchs? Do they belong to the church? Quorum of Twelve? Do they belong to the Church? The First Presidency, does it leave them out? No. "This I require of every man who belongs to the church." You high priests, elders, priests, teachers, deacons, do you belong to the church of the living God? *Make the word flesh.* If you do not, whether deacon or patriarch, you will lift up your eyes in this hellish environment, whether alive or dead. For hell is a frame of mind, a condition—not a hole in the ground. It is a condition, and wherever you are, if you have transgressed the law of God you will find yourselves with transgressors, and you will suffer what they suffer. Whether alive or dead, it is hell.

Sometimes I wish I could preach like men in other churches, and say, Come up here and give me your hand and say you believe in God, and go right to glory. Then I could preach beautiful sermons and we would all be happy and have wings before sunrise. But God is concerned about hungry men walking the streets crying for employment. He feels for the men where war bombs are bursting, bringing death and agony. God is concerned about that. And with this power of destruction pursuing man it

will take a greater power to build the way of life and peace. It will take more sacrifice to build the Kingdom of God, to overthrow the way of hell. It is no simple thing. We must *know* this is the way of life. What shall we do? Shall we make the word flesh?

Our good pastor said many fine things this morning. One thing in particular I noted. He said the world does not know much about us. It knows about communism, socialism, and other reforms; no matter who starts a reform it is soon known the world over. But who knows about us? The reason they do not know about us is not because they do not have ears, but because we do not have speech. Not just voice—I do not think he meant that, but we have spoken the word without the power of conviction. We have not shown them, have not made the word *flesh* so they could see. We have even been slow to tell it.

May this church begin to live the doctrine which carries out the purpose of God, and the world will know that the God of Israel lives. I say again I know of nothing more needful tonight, nothing that needs to be said and done more than this: *The word must be made flesh and dwell among the people.*

OBITUARY

Jordan: The following is gleaned from a Canadian newspaper of the report of the death of Sister Jordan, of which brief mention was made last month. Mary Hamilton Jordan, 86 years old pioneer of southern Saskatchewan was fatally injured. Sunday afternoon, October 13, when a car in which she and her son, Apostle T. J. Jordan were riding upset about 20 miles south of Regina. The car swerved into the ditch, turned over and smashed through a fence after a rear tire blew. Sister Jordan was pinned under the car, and Brother Jordan escaped with bruises. Passing motorists conveyed them part way to Regina, transferring them on the road to an ambulance which had been summoned and which took them to a hospital. The accident occurred about 2 o'clock in the afternoon, and Sister Jordan who suffered rib injuries and shock died early Monday morning. Dr. C. E. McCutcheon, coroner, investigated, but deemed death due to an accident, and no inquest would be necessary. Sister Jordan was born in Holstein, Ontario, coming to Saskatchewan in 1906, and settling at Viceroy three years later. Besides her husband, William John Jordan, of Viceroy. Sister Jordan is survived by four sons, Tom J., of Regina; William F., of Viceroy; Herbert M., of Choiceland; and Geo. A., of Saskatchewan; one daughter, Mrs. A. N. O'Neal, Viceroy, and two sisters, Mrs. A. Myers, Regina, and Mrs. D. W. Cameron, Toronto. One son, Arthur, predeceased her in 1929. Funeral service was from the Church of Christ at Viceroy, and the burial made in the family plot. Elder Menzies of Weyburn was the officiating minister. Sister Jordan was a member of the Reorganized Church, but keenly interested in the Church of Christ, of which she was a regular attendant.

Reynolds; Lois Kraus was born May 20, 1912, at Lake City, Iowa, coming to Minnesota with her parents in 1915. She came in contact with the

Church of her choice in 1934, and was baptized by Apostle A. M. Smith, September 25, at Independence, Mo., in the font on the Temple Lot, which is the headquarters of the Church of Christ. She was confirmed the same day by Apostle A. M. Smith and Elder T. B. Nerren. She was married September 30, 1936, to Mr. George Reynolds. Of this union there were born two daughters, LaVonne now aged two years, and Carrol one year. Sister Lois died Sunday morning, November 10, at 7:55 a. m., as the result of burns received in a gasoline explosion, which destroyed their trailer house at Lucan, Minnesota, on November 1, 1940. Finding herself and her children trapped in the burning room, the force of the explosion having jammed the door so that she could not open it, she, with rare presence of mind dropped her children from a window, letting the little one down tenderly to avoid hurting it. As she was sinking back into unconsciousness, nearby workmen who had reached the scene caught her and lifted her bodily through the window. She gave her life that her little ones might live—love's sacrifice supreme. For it is written: "Greater love hath no man than this, that a man lay down his life for his friends." Taken from the burning home, she was rushed to Wabasso for immediate treatment, then to Redwood Falls Hospital, where everything was done that medical skill and trained hands could do, supported by the prayers of friends and loved ones, for her recovery: but an Infinite Mind, whose wisdom is far superior to man's ruled otherwise, and after lingering ten days, her gentle spirit was called to rest in the paradise of God, having sojourned in this probationary state 28 years, 5 months and 21 days. She leaves to mourn her departure, a husband, Brother George Reynolds; two daughters (named above); father and mother, Brother and Sister Bert Krause; five brothers, Everett, Virgil, Wayne, Floyd, and Chester; two sisters, Della and Allene; two stepsons, Robert and "Junior;" one stepdaughter, Georgiana; and a host of relatives and friends. Funeral services were held in the Presbyterian Church at Vesta, Minnesota, through the kindness of the pastor and elders. The pastor, Reverend Alexander, assisted in the service by reading a brief lesson from Romans 8, and offering the opening prayer. The sermon was by Elder L. A. Gould, using as a theme, "What Sister Lois, if she could dictate, would want me to tell you about what she found of vital importance and comfort, in her study and application of the scriptures to her life that lifted her above the average of her community, and gave to her a glorious hope," using as a text: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.—Romans 15:4. The principles she obeyed, the blessing of understanding and light that came as a result, the hope she had of attaining her allotted place in the resurrection, as supported by the scriptures, were explained to a house filled to capacity? The music was furnished by ladies of the Presbyterian congregation. Through the thoughtfulness of the Ladies' Aid, a luncheon was prepared and served in the basement of their church to which all the rela-

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EDITOR IN CHIEF, Leon A. Gould, R.F.D. 1, Bemidji, Minn.

ASSOCIATED EDITOR, Margaret Wheaton, 1101 W. Orchard,
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tives of the deceased were invited upon their return from the Vesta Cemetery where burial took place. On behalf of the bereaved ones we express heartfelt gratitude for the kindness, the assistance, the hospitality, and expressions of sympathy of both the pastor and members of the congregation. Owing to the unseasonable blizzard that wrought havoc and destruction over the country at that time, the funeral was delayed until Friday, the 15th. At that time it was reported that the two little girls still in the hospital were much improved, and there was good reason to hope for their ultimate complete recovery.

OBITUARY

Lelia Augusta Daniels was born August 1, 1882 near Collins, Mo., and she departed this life October 10, 1940.

She was the daughter of Robert Martin and Mary Cook Martin, the youngest of seven children four of whom survive; Mrs. Elizabeth Guy, Elmira, Mo.; Mrs. Julia Collins, Collins, Mo.; Mr. Samuel B. Martin, Humansville, Mo.; James H. Martin, Collins, Mo.

On August 17, 1899 she was married to Chas. P. Daniels. To this union four children were born; Viola, Ruby and twin daughters Mary and Marjorie. The infant daughter Marjorie passed away August 5, 1913.

Her husband departed this life April 9, 1936.

She united with the Church of Christ when she was very young and remained a faithful member to the end.

She leaves to mourn her passing two sisters, two brothers, her three daughters, five grand children, and a host of relatives and friends.

She was patient in suffering, and always loving and kind. All who knew her loved her.

Sister Daniels was the mother of Sister Ruby Bryant, wife of Bishop D. R. Bryant. The funeral service was conducted from the Baptist church at Braymer, Mo. Elder John Sweem presided and Apostle Clarence L. Wheaton delivered the discourse. Sister Angela Wheaton and members of the Baptist choir provided solo and quartet numbers for the service. Burial was in the Braymer cemetery.

QUARTERLIES ATTENTION!

The Wee Mite quarterly is what its name implies; a quarterly designed especially for little tots, with illustrations and cut-outs, and simple but thought provoking lessons to guide the child mind into thinking of God as the Creator of all things. They are prepared by Elder T. S. Maley, who has a keen insight into the workings of children's minds, and has produced something unique for little tots.

The senior grade quarterly, written by Apostle B. C. Flint, deals with gospel themes in a characteristic and interesting manner, calculated to give a complete knowledge of the gospel to the seeker after truth.

Unless more funds come in *at once*, we will not be able to get out more than these two in time to begin the New Year.

Also we ask for your orders at once. Order liberally, because upon the revenue received from sale of these quarterlies depends our ability to print the next quarter.

Send all remittance to R. B. Trowbridge, Box 472, Independence, Mo. The price of Wee Mite is 15 cents each and the senior grade is 20 cents each.

Quarterly Committee.

TO WHOM IT MAY CONCERN

It has been called to our attention that certain members of the Church are very much disturbed on account of the status of certain individuals who have been spreading information with regard to what they term "unfair treatment" they have received, and what their enemies have been doing to them.

In all all of these cases these disgruntled people are urging that "A man is innocent until he is proven guilty." This is not true. It is a fact that "the law *presumes* a man is innocent" until he has been proven guilty; but do not overlook the fact that it is only a "presumption of innocence." Any man or woman is just as guilty the minute they do a wrong deed as they will, or could possibly be, even though tried and proven guilty by a thousand courts.

Another element also enters into this matter. In the cases referred to, the parties who are "presuming" themselves to be innocent have been persistently refusing to even come into their own quorum meeting and "explain" in their own behalf certain matters that are very questionable, and of shady character. And they have been refusing to make this "explanation" to their own quorum members only on grounds of certain "technicalities" in procedure; and not on the grounds of "innocence" of the charges made against them.

We feel that this explanation is due to those getting this unfair, untrue, insincere propaganda, and for the good of the Church. Please do not be disturbed, or let your good sympathies be misplaced, by this unwarranted propaganda. If those involved persist in refusing the hand of mercy and forbearance extended to them by their own quorum, to voluntarily explain their conduct, in due time, in an orderly way, and in a proper place, they will be forced to explain to a proper court, to their own sad loss.

Very sincerely,

R. B. Trowbridge.

Gen. Office Mgr.