

Zion's Advocate

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

Volume 18.

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Number 2

My Friend



I have found a Royal Friend,
Oh, one who is true;
My life He fills to the end
With a hope of a brighter hue.

On my knees with Him I talk;
He is my only guide.
He teaches me His way to walk:
With Him I must abide.

In prayer He's ever at my side,
To Him my heart I pour.
I know that no one He denies,
Be he rich or poor.

There are no secrets kept from Him,
My heart's an open book.
And as my life light grows dim,
To Him I'll always look.

And to this Friend I beg you send
For help to see you thru
Each trial, each heartache, 'til the end,
God's call, "come home," comes due.

This Royal Friend I love so dear,
To Him my life, my all
I give into His loving care to rear,
For He's the God of all.

Edna Smith.

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The monthly social is planned for the evening of February 7, and will be in the form of a basket-dinner with an impromptu program to finish off the event. The New Year's party last month was very successful, although attendance was less than expected because of the flu epidemic.

Marion Sprague.

EDITORIAL



MRS. MARY CHAPMAN

TESTIMONY OF SISTER JENNIE CHAPMAN WILSHUSEN

Route 2, Seiling, Okla., Dec. 5, 1940.

Dear Advocate: It has been thirty-five years now since my mother, Mrs. Mary Chapman, a full-blood Cheyenne Indian woman was converted to the latter-day Restoration, and was baptized by our dear brother in Christ, Elder James E. Yates, at the old home place on North River here in Oklahoma. During the remaining years of her life, my dear mother was loyal to her faith, and to her church. It was on date of August 16, 1931, that God, seeing her work was done, called her home to her rest. My father had preceeded her by several years. The date of his death was July 18, 1925. I was baptized in the North Canadian River by our dear bother, and for many years we had not seen

our brother, Elder James E. Yates, as he and his family had gone out West when the Church sent him to Arizona on a mission. But when we met him and Brother Maloney in a protracted meeting here last year, they preached the same unchangeable gospel, yet told us they were now members of the Church of Christ.

For some time I did not know just what to think about the Church of Christ. I was worried about that. So I took my troubles to the Lord; for I did not want to do anything that would be displeasing to him. But I put my whole trust in Him. So, after going to bed for the night I could not sleep. Then I knelt and laid the whole matter before the Lord in prayer, asking him to guide me in the way I should go. My husband got worried, and asked me whether I was sick? I said, No, I just want the Lord to show me what to do. O, it is wonderful to know we have someone who has promised to "guide into all truth."

So I lay down and fell asleep, and I had a dream of claiming my home. Still that was not all. I was shown also, that I should put my house in order. Then I awakened, and the Lord gave me time to meditate as to the meaning of my dream. Then in praying, I thanked the Lord for the purity which was shown me in the dream, and I asked him again in prayer whether there were other things to be made clear. Passing again into slumber, the dream came to me and continued. I saw a beautiful Church where the building and all that pertained to it was as white as snow. Also, every one therein were dressed in white. And among the first persons I saw there in my dream were Brethren James E. Yates and R. M. Maloney; and my father was with me there, as well as my mother. I said to him: "O, Papa, there's Brother Jim, and Brother Maloney." He did not reply. We went in to the front and saw Sister Lillie Yates there, and Sister Eva Baxter and my dear mother with them there. They were all dressed in white. I asked my mother, speaking in the Indian language, what she was doing here in that part of the church known among men as "The Church of Christ"? She looked at me and smiled, and she looked so happy as she said: "Jennie, this is the right place."

Then I awoke and was happy, and I thanked the Lord because he had guided me the way I should go. I had been worried when Brother Yates first told me about it all; but when the Lord sent to me this dream, I had the answer to my prayers.

"Howbeit when He, the Spirit of truth, is come, he will guide you into all truth: . . . and he will show you things to come."—St. John 16:13.

I am so glad to know. I have learned to trust him, and do his will.

Your sister in the faith,
Mrs. Jennie C. Wilshusen.

LETTER TO A FRIEND

Dear Sister: Your letter was a generous reward for my simple greetings. Am sorry I was not permitted to answer sooner.

Now to your questions. You ask if I think that

five thousand dollars will be raised within the time that Brother Trowbridge would like. I believe it *could* be done. A brother said recently that his state, alone, could raise the amount if the membership there would set themselves to do it.

The trouble today, as in former years, is lack of belief or faith, or both. Men put their judgment before the Lord's. When the commandment to build the Temple was given, it was accompanied by the further commandment, "*Let it be done speedily, by the tithing of my people.*" (Sec. 84:3, D. & C.) But from that day to this, the children have been saying, "Father, we are not prepared." Men have come to the Temple Lot, supposedly to find opportunity to do better things, and then have lapsed into the ruts they left, and today we hear some of them taking up the old refrain, "We are not ready."

The Lord has not told us that the missionary work should stand still, or that Zion's steps should not go forward until the Temple is built. From the fact that these things were all commanded in the beginning, it would be more reasonable to conclude that they should proceed simultaneously.

I think it is safe to say that the missionary work will surely suffer if something is not done to carry out the instructions regarding the building of the Temple. A disappointed people furnish frail backing for any project. They lack "morale" to "put things over." The Church of Christ has heralded the urgency of the command to build the Temple as no other group has. Certainly we are justified in saying that if there is any one thing that pertains distinctively to the mission of the Church of Christ it is the building of the Temple, and that without delay. The church holds the consecrated spot that was dedicated for the purpose. The church can not escape the responsibility it has assumed. It must either build the Temple, or let others do it. The church owes it to those who have been attracted by its teachings to give them an opportunity to help in the building of the Temple, by making a sincere effort to begin the work, as speedily as possible.

If we proceed to raise the specified amount, then go before the Lord in humility and present our offering, do we doubt that the Heavenly Father would smile upon us? The people would take fresh heart. They would be willing to sacrifice as never before. Imbued with new life, their fervor would not be content with building of the Temple, only, but would radiate out in every line of activity contributing to the building up of the kingdom of God. The poured expectation of Pentecostal showers to be poured out upon the faithful would spur them on. We can not expect to hold the Temple site forever and do nothing with it. Whether we like the idea or not, a "dead line" is surely coming for defaulters, when He who rules this universe and established the Restoration for a definite purpose, will wait no longer, and new laborers will be called. Let us not imagine that "it can not happen to us." It will happen if we do not show some signs of wanting to improve our opportunity.

I imagine you are thinking, "What about the

friction among us?" I have not forgotten that. Perhaps, however, a good deal of that originates not so much in bad hearts as in foolish heads. We ought to be wise enough to reserve our judgment until we can hear both sides of a matter, and not allow our sympathies to gush out for the one who solicits the most pity. There is law for our guidance as to proper procedure, and it does not teach us to tell our troubles to the world, neither should they be brought out upon the conference floor to distress the members and disgust the visitor. We speak loftily, sometimes, of other groups who keep their troubles behind closed doors, but it might be well if we took a lesson from them, and insisted on respect for law and order. We ought to be able to take the measure of those who would sacrifice the peace of the church to achieve their own ends, and not mistake selfish willfulness for injured innocence. By exercising good sense we can *all* contribute to a state of peace we so much desire.

While I do not wish that the group with headquarters on the Temple Lot will be the only true "soldiers of the cross," I do hope very earnestly that they will become an inspiration to believers in the angel's message, everywhere, and that the kingdom of God may become a real, living thing here upon this earth.

Wishing you peace and blessing in the New Year,

Louise P. Sheldon.

Independence, Mo., 221 S. Union St.

January 5, 1941.

Dear Brothers and Sisters in the Gospel: Sister Marie Weaver's letter in the January Advocate set my mind to going back over the past few weeks of my life.

My husband, Kenneth Smith, was stricken with infantile paralysis in October, as you have undoubtedly read in the Advocate. Though he is still in the hospital he is showing improvement, and the honor all goes to our Heavenly Father. The Saints all over have been uniting with us in prayer for his recovery I know, for letters, cards and messages come to us every little while.

At Christmas time box after box arrived at our home expressing the love and good wishes of so many of you. Words are useless things to express our gratitude or thankfulness to our Master for his watchful care and blessing. We know that God moved each and everyone of you to send to us.

We sincerely hope and pray that though we pass through this trial we can keep faithful and live lives worthy of His continued watch care and direction.

We ask that you, our brothers and sisters, will continue to remember us in your prayers, and you all are remembered by us all here.

Most sincerely yours,

Sister Edna Smith

512 Willow Ave.

Kansas City, Missouri.

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.

This article was written in 1938, and though the shape of things at present may not seem to coincide, yet I feel sure the ultimate outcome will be in accordance with these prophecies.—Author.

DANIEL SAW HITLER'S DAY

And Said

"HE SHALL COME TO HIS END, AND NONE SHALL HELP HIM."

By H. Leighton Floyd

Great and marvelous in my eyes are the things in store for this generation of men. Well might we howl, Woe worth the day! For the day of the Lord is near, a cloudy day, it shall be the time of the heathen. Howl ye; "for the day of the Lord is at hand, and as a DESTRUCTION from the ALMIGHTY, shall it come."

The scriptures are specific in telling of the great day of God, or the day of the Lord, which is near at hand, and shall come soon, in this closing hour of this dispensation of time. One of the signs of this destruction which is to come from the Almighty will be the gathering of the Gentile nations to battle against Jerusalem, in Palestine. This assembling or gathering of nations is now transpiring.

That day is referred to as God's day, in that through his Only Begotten he will triumph over, and destroy those nations that have chosen to serve the adversary; and shall leave but a sixth part of them; and in this manner, by the destruction which shall be poured out upon those nations shall he make his holy name known in the midst of his people Israel, and the knowledge of the Lord shall be in all the earth from that day and forwards.

You may ask, Why do you marvel? and say praise God that he is merciful, and reveals to men in this corrupt and dying age things that shall surely come to pass, and they are at hand to come?

Therefore, may we in humility consider some of the scriptures, which deal directly with this generation of man.

During the ministry of our Savior here on earth, it is written that his disciples were very concerned with Christ's second coming. They understood from his teaching that he had come the first time to make an atonement for the sins of man, to be crucified and suffer death at the hands of men; that in being lifted upon the cross he might draw all men unto him, and through the meridian of time save mankind, who had become fallen and disobedient to the commandments and laws of God.

On a particular occasion that I have in mind, Christ was seated some place on the Mount of Olives which is just outside the city walls of Jerusalem today. It is recorded that at that time Christ's disciples came unto him privately and asked him, What shall be the sign of thy coming, and the end of the world?

Note, the connection of Christ coming and the end of the world. Truly it does not mean that after Christ's second coming that there will not be a world; the question meant is, What is the sign of Christ's coming and the end of this corrupt dispensation.

4. And Christ answered them (his disciples) and said unto them, take heed that no man deceive you.

5. For many shall come in my name saying, I am Christ; and shall deceive many.

Thus we see one of the signs of Christ's coming and the destruction of the wicked, will be that many shall deceive many; yea, even many saying that they are Christ. In looking about the world, we find men claiming to be Christ, even God, the creator of heaven and earth. In the years I spent in Palestine I saw and heard of several false impersonators of divinity.

In the sixth verse of the twenty-fourth chapter of Matthew, there is given another sign, "And ye shall hear of wars and rumours of wars," Stop, how many wars have you heard of, read of, or seen, that are now in progress in the world this hour? There is war in Spain; there is war, although it is undeclared, between Japan and China; there are daily rumours of war in Europe; nevertheless it is the fulfillment of the prophecy before mentioned. There has been war between Italy and Ethiopia. The last two decades have seen revolution and uprisings in many nations. And while I write the Arabs are in revolt, in Palestine, against the British in opposition and protest to the Zionist movement of the Jews.

But to get back to the prophecy we find the next words thus, "See that ye be not troubled: for all these things must come to pass, but the end is not yet." From these words we find encouragement, for we are instructed not to be troubled over affairs as we find them today, and a just reason is given: All things prophesied by the holy prophets must be fulfilled.

Then verse 12 states, "And because iniquity shall abound, the love of many shall wax cold." Most individuals, especially students of scripture, know that this generation is in iniquity unsurpassed by any other generation which we have record of.

In speaking of iniquity in this instance I do not refer only to the fast life, the night clubs, and adultery which abound in the world; but because of iniquity the rich, who are rich in material things, gold and silver, do not impart of their substance to those who have not. In this their love has waxed cold towards their God and less fortunate fellow men. If this were the end of their iniquity, it would

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THE EASTERN QUESTION

By Elder Harry R. Lewis

It is said that, as the crisis which precipitated the present European conflict grew deeper, a British statesman stood and watched London's lights go out in the approaching dawn. After a long night of worry and struggle to settle matters beyond his control he remarked, as he watched the lights snuff out: "The lights of Europe are going out one by one."

In this time of crisis, as in every other, there are those who ask, "Watchman, what of the night?" No student of our day and times can deny that perplexity has seized the nations; and that, as our Master predicted, Mens' hearts are failing them for fear of things coming upon the earth.

However, it is well to stop and consider the "sure word of prophecy," and not say as did a minister of a well known church recently, that "Jesus may come daily now, or even hourly."

There are some things yet to be marked as stepping stones to this great event. The *one* great sign of the last struggle that mankind shall know is the drying up of the power that rules the lands watered by the river Euphrates. (See Rev. 16:12.) In all history of modern times, the Euphrates has been identified with Turkey, or the "Sick man of the East."

The eye of prophecy is thus turned upon this part of the eastern Mediterranean as the pivotal point in the destiny of the nations; and with Turkey's fate the destiny of all other nations is determined.

Thus, let us consider the Eastern Question with all earnestness. Since the fall of Constantinople to the Turks in 1453 A. D., they have been a thorn in the flesh of European statesmen. In ancient times it was much the same. Syria has been the meeting place of contending armies from remote antiquity. From this region has come some of the greatest international problems with which the world has had to deal.

The prophecy of Daniel, Chapter 11, outlines the course of history from ancient times to the final solution of the Eastern Question amid the scenes of the End of Time. We would like to call your attention to this most remarkable chapter in the Scriptures. In this chapter we find the whole panorama of the world's history unfolded.

In this prophetic outline by Daniel, the first empire to be dealt with is Persia. The scene opens in the third year of Cyrus, the conqueror of Babylon. (See Dan. 10:1).

Herein we find the angel of the Lord portraying to Daniel the events of this region of the East for centuries to come, until the end.

Let us put history and prophecy together, side by side, that we may see how much has been fulfilled, and how much remains, which must surely come to pass.

In Daniel 11:2 we find that, "there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through

his riches, he shall stir up all against the realm of Grecia."

The pages of history reveal that the three kings following Cyrus were (1) Cambyses, (2) Smerdis, (3) Darius; and (4) Xerxes; "richer than they all." Herodotus says of him; "that he is still the wealthiest man we know of in the world."

When he marched against Grecia, forty nine nations marched under his banner. But he was routed by land (Marathon) and sea (Salamis). To the world Persia's power was ended. The prophecy mentions it no more!

The next great change to come over the world was the rise of Greece to world power. Daniel 11:3, 4, treats with this: "A mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity."

Even the most casual student of history is aware of the sudden death of Alexander the Great at the *standing up* period of his life, and also the fact that his posterity died in the ensuing struggle for supremacy between his four generals. His once great empire was divided into four divisions. (Dan. 11:4).

The next verse of Daniel 11 states (verse 5), "And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion."

We now come to an important part of our discussion. Namely, who is the king of the south, as the prophecy designates him; and who likewise is the "king of the north?" It is between these two peoples that an age-long conflict is to ensue. There has been much speculation as to who these two powers are; and which two nations will they represent "at the time of the end." (Daniel 11:40).

Let us pause to analyze the historical situation, and to remember, as we proceed, that in dealing with prophecy one has to consider very carefully the conditions, both geographically and psychologically, under which the prediction was made.

As we have noted, Alexander's empire was broken up and divided among four generals. (See Daniel 11:4). Of these four, two were outstanding. Seleucus secured most of the old Persian empire, giving him Syria with its important cities. He likewise founded a dynasty. The other outstanding Ptolemy, secured Africa with the rich Nile valley; and made Alexandria a strong naval base. He also founded a dynasty of the other two divisions. They were meager and civil strife soon rendered them impotent. Thus in a short while, we find Asia under Seleucus, and Africa, under Ptolemy, arrayed against each other. The Holy Land was the battle ground over which these two powers waged their numerous wars. Thus, to any one connected with Palestine, as a citizen or as a resident (as Daniel was until the Dispersion) the terms "king of the north"—would mean the king ruling lands lying to the north of the place he regarded as home. The

term "king of the south" would convey the idea of the ruler of the lands lying to the south of his homeland.

It would serve no good purpose to emphasize the details of these numerous struggles as they have occurred. Syria and Egypt contended, until the coming of the Roman power held them in leash. It is necessary that we fix the events and geographic terms of this early portion of the prophecy. Then we shall have the key to the closing portion, dealing with events of the last days when once more, the king of the north appears.

In dealing with this period let us note the language used in Daniel 11:40; "At the time of the end shall the king of the south push against him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

Daniel says this is in the period known "*as the time of the end.*" Evidently a period of time preceding the second return of our Lord. How long a period this "time of the end" is, we are not given to know. It is interesting to note that several prophetic sources indicate that Palestine will hold the center of the stage during this period.

In Isaiah 29:14, we find that the Lord expected to do "a marvelous work" just before Lebanon should become a "fruitful field." So we find the Book of Mormon being brought forth as a record of the posterity of Joseph, in 1830, followed in 1852 by the "former and latter" (fall and spring) rains. From that time until now we have Palestine continually throwing off her curse and today nearly 400,000 Jews have returned. Her valley's grow two crops per year, her cities are modernized and the desert has begun to "blossom as the rose."

It is at this time of Lebanon's return to a "fruitful field," that, prophetically, our attention is called to this clash in modern times between the kings of the "north" and the "south."

As we have noted, the Turks now occupying the territory held formerly by the empire of Seleucus, captured Constantinople in 1453 A. D., and have dominated the region of the Dardanelles since. "While," as Myers says in his General History, p. 463, "the Turks in this territory has been a perfect blight and curse to Europe; yet their territory has been gradually diminished."

Daniel's great prophecy in the 11th chapter, 44th verse, makes one of the last predictions concerning the king of the north. We read: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." (Dan. 11:44).

Dr. Adam Clark writing in 1825 said: "If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the *east* and the Russians on the *north* will at some time embarrass the Ottoman government." Just this very thing did happen twenty eight years later, when Russia tried to seize the Dardanelles. England and France came to the aid of Turkey. Russia, without

controlling the straits of the Dardanelles, can never become a great naval power. It is in the so-called "will" of Peter 1 of Russia, known as "Peter the Great," that the Russians were advised to seize and control this important water way. "For," said Peter, "he who rules there will be the true sovereign of the world; excite war continually in Turkey and Persia; . . . get control of the sea by uegrees; . . . advance to the Indies, which is the great depot of the world. Once there we can do without the gold of England." Today, when we are wondering about what part Russia will play in the ensuing conflict, remember that up to now, Russia has religeously followed the policy as allegedly outlined by Peter 1.

Turkey, at the close of her war with Egypt in 1840, lost her independence. Her fate was at that time placed in the hands of four great powers, namely, England, Russia, Germany and Austria.

Since 1840, Turkey has been kept on her tottering legs by the help of jealous neighbors, each preferring that Turkey hold the all important straits rather than see it in the hands of a powerful rival. The Duke of Argyle in 1895 said: "England has twice saved Turkey from being overthrown since 1853. On both these occasions we dragged the powers of Europe along with us in maintaining the Ottoman government."

Another British statesman is quoted as saying; "It is imperitive for the peace of Christendom that the Ottoman empire stand." We find Napoleon stating that; "he would not consent for Russia to have Constantinople, foreseeing that the equilibrium of Europe would be destroyed."

Thus we find the king of the north (Turkey) has been helped. In Daniel, 11:45, we find however, that at the time of his final downfall, "he shall come to his end, and *none* shall help him." It is further predicted, in this same reading that, "he shall plant the tabernacles of his palace between the seas *in the glorious holy mountain,*" presumably Palestine.

As Apostle Flint has outlined in his work on "The House of Israel," the two sons of Abraham; Isaac by the *Promise*; and Ishmael by the Bondwoman, have both "fathered" many nations. Jacob's 12 sons, plus Ephraim and Manasseh are the background of most of Europe, and *all* of America today. The line of Israel united with that of Esau (See Gen. 28:9; 36:3) is accountable for around fifteen nations today, known as "Moslem nations."

It is thought by many students of prophecy that these two groups of nations will at some future time meet at Armageddon in the last great struggle.

As the present conflict has swung to the Balkans, the attention of many is being fixed on Turkey. She is indeed the key note; for it is very evident that a race for control of these strategic regions is on. Its ultimate results are as yet shaded in obscurity and speculation.

Let us examine Revelation 16:12, for further light on this question. I quote: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." We

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"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.

GENERAL OFFICE TRIAL BALANCE

With this issue of the New Year, 1941, we take great pleasure in presenting to our readers, and to the Church of Christ (Temple Lot) in general, an exact copy of our January 1st Trial Balance Sheet, taken from our new set of books, here in the office, covering the period from March 16, 1940, to January 1, 1941.

It was for the purpose of giving the membership of the Church reliable, first-hand information that, "That The People May Know" department was established. As you read these figures, please may we call your attention to a very, very vital statement made in an outstanding Editorial in the December *Advocate*, by Brother L. A. Gould. In it the Editor sees that there is a "dead line" set—which is to be of great importance to the Church and its members. As we see it, the dead line was in no way to be a dead line to the Church of Christ, itself, or its service to humanity. It is to be a dead line to all old, inadequate methods, to ineffective service, to hypocritical living, to foolish traditions and teachings, and to all the man-made plans and individual hobbies that have been bearing fruit of disolution, discouragement, heart aches and failure, in the efforts upon God's own "Little Remnant" in accomplishing the task set before them, and hindering in the building of God's Temple and the establishing of the kingdom of God on earth and the redemption of Zion.

As you read and analyze these figures, I want you to take special notice that God has already set his strong and mighty arm to the task of preparing for the coming of this "dead line." The important question now is, on which side of the dead line will you stand?

CHURCH OF CHRIST (Temple Lot) Independence, Mo. Trial Balance of January 1st, 1941.

	Debits	Credits
Advocate Subscription a/c (Rec'd)		\$252.95
Advocate Printing a/c (P'd out)	\$330.20	
Advocate Postage a/c (P'd out)	29.38	
Advocate Misc. (Cuts, etc)	19.85	
Herald Pub. Co. (Disc. Allowed)		.32
Lambert Moon P'tg. Co. (Current Adv.)		36.85
Book & Tracts a/c (Recd.)		19.15
First Nat'l Bank (Bal. on Dep.)	754.59	
Consecration a/c (Recd.)		1.87
Cash in Till (Jan. 1st)	16.00	
Petty Cash a/c		.22
Expenses		
General Church a/c	257.49	
General Office a/c	190.30	
Elders' Expense a/c	269.05	
Elders' Family a/c	1,215.00	
Personal Property Inventory a/c		

Office Fixtures (Nominal)	6.10	
Linotype & Ptg. Equipment (Nominal)	1.00	
Dining Hall Equipment (Nominal)	1.00	
General Church Property	35.00	
Former Business Mgrs. Unsettled open a/c	63.19	
Former Business Mgr. Over Paid (A. S. Wheaton) a/c	114.00	
Old Loans (Still Open)	533.50	
Temporary Loan for "Aid"	51.25	
Loss and Gain a/c (Adjustments Made)		241.62
Offerings a/c (received)		68.48
Present Worth a/c (Mar. 15, 1940)		143.33
Real Estate Inventory a/c		
Temple Lot (Nominal Evaluation)	1.00	
Stark Acres Mission (Nominal)	1.00	
Evansville Lots (Nominal)	1.00	
Special Funds a/c		
Dining Hall Committee		10.53
Song Book a/c		36.61
Sunday School Quarterly (Donation F. Rec'd.)		83.23
Sunday School Subscription a/c (Received)		8.65
Sunday School Quarterly a/c (Expended)	70.00	
Special Consecration to Store House		50.00
Beautifying Temple Lot		1.00
Temple Fund a/c		943.69
Tithing (Received)		2,061.40
	\$3,959.90	\$3,959.90

I trust that the figures of the trial balance shown above are concise enough, so that none of our readers will have any difficulty in understanding them. It was our intention to send out just such a statement in September, but conditions here were such that we were prevented from doing so. We now have it in mind to send out a similar statement at the end of each quarter, so that our department heading may have a complete significance, "That The People May Know."

We feel that this is your office, and that it is your business, and that you are not only entitled to this information, but that after you get a clearer understanding of our financial condition that you will feel to share the responsibility with us of making a far better showing in helping the Lord's work forward.

There are several features in the statement to which we wish to call your attention. The first and most important one is the matter of a report that has been circulated by unreliable propaganda that "the tithing has been hurt and nobody is paying

anything in," because of some of the business methods which have been suggested (though they have not yet been put in force) as to the missionaries reporting to the office, of their whereabouts and time spent in Church work. We wish to call attention to the fact that the tithing, as reported for last year, was only \$2,044.28, while the amount received so far this year (as shown) amounts to \$2,061.42, and we still have two and one half months to go to complete our year. The entire "offering" account last year was \$40.56; so far this year it is \$68.48.

Another thing that propaganda has said is that the Business Manager was "being unfair to the missionaries." During the entire period last year the missionaries received (as reported), a total of \$667.88. The Elders' (as reported), \$315.72. So far, this year, the missionaries' families have received \$1,215.00; the Elders, \$269.05 plus what they have gathered on their own account, some of them under the plea of "the poor illtreated missionaries' needs."

I want you to also note that besides paying our own bills (and we are going on an absolute cash basis), we have wiped out our indebtedness of \$217.68, of bills which we inherited from the former administration, also an item of \$212.61 for funds paid out and loaned between March 15, 1940, date of last report, and April 22, 1940, when we took charge of the office.

The Advocate subscriptions, as shown, for last year, amounted to \$259.05. So far this year we have collected for this account, \$252.95, with two and one half months more to go to complete our year. And this in spite of the fact that over one hundred names were stricken from the mailing list for delinquency before we had an opportunity to contact those so treated. In this connection, we wish to urge all of the friends of the *Advocate* to "put their shoulder to the wheel" and help us get as many new subscriptions as possible in the next sixty days so that we can make the *Advocate* a valuable "Church Missionary," self-sustaining. Last year \$137.35 had to be taken from the Temple Funds to carry the deficit of the *Advocate* income. This should not have to be, as the *Advocate* should be self-sustaining with proper support.

Regarding the Temple funds, which we are endeavoring to rehabilitate—last year the total amount collected was \$326.29, as reported, but which included return payment of funds formerly loaned from it. The Auditor's report, as published for last year, shows an item of \$595.50 loaned out of the Temple fund, in addition to what had been paid back. Of this amount we have so far been able to collect only \$62.00. Because of past history relating to contributions to the Temple fund, and consequent loss of faith, together with the adverse propaganda that has been spread, we have been able to collect only \$172.18, besides the \$62.00 on notes collected for this fund. We have made a careful check of what books have been kept, and from such data as we can gather, we have "set up" what we

deem to be reasonable figures due the Temple fund of \$934.69. We are replacing this out of General funds from which it was borrowed, as rapidly as possible.

Please note the other "special funds" accounts, which are also now carrying as regular separate Ledger accounts, and which are also being maintained for their separate special objects, and are not being indiscriminately merged into other Church assets, or used for a sinking fund for deficits in other departments.

Our funds are all under deposit in the Bank, and we have maintained a good working balance throughout the year. Not one single month have the missionaries missed their allowance, in such amount as was established when we took over the office, payment of which is on the fifteenth of each month. Our bank account is a little larger at this time, as we have been preparing to meet a street paving bill of \$350.00, assessed by the city for paving the entire Temple Lot frontage on the south, which would have been paid by now had not the city made an error of some \$18.00 or \$20.00 too much in the tax bill, which has had to be corrected by the Council. As you will all remember, our last paving bill had to be raised by a "begging process" and by popular subscription.

We wish to say, also, that none of the receipts here shown come from any other sources than that of our regular income. The Church of Christ has been graciously remembered in two gifts by wills of two departed saints, but no funds from these estates have as yet been received by us, the estates still being in the process of administration. Moreover our General Church expense and our General Office Expense for this period has, of necessity, been very largely increased by reason of the necessity of looking after the Church's interests in these Estates, and also by reason of the expense in purchasing and installing our new set of books, paying the auditor for last year and other adjustment expenses on matters we "inherited" when taking office.

We do not wish to brag in the least about this showing, but, as we have said above, we do wish to acknowledge with gratitude the loyalty of God's people, who even in time of dark and forboding outlook, have so faithfully "stood by the ship." We also wish to humbly acknowledge God's help, goodness and mercy extended to us in the very difficult task to which we were called. May he continue to bless his faithful children, and may we all, in a united, consecrated effort, respond to his gracious invitation and improve the opportunity offered to help in his work.

Very sincerely,

R. B. Trowbridge,

General Office Manager.

Young People's Department

Y. P. C. L. ACTIVITIES

News From Michigan

The Young People of Michigan had their first Rally Day meeting this year at Flint, Michigan on January 12, 1941. There was a very nice gathering from different parts of the state. Brother and Sister Irvan Fetters brought several from Wyandotte, and Brother and Sister Housh brought a car load from Keego Harbor.

The first meeting was at 11:00 a. m. which was a message to the young people by Elder C. W. Morgan, after which an hour and a half was spent for dinner and then back to the important meeting of the day. This was a Round Table Talk on the problems of the people. Elder Morgan was in charge with all local leaders assisting. There was then a recess of fifteen minutes and then a very inspiring sermon by Elder E. M. Orton.

Because of distance several had to leave after the sermon so that they could be back at their own church for evening services.

Everyone had a wonderful time but we were disappointed that our leader, Arthur G. Smith, was not present.

With respects to all,
Marion Housh.

20256 Omira, Detroit, Mich.

Independence Group

Apostle C. L. Wheaton, who is our church History teacher hasn't been able to be with us for some time, so his class was taught by Apostle B. C. Flint one evening and by Apostle A. M. Smith another time and we enjoyed them very much.

The young people of the Independence local are more fortunate than some of the other locals because, this being the central place we have a better chance to hear from the various apostles and ministers as they stop in here on their way to their fields on business.

One of the elders of our church, Brother Harry Lewis of Downing, Missouri, was a speaker who was liked very much by both the old and the young.

On Monday night he spoke to the young people on "The Pearl of Great Price" and you could see that everyone enjoyed it very much by their good attention.

We have a program which is as follows:

The first Monday of the month is a Church history class from 8:00 to 9:00 and from 9:00 to 9:30 is some kind of recreation arranged by the social committee.

Second: Parliamentary rules followed by a business session in which we can put into practice what we are taught in class.

Third: Church history and recreation.

Fourth: Speaker and recreation.

Every Monday night from 7:30 to 8:00 is young people's prayer meeting.

We hope that with such a program as this we can prepare ourselves for the future so that when the time comes we will be able to lift the load from the shoulders of the older people and carry it on as well as they did. We also hope that through these meetings we can bring about more peace and unity among us.

We are glad to hear that Brother Kenneth Smith, who is our chairman, will be able to come home soon and that he had his braces on the other day and with the help of an interne was able to walk a little.

Brother LeRoy Wheaton, one of our staunch supporters is recovering from the flu and Brother Rolland Sprague has recovered from a recent case of tonsillitis.

We have lost Brother Dick Wheaton for a while because he has gone out into Kansas to work, so that he can earn some funds by which he can further his education.

Correction, Billy Sheldon is one of the social committee instead of Dick Wheaton.

I neglected to list the treasurer who is Dick Wheaton, last month with the list of officers.

Orlea Derry.

IMPROVE YOUR TALENT

By Forest E. Maley

There is unquestionably a definite need for more writers for the *Advocate*. It seems a shame that the selection of authors and poets with the Church of Christ is so limited. It need not be so.

Within both the officers and membership of the Church of Christ are some excellent writers if they only knew it—some have had a few small articles printed and there are many whose aptitude and skill are found only by accident or observation. In short, there are those who are putting their light under a bushel at the expense of the *Advocate*. They seem to think either that they're not good enough or that there is no use writing anything as it would not get in print anyway—such grossness of mind is almost unpardonable. Where would the *Advocate* be now if all the potential writers thought the same?

By all means, write. There should be no such word as *can't*.

What to write and how to write it? Let God be your guide and write the way you would talk—that is the principle others use. Once you take up the pen (or typewriter) it is surprising how easily the words put themselves together. With a little experience and practice it becomes no more trouble than writing an ordinary letter. Of course spelling and punctuation are important to convey the proper meaning, but a large or high-toned vocabulary is not necessary (such a vocabulary is even a detriment at times). The main idea is to say what you

mean without robbing the thought by being overly blunt or flowery.

The point is this: the *Advocate* is the official publication of the Church of Christ and must have the support of the Church membership. Not only must it be supported by subscribing, but it must be supported by writing and submitting articles. If it is not supported it will never improve. It is our paper and will be only what we make it—the editor cannot do it all himself or properly perform his office if he has nothing to edit. To those who have been contributing right along we wish to express our heartfelt appreciation and offer all the encouragement possible.

When an article or poem is published that we like, we should indicate it by writing to the editor, the author, or the General Office. It would do no hurt to offer helpful criticism to the writer so that each time he would be able to improve himself and correspond with those who read his literary efforts. If all the church membership were actively engaged in an enterprise of that kind, no power on earth could break the bonds of common brotherhood that would be strengthened. We all need to get better acquainted with others, and a three cent stamp now and then can nearly work miracles. It is only another step toward Zion that we all look forward to.

There is a definite need for more writers for the *Advocate* and we ourselves have it in our power to do something about it. If this appeal causes no comment or criticism, favorable or not, it shall well be considered time wasted in writing. WRITE.

NOTICE OF RESOLUTION TO BE OFFERED AT CONFERENCE

RESOLUTION OF DEFINITION

Resolved that the practice of the Church of Christ pertaining to the temporal officer called Bishop shall be as follows:

QUALIFICATIONS:

Men, (Acts 6:3) of honest report full of the Holy Ghost.

DUTIES:

The work of the bishop shall be to collect tithes and offerings, consecrations, and other funds, materials, or commodities for the work of the church, keeping record of the same and their subsequent disbursements on forms of standard character. Bishops shall disburse to the needy, to the general church, or to other bishops for reissue, such things as are for use in the avenue in question. They shall receipt for all things received and shall be receipted for all disbursements to other bishops or to the general office of the church. Disbursements made at the direction of the general office of the church shall be receipted for by that office.

The General Office of the Church shall be administered by a bishop as herein constituted, who shall have jurisdiction over such items, properties, funds, etc., as are for the use of the general church for the conduct of the same, and shall be subject

to the same regulations herein as are other bishops.

REGULATIONS:

a. Bishopric shall not in any way constitute priesthood nor degree of the same, but shall be solely of temporal service.

b. Bishopric shall neither void nor modify priesthood of those selected, nor shall it hinder call and ordination to priesthood.

c. A bishop shall in no wise represent the church nor shall he have jurisdiction over other work unless otherwise constituted.

d. A bishop shall be selected by popular vote in and of the group he shall serve.

e. A bishop or bishops shall be selected for duty in every branch, district or locality as necessity shall demand.

f. General Church recognition and occupation of office by a bishop shall be subject to and dependent upon his appointment and consecration thereto by direction of the Quorum of Twelve Apostles.

g. The books, records, receipts, and any or all documents and instruments pertaining to the conduct of the office of any and all bishops shall be subject at any time to examination by any member of the church in good standing who shall obtain written permission for the same from the local officer in charge and present the same permission to the bishop for the privilege of examining the matter in question in the presence of the bishop without removal from his jurisdiction. Also they shall be subject to yearly audit and report in writing. Statement of condition of affairs of any bishop's office shall be required on demand of any local pastor or general church officer, when such information is requisite to the conduct of church affairs.

h. These with all materials, commodities, and or properties over which any bishop shall have charge, shall be the property of the church, and shall be delivered on demand to:

1. The Quorum of Twelve Apostles.
2. The local minister in charge, or
3. Other properly designated officer of the local group or general church,

if and when any charge of misfeasance, malfeasance, or misconduct is laid against him, or if for any reason the local group or group he serves elect to terminate his service, or if death bring such service to a close. Ministers in charge of the district where charges are laid against a bishop must act as quickly as possible and affix or clear the matter according to church procedure. The court in such cases must decide as to the truth or falsity of claim and direct as to disposition of the bishop in question, and the minister or ministers in charge must proceed according to the direction of the court.

i. General church officers may receive from a bishop for their need only as directed by the general office whose duty is to attend their need. Emergency shall provide exception to this rule, but shall be reported at once to the general office which shall receipt the ministering bishop.

This resolution shall supercede and render non-extant all past rules and practices of the Church of Christ with relation to the office of bishop.

Signed: T. S. Maley.

NOTICE—QUARTERLIES

For years there has been a very urgent demand for OUR OWN Sunday School lessons. In fact, in some of our locals, where they had attempted to operate Sunday Schools, they gave it up, because they were not able to use the supplies that were provided from other sources.

NOW, this disability has been overcome, and we can provide at least four grades of lessons, written by Church of Christ members. They are Senior, Junior, Primary, and The Wee Mite.

This has entailed considerable work on the part of the committee you selected to get this work out, and it is now UP to YOU, to see that it is continued. If you do not buy these helps, in sufficient quantities to provide a revolving fund with which to print succeeding numbers, the work will die right where we are. We are trying to put the price low enough so that all schools can afford them, and yet bring in revenue enough to continue to print them.

Added to this the committee are ready to continue the series in each grade, to provide a full course of study, and the manuscripts are ready for the printer as fast as we can finance the project.

There is no more important work before the church than the instructing of its membership. Many of the men of the ministry, are aging rapidly, and unless our young men and women are being schooled to take up the work, the future may not be able to take care of itself. **THIS IS YOUR WORK. WATCH THE ADVOCATE FOR PRICE LISTS, and BUY LIBERALLY OF EACH GRADE.**

A splendid opportunity is now offered for home study work, and home study classes, for those unable to attend a Sunday School. Begin with the Wee Mite for your three year olds, the Primary for the six year olds, the Junior for the nine year olds, and the Senior for those who have reached the age of fifteen or more. Take them to your neighbors, and get them interested in home study work. They will find it both interesting and profitable. Here is an opportunity for everybody to help spread the gospel.

You will see from the Office Manager's report that \$70 has been paid for Quarterlies. At the time the report was made there was still \$22.50 to be paid for the Junior Quarterly, when it should come from the printer, which will deplete our fund. This will necessitate the sale of about \$130 worth of Quarterlies by March 1, at which time the manuscript for the next quarter must go to the printer, if we are to carry the four grades without asking for donations which we wish to avoid. Let every one look around and see what you can do to become a worker in the army of the Lord. "He that is warned, let him warn his neighbor." You can do it with Quarterlies. See price list in another part of this issue.

THE QUARTERLY COMMITTEE.

THE EASTERN QUESTION

see that the power that controls this river is to be "dried up, that the way of the kings of the east might be prepared." A better translation from the Greek on this verse is: "That the way of the *kingdoms of the rising sun might be prepared.*" Several countries of the east have now, or have had at times, the "rising sun" on their flags. Most notable of these are Japan, Russia, China, and Persia! Is it *their way* that is being prepared?

Let us see what history shows relative to the drying up of this river (or power that rules the river area). For years this has been going on. In:

- (1) 1783, Turkey lost Crimea to Russia, together with all countries east of the Caspian sea.
- (2) 1828, Greece was lost to Turkey.
- (3) 1830, Algeria gained her independence.
- (4) 1867, Egypt was granted her freedom from Turkey.
- (5) 1867, Servia and Bosnia gained their freedom.
- (6) Turkey lost Bulgaria, Roumania, Montenegro and Roumelia.
- (7) 1912, Tripoli was lost to Italy.
- (8) 1912-13, The Balkan wars wrenched nearly all of Turkey's possessions in Europe away from her.
- (9) In the World War Turkey sided with Germany and by the Treaty of Versailles, lost control of her remaining territory.

Many Bible students became excited, feeling that the "end" was here. However, by the Treaty of Lausanne, two years later, Turkey was restored to her territory in Europe under a mandate of the League of Nations. England was her champion once more. Again Turkey was helped!

At this writing Turkey is standing by England. Germany, and her ally, Italy, are pushing toward the straits of the Dardanelles. Russia looking on, has not made a definite move. Once more students of the prophecies of the Bible are anxious and saying, "What of the night?"

This is as it should be, for a great event will occur when Turkey finally comes to her end. "And at *that time* shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book."—Dan. 12:1.

In chapters 11 and 12 of Daniel, the expression "stand-up" occurs several times. It is generally understood to mean "to come to power," or "reign." Michael is Christ, as can be seen in scriptures such as Jude 9, John 5:25, and 1st Thess. 4:16.

Therefore, when the king of the north (Turkey) shall "come to his end, and *none* shall help him," we see that Christ begins His reign over the earth. This great downfall of Turkey will also mean the downfall of all nations as well. (See Rev. 11:15 and Rev. 16:16). Read Ezekiel 38th chapter for a portrayal of conditions of this great struggle.

When these things come to pass we find that the coming of Christ is near at hand. In verse 15

of chapter 16, we find this language. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

As the world watches with bated breath the titanic struggle now swinging eastward, we as a people have our tasks. Kind reader, what about your position? Are you arrayed in "garments" suitable for acceptance when the bridegroom comes? If not, why not?

As a church, which we recognize as God's "remnant," through which full salvation can come to the human race, are we in acceptable garments? Our dearth of spirituality today would hardly seem to denote the "bride" was in readiness!

We are admonished to build a Temple so that an endowment may come; yet we are aware that on the day of Pentecost the *great* endowment came in a rented room above a busy street! It was not the rented room that brought it, neither will a mass of stone and steel called a "temple" bring it today! As we see it, the temple will come as a *result* of unity and spirituality and not the *cause* of spirituality. The apostles on that memorable day were "in one accord" and the endowment came. May we see a lesson in that condition for us as a church in this dispensation.

We as "watchmen on the walls" are to be in a position to warn "of the night." May God help us to warn with one voice! Today the sheep are bewildered and are asking "of the night," and the shepherds are *not* crying aloud in unity of expression. Little wonder that the flock is scattered and apathetic.

It is about time we as shepherds learn to arrive at a unity of heart and mind *before* we raise a cry unto the flock, lest they turn from us in disgust, and wander away.

We read in Ephesians 4th chapter that "apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" were added to the church "for the *perfecting* of the saints." Verse 13 says they were to function until "we all come in the *unity* of the faith." Verse 15 adds, "But speaking the truth in love, may grow up into him in all things, which is the *head*, even Christ."

Today as war is poured out on all nations and the "fig tree" begins to "cast out her leaves," we know that "summer" is indeed near.

"Watchman on the walls of Zion,

What, O tell us, of the night!

Is the day star now arising?

Will the morn soon greet our sight?

Kind reader, let us labor to get ourselves, as individuals, and as a church, in readiness; "for in such an hour as ye think not the Son of Man cometh." When he comes may we be in readiness is our prayer.

DANIEL SAW HITLER'S DAY

be well; but they desire to accumulate still more power and control, which has the effect on the less fortunate, as one seeing a man in the gutter but instead of giving him a helping hand, or at least leaving him where he is, they strive to derive some means to do away with him entirely.

With the perplexing days of trial and tribulation which are upon both nations and their masses, we, the individuals, are told that when nations shall rise against nation and kingdoms against kingdom, and there shall be famine and pestilence, and earthquakes in divers places, all these are the beginnings of sorrows. Should not all who profess Jesus as the Christ, and maintain that he is the savior of all men who will believe on his name and keep his commandments, should we not realize that the scriptures say that those who endure to the end, the same shall be saved? But during these days of which I speak, many who profess Christ will be delivered up and afflicted, yea, even killed and hated of all nations, for the namesake of Christ. It is at that time that there shall be a great falling away, and many shall be weak and shall choose the easier way, finding themselves on the side of the anti-Christ, or the Mother of harlots, who also is the horror of all the earth.

It is time that the individual awoke to one fact; whatever the struggle, conflict or contention, regardless of whether it is between nations, political parties or dictators versus democracy, the true issue, whether we realize it or not, is Christ or anti-Christ.

And this will grow. Some day, not far off, you will have to choose on what side you stand. The most I can say, is, God help you to know which side represents anti-Christ.

Matthew 24:14, gives another sign of Christ's coming: "And this *gospel of the kingdom* shall be preached in all the world for a witness unto all nations; and then shall the end come." Note, this gospel of the kingdom shall be preached for a witness in all the world. This has yet to be accomplished in its fullness.

The scripture gives conclusive evidence that the climax of this age will be staged in Palestine, when all nations shall be brought to battle against Jerusalem. How great and terrible this conflict shall be, no man knows. According to Matthew it shall be worse than all that have gone before, or ever shall be. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days shall be shortened, there shall no flesh be saved: but for the elect's sake those days shall be shortened." Thus we have the promise, that although the days ahead are terrible, yet they shall be shortened for those who endure to the end (the elect).

It is recorded also that in the latter days, or from now until Christ's second advent, there shall arise false Christs and false prophets. But if at any time they shall say, Lo Christ is here or there, we are commanded to "believe it not."

27. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Therefore we should not be over anxious to swallow wild stories, but be patient and watchful. Can you be deceived when the morning dawns? Of course not. When the sun comes into view, you know that day is here. Watch, therefore, and study that you be awake when the sun arises.

"For wheresoever the carcass is, there will the eagles be gathered." A parable, which is to say, that as eagles gather to a carcass, so shall all nations be gathered to Jerusalem, where the Son of man will appear.

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." There is nothing difficult about this parable, any child knows that when the trees begin to bud and leaf out that spring is upon us.

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Surely we are seeing numerous prophecies from the scriptures being fulfilled before our eyes; but those who do not believe in the scripture cannot see these things; therefore, it is written that the unbelieving shall see nothing but desolation upon Babylon (the world and its vices). It is my humble prayer that all who read this shall look about the world, and realize, in the fullest, that the false prophets of today, the false impersonators of Christ, the false Gods, the wars, the rumors of wars, the raising of nation against nation and kingdom against kingdom, the pestilence, famine, earthquake, the ocean heaving itself beyond its bounds and the iniquity of the people of this generation, who are lifted up in the pride of their hearts, seeking pleasure more than God; are all fulfillments of prophecies given by the holy prophets, from the foundation of the world.

Is it hard to see that these conditions do exist today, and that they have been prophecied many centuries ago, is but a matter of record.

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The things referred to, to be fulfilled, are in part those, that we have been considering; therefore it stands to reason, if this generation is in the midst of all these things, then this is the generation that shall not pass until all be fulfilled.

This brings up the question of how many years is a generation. The Bible places the life of a man at three score and ten years, but we all realize that a man of seventy may have children who have children also, the logical conclusion then is, that, a generation is less than three score and ten years. The Bible again informs that the children of Israel were caused to wander forty years in the wilderness until all that generation had passed away.

With this in mind, consider the beginning of the world war, in other words the time when nations raised against nations; if we add forty years we

are brought up to the end of 1953, so it is in accordance with scripture to look for the judgment of God to take place within this generation.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." It remains with deity to set the day and the hour when his judgment shall be poured out, and the thousand year reign of Christ begin.

The prophet Esdras, in the Apocrypha Old Testament, gives a prophecy that is today in the course of fulfillment. Esdras 12:23-28: "In his last days shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth, and of those that dwell therein, with much oppression, above all those that were before them; therefore are they called the heads of the eagle." The first significant point is, that in the LAST DAYS three kingdoms shall be raised up. When we look at the world we find that since the world war, there are three kingdoms that have been gaining more and more dominion of the earth; they are, namely, the German, the Italian and the Russian; as it states that many things shall be renewed therein (within these kingdoms), it signifies that they were established many centuries before, and they had great power and dominion. It is impossible to renew something that has never existed before.

The second noteworthy point is, that these three kingdoms shall have dominion of the earth and those that dwell therein with much oppression. But this is not all. Their oppression shall be worse than all those that were before them.

To get some idea of the dominion these nations shall have, we must turn back the blood-stained pages of history and consider the oppression that was brought upon the people under the Babylonian rule. Then came the Medes and Persians. Their dominion was taken by the Greeks. The Greeks ruled until the Roman Empire took the helm and had more dominion of the earth than any of its predecessors. All of these nations exercised great authority, dominion and brutality during their reign. But Esdras states that the three kingdoms which are to be raised up in the latter days, and are now in the process of having many things renewed within them, they shall have greater dominion and exercise more authority and oppression than all those that have gone before.

"For these are they that shall accomplish his last wickedness, and that shall finish his last end." It is revealed here that these three nations or kingdoms shall accomplish wickedness, yea, even his (the devil) wickedness and bring the devil to his end..

Upon Christ's return to reign a thousand years here upon this planet, Satan shall be bound; but between now and that time these three kingdoms, of which we speak, shall be instruments in Satan's hands to carry out his cunning plans.

"And whereas thou sawest that the great head appeared no more, it signifies that one of them (one of the three kings or dictators) shall die upon his bed, and yet with pain."

ZION'S ADVOCATE

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SUNDAY SCHOOL QUARTERLIES

The We Mite, <i>for little tots</i>	\$.15
The Primary Grade15
The Junior Quarterly20
The Senior Quarterly20
Kingdom of Heaven, <i>Lesson-Tract No. 1</i>15

NOTE: Liberal buying of the above will create a revolving fund for the printing of more Quarterlies.

Send all remittances to R. B. Trowbridge, Business Manager, Box 472, Independence, Mo.

"For the two that remain shall be slain with the sword."

"For the sword of one shall devour the other; but at the last shall HE fall through the sword himself."

There is a remarkable change in the prophecy from this point on. Prior to the last three verses, the prophet was dealing with three kingdoms; but in the twenty-sixth verse he speaks of the kingdoms represented by men; for it is stated that one of the three shall die on his bed with great pain. This however, is not hard to comprehend. When we speak of Germany today, we think of Hitler; and when speaking of Italy, we think of Mussolini. Likewise, the same applies to Russia; when speaking of that country, we think of Stahlin. As has been stated already, one of these men shall die upon his bed with pain. We should be watchful, and see what the future holds for these three dictators. The prophet also states that the two that remain shall be slain by the sword, for the sword of one shall devour the other. These last words are very significant in view of Daniel's prophecy. The last words of Esdras in verse twenty-eight are: "But at the last," that is to say, the end of this dispensation prior to Christ's coming; "HE (the one that remains) shall fall through the sword himself." We see therefore that all three of these kingdoms and their leaders have their end prophesied, which shall come upon them in the own due time of the Lord.

(To be Continued)

TO MY PATRIOT-FATHER

To cross an unknown ocean,
To brave uncharted seas,
To face the hostile savage,
Survive the wintry freeze—
You had the Faith and Courage
To conquer all of these.

To fight the King Oppressor,
To ward off Indian bands,
To build and grow and prosper
And till and sow the lands—
You had the Strength and Valor
To do with two bare hands.

To give us homes in freedom
To be what we want to be;
To bind this land together,
And secure our vine and tree—
You had the wisdom, foresight
Did you do this—for me?

Marion Denham Sprague.

OBITUARY

Brother Richard M. Morgan died very suddenly on the morning of November 24, 1940 at his home in Detroit, Michigan while preparing to go to his daughter's home to visit with a sister whom he had not seen for some years. Sister Morgan and he were talking and he seemed in his usual health. She went into another room to get ready to go with him, hearing a noise she returned and found Brother Morgan slumped over the sink. The cause of death was decompensated heart.

Brother Morgan was born June 1, 1881 at Watson, Missouri. The latter part of his life he spent in Detroit, working for a number of years for the Board of Education as chief engineer of the heating plants.

He developed diabetes a few years ago, and as a result had to have a leg amputated. He was more or less an invalid for sometime, and had just recently secured employment and was happy in the thought that he once more could take care of himself, and had a brighter outlook on life.

There are left to feel the separation, his wife, three sons and two daughters; also two sisters.

Brother Morgan united with the Church of Christ (Temple Lot) May 2, 1931 and was baptized by Elder Frank Cooley. He acted as the pastor of the Detroit Local Church for some time.

The funeral was held from the Crosby Funeral Home 13308 Woodward Ave., Highland Park, Michigan, Apostle Wm. F. Anderson preaching the sermon, Brother Vernon H. Burns offering the prayer. Interment in Oakview Cemetery, Royal Oak, Michigan.