

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 3:187.

Volume 24

Independence, Missouri, December, 1947

Number 12

Fadeless Light

*On the twenty-fifth of this and every December
We are glad for carols that help us remember
The story of the shepherds, so many times told,
Of a Babe and a manger, more precious than gold.*

*"Peace on earth; good will to men"
Is his message, still, as was it then.
Nearly two thousand years have taken their flight
Since a star guided wise men that Christmas night.*

*But time cannot fade nor ages dim
The light that guides the wise to Him,
Whose star led the shepherds to where he lay
In Bethlehem on Christmas Day.*

DARROL YATES.

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ZION'S ADVOCATE

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"Editorial Policy of the Advocate"

"We recommend that the present policy be to emphasize the fulfillment of prophecy, the closing scenes of the Gentile period, all other gospel topics that harmonize with the story of the Restoration, and matters dealing specifically with our relation to other religious organizations."—Conference Minutes, 1939, page 85, May **Advocate**.

GOD SPEAKING?

No. No, it is not God speaking, but somebody else.

Not long ago we heard a man telling his radio audience that God had spoken to him and told him to preach the gospel.

From time to time we hear and read of men claiming that they have talked with God, and he with them.

But as we listen to their message, we find nothing in it to indicate that God had ever spoken to them, or that they had ever talked with God.

"For he whom God hath sent speaketh the words of God."—John 3:34.

Fortunately we have a record of what men did speak, to whom God talked, and comparing that which is written with that which is taught by these latter-day claimants, we find their message does not ring true to the teachings of men of God in the past, and so in condemning them as false teachers our judgment is just, for God has said:

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Sometimes their impassioned appeal for funds to help "carry on the good work" throws a shadow of doubt upon the sincerity of their message and their desire to save souls.

However we do not deny that somebody spoke to them, and that they talked with somebody, but they present no evidence to support the assertion that it was God.

Other voices, not of God, may speak to men; who, if they are not aware, may be deceived thereby. For we read:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4:1.

We try the spirits by what their voices speak, testing them by something even surer than voices.

For Peter says:

"And this voice which came from heaven we heard, when we were with him in the holy mount."

"This voice" was not to be discounted; for it agreed with "the testimony."

But Peter continues:

"We have also a MORE SURE word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old-time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:18-21.

We test other voices by that MORE SURE word of prophecy.

We have known men who were engaged in promoting delusions of some of the modern "voices" of the day, to make a private interpretation or application of prophetic utterance to support the divinity of their calling and the verity of their message such as this:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isaiah 61:1.

No man is justified in making a personal application of that passage, except the One of whom it was spoken, Jesus Christ, the Lord.

All others seeking to support their calling, their ministry, and their message, by making a personal and private interpretation or application of that language to themselves, are imposters, voicing the intent and purpose of the false spirits that have gone abroad in the world. Hence we are justified in rejecting such an one and his message IN TOTO.

But God has spoken to men in ages past; and if and when he speaks to men today, we can try their message and test their voice by that which is written.

Likewise we can try the voices and test the messages of the false spirits that have gone abroad in the world by the same standard.

God is unchangeable, "For I am the Lord, I change not;" (Malachi 3:6); "the Father of lights with whom there is no variableness, neither shadow of turning" (Jas. 1:17); and so is "Jesus Christ the same yesterday, and today, and forever."—Heb. 13:8.

Therefore when God speaks to a man today it must agree with that which God has spoken to other men in other ages; and thus we may "try the spirits whether they be of God;" or whether these voices emanate from the false spirits that are abroad in the world; and if we fail to try them, and to judge for ourselves, as John the Beloved admonishes us, we are left without excuse, and have no one to blame but ourselves.

Voices That Came From God.

Adam:

"And our father Adam spake unto the Lord, and said, Why is it that men must repent, and be baptized in water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the garden of Eden."—Genesis 6:54, 55, Inspired Translation.

And about now I think I hear some one ask: "But why quote from the Inspired Translation,—I'm dubious about accepting that, and think it weakens your position."

My dear reader, you have the same privilege of trying and testing the spirit that gave voice to this testimony, as you have of trying and testing the voice of the false spirit that would apply the prophetic commission given Christ to himself.

And if you find by testing, that this voice to Adam is not supported by the inspiration and prophetic utterance of other men to whom God has spoken, reject it.

But if it is supported by the testimony of other prophets and holy men of other ages, and you reject it, then you reject their testimony also, and are under condemnation.

"And the Lord spake unto Adam saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up sin conceives in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore they are agents unto themselves. And I have given unto you another law and commandment; wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God. For no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name; and the name of his only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time. Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of the transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit which I have made, and so became of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory: For, by water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified."—Verses 57-63.

Now let us turn to the testimony of

John (Christ speaking):

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John 3:3.

"Verily, verily, I say unto thee, Except a man be born of WATER and of the SPIRIT, he cannot enter into the kingdom of God."—Verse 5.

"Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed up by thy BLOOD out of every kindred, and tongue, and people, and nations."—Rev. 5:9.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is the same that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

"And there are three that bear witness in earth, the Spirit, and the WATER, and the BLOOD; and these three agree in one."—1 John 5:5, 6, 8.

Mark (Christ speaking):

"Repent ye, and believe the gospel."—Mark 1:15.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16.

To believe on the Son, is to believe what he said; and if we believe not what he said, we do not believe on him, and we shall not see life; the bedlam of confusing "voices" to the contrary, notwithstanding.

John the Baptist:

"The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth in him."—John 3:35, 36.

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1:4.

"And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge unto his people by (baptism for—I. T.) the remission of their sins."—Luke 1:76, 77.

"I indeed baptize you with WATER unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the HOLY GHOST and with fire."—Matt. 3:11.

"He that sent me to baptize with WATER, the same said unto me, Upon whom thou shalt see the SPIRIT descending, and remaining upon him, the same is he which baptizeth with the HOLY GHOST. And I saw, and bare record that this is the Son of God."—John 1:33, 34.

Peter:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus."—Acts 10:47, 48.

"The like figure, whereunto even baptism doth also now save us."—1 Peter 3:21.

"When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus) then laid they their hands on them, and they received the Holy Ghost."—Acts 8:12, 14-17.

Paul:

"Came trembling, and fell down before Paul and Silas, . . . and washed their stripes; and was baptized, he and all his straightway."—Acts 16:29, 33.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues and prophesied."—Acts 19:5, 6.

"As many of you as have been baptized into Christ have put on Christ."—Galatians 3:27.

"BURIED with him (Christ) in baptism, wherein also ye are risen with him through faith."—Colossians 2:12.

"By one SPIRIT are we all baptized into one body."—1 Cor. 12:13.

"Wherefore Jesus also, that he might sanctify the people with his own BLOOD, suffered without the gate."—Heb. 13:12.

These were all men to whom God spoke and authorized to preach the gospel. Any man to whom God speaks today will teach the identical doctrine that these men taught.

When voices speak today contrary to these teachings and tell the children of men that all they have to do is to fall into the arms of Jesus, such voices are not teaching the doctrine of Christ, and God has not spoken to them.

If any voice has spoken to them, and sent them to preach, it is the voice of one of the false spirits that are gone out into the world, of whom Christ said, that in the last days "Many false prophets shall arise, and shall deceive many." They will deceive all those who do not try these "voices" by "the law, and the testimony." "If they speak not according to this word it is because there is no light in them."

The men to whom God spoke in times past walked in that "light." And those to whom God speaks today will walk in the same light, and teach the same doctrine; and we read:

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin."—1 John 1:7.

Upon no other condition is the cleansing power of Christ's blood promised, for

"Except a man is born of the water, and of the Spirit," with the cleansing power of Christ's blood applied to sanctify that birth, "he CAN NOT ENTER INTO THE KINGDOM OF GOD."

Other Voices Not From God.

Satan:

"I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most HIGH."—Isaiah 14:13, 14.

That is the voice of selfish and unbridled ambition, the like of which is deceiving the world today.

"And the Spirit taketh him (Christ) up into a high mountain, and he beheld all the kingdoms of the world, in a moment of time" (Inspired Translation).

"And the devil came unto him, and said unto him, All this power will I give thee, and the glory of them; for they are delivered unto me, and to whomsoever I will, I give them. If thou therefore, wilt worship me, all shall be thine."—Luke 4:5, 6.

A cunning move to get Christ into his power; for "to whom ye yield yourselves servants to obey, his servant ye are."—Rom. 6:16.

The same cunning voice is speaking to men today, over the radio, through ads, and circulars: "Yes I talked with God, and now wealth and prosperity are

at my beck and call—you too can have health and wealth—send for particulars."

Have you heard that voice speaking? Have you tried that spirit by that which is written?

It is not God they are talking with—the voice is the voice of one who promised fame, glory and fortune to the lowly Nazarene. The way thereof is the way of the world, and the way of death. It may lead you to affluence; it may not—for that voice is the voice of him who was a liar from the beginning—but it leads to death.

Again:

"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing good and evil."—Gen. 3:4, 5.

The voice of the Serpent to Eve, denying the word of God.

That voice by multiplied hundreds is heard today in the world, over the radio, through the press, and from the pulpit: "Baptism is just a form." "Not necessary to salvation." "Only believe." "Just take Christ as your personal Savior." "Give yourself to Jesus." "Your best deeds can help you no more than your worst sin." "Christ has done it all." "There is nothing for you to do, only believe." You've heard the voice, in hundreds of popular phrases today. These myriad voices like the voice of the Serpent long ago quote the word of God fluently, and then discount and destroy it by the insertion of "not," "unnecessary," "nothing to do," "only," or some other insidious word or phrase, which denies God's truth, and makes a mockery of his inspired word.

That voice is the voice of insatiable desire for fame, and power, and popularity, and a dominant control of the hearts and minds and souls of the children of men, and will resort to any means to gain that end, even to claiming to be the servants of the Most High, and even the Son of God himself.

Well did the beloved disciple say:

"Beloved, believe not every spirit, but try the spirits whether they be of God." Try them by that which is written.

In view of the every increasing and contradictory voices of the day, it would be wise to believe NONE of them until you have tried them.

To avoid deception, it is needful to study the scriptures that you may know the voice of the Good Shepherd whenever and wherever you hear it; for only by knowing His Voice can you detect the voice of "strangers."

"The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out . . . he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers . . . I am the good shepherd, and know my sheep, and am known of mine."—John 10:3-14.

BELIEVE NOT EVERY VOICE; BUT TRY THE "VOICES" BY THE VOICE OF THE GOOD SHEPHERD.

LEON A. GOULD.

SISTER J. E. BOZARTH INJURED

Brother J. E. Bozarth reports that his wife is in the Warrensburg Clinic suffering from a broken hip. After the accident she lay on the cold ground for over an hour before being discovered and became thoroughly chilled. Brother Bozarth asks the prayers of church and friends in her behalf. As many know, Brother Bozarth has also been afflicted for many months. They both need, and we bespeak for them your sympathy and prayers.

GENERAL SUNDAY SCHOOL NEWS

As superintendent of the General Sunday School Association, I am happy to report the addition of a thriving new Sunday school at Collins, Mo. In November, Brother and Sister C. L. Wheaton, Sister Sprague, and myself, went there to assist a fine group of young people to organize themselves into a working body for the glorification of the name of Christ and to promote His teachings in their community.

After a wonderful Saturday night supper at the home of Brother and Sister Everett Martin, Brother and Sister Wheaton went to the Jack Martin home while the Spragues were taken to the home of Sister Elsie Martin Rousseau and her husband, Brother Max, to spend a pleasantly restful night. A basket dinner was planned to follow the organization of the Sunday school on the next morning. The meeting was held in a small school-house which the group hopes to buy in the near future.

The meeting was called to order by Brother C. L. Wheaton, who introduced the General Sunday School Superintendent, who then acted as chairman for the meeting. The following officers and teachers were elected:

Superintendent, James W. (Jack) Martin.
 Assistant Superintendent, Ray Martin.
 Secretary, Marjorie Martin.
 Assistant Secretary, Elsie Rousseau.
 Treasurer, Blanche Martin.
 Pianist, Leora Martin.
 Chorister, Norma Cook.
 Senior Teacher, Blanche Martin.
 Junior Teacher, Everett Martin.
 Primary Teacher, Norma Cook.
 Wee Mites Teacher, Gussie Martin.

The Church of Christ Sunday school literature was adopted for study. The hour of meeting was set for 10:30 a. m. each Sunday.

After the meeting was adjourned the aforementioned dinner was prepared at the Jack Martin home. It has seldom been our good fortune to partake of such a delicious and bountiful repast as these good sisters set out for us. Both the meeting and the dinner shall remain a very pleasant memory to us.

We wish for this new Sunday school, prosperity in growth and zeal, and ask for it God's richest blessings.

ROLLAND D. SPRAGUE.

Brother Flint has received a letter from Sister Edwards, of Trealaw, Wales, informing him of the death of Brother Edwards last July. Details were lacking, but we will have more complete news at a later date.

INDEPENDENCE NEWS

The Christmas chimes are again ringing out on the streets, reminding the passer-by that we are nearing the birthday of the babe that was born in Bethlehem so long ago. The baby whose birth was announced by a choir of angels singing, "Peace on Earth, good will to Men." Today, when peace has been taken from the earth, we should be looking ahead for the coming of that same Prince of Peace, whose coming is nearer at hand than most people realize.

Brother and Sister John Sweem of Hamilton, Mo. visited us here twice during the past month. On the last visit, Brother Sweem was the speaker of the morning hour and gave us a good old gospel sermon we all enjoyed.

Sister Wm. F. Anderson spent a very enjoyable visit with her daughter and family in Dallas, Texas. She also went on a trip to the Gulf of Mexico while there.

Sister Melvina Ritcheson was called up into Minnesota by the death of her brother. He was here under the care of his sister for some time last year, and became so much better at that time that he could return to his work for a time.

Brother B. C. Flint was called to Black River Falls, Wisconsin to preach the funeral sermon of Brother Elvin Bowen at that place.

Brother and Sister Forest Maley spent a week end in Minneapolis, Minnesota visiting his brother, Thomas Maley, and wife.

There was a Thanksgiving dinner held at the church with about forty attending. A program was enjoyed in the afternoon and several stayed for the evening meal, too. The report was that all had a very good time.

Brother and Sister Vance Harris and family of Omaha, Nebraska and her sister, of Weeping Water, Nebraska, spent Thanksgiving with their sister, Sister Mildred Hooker and Alice Faun.

Brother Herbert Berry of the Utah Church spoke at an evening service during the past month.

Brother and Sister C. L. Wheaton, Brother and Sister Nicholas Denham and Brother and Sister Rolland Sprague and family spent the Sunday before Thanksgiving at Collins, Mo., where Brother Wheaton baptized Sister Martin. At the request of Sister Myrtle Martin, who was confined to her home following an operation, the confirmation service was held in her home. A bounteous basket dinner was enjoyed by all present. Brother Nicholas Denham spoke for them in the afternoon.

The infant son of Brother Wm. and Doris Sheldon was blessed at the Sacrament service. They call their little son, Randall Allen.

Brother Rolland Sprague's work took him down near Collins, Missouri and while there he held a mid-week prayer meeting with the saints there.

Sister J. E. Bozarth of Warrensburg, Mo. has been in the Sanitarium here. Brother Bozarth is in very poor health, too, and we hope the saints throughout the church may remember them in their prayers, that God

might remember them in their hour of need and send them the blessings of which they stand in need.

Brother C. L. Wheaton made a missionary trip up into Michigan.

The Ladies United Workers held a Bazaar and did very well, considering the few that have been attending.

The Sunday School and Choral Club are both busy getting ready for our Christmas program, which will be given on Christmas Eve.

Our pastor, Brother K. J. Smith went to Ava, Mo., for a short visit at the home of his father, Brother A. M. Smith.

During the past month, Brother Wm. F. Anderson, Brother LeRoy Wheaton, Brother B. C. Flint, Brother Joe Yates, and Brother Rolland Sprague have been our speakers.

And again it is time to wish you all a very Merry Christmas and a Happy New Year, that I hope we will all use to better advantage in promoting the ways of righteousness, all through the year of 1948.

ORA B. DERRY.

AVA CHRISTIAN ENSIGN

This report is for September and October.

The leaders for the Sundays in September were: Clifton Engle, September 7; Alex. Smith, September 17; Eugene Gould, September 21, and Fern Bell, September 28.

The programs for the 7th and the 21st were the same, except that on September 7 Brother Arthur Smith gave us a tricky mathematical problem for a lesson. In place of a program, both leaders had song services.

For September 14, Brother Alex Smith had each of us write our ideas on "What we must do to be saved."

Some of the numbers on Fern Bell's program were: A poem by Joe Smith; a Vocal Duet, "The Old, Old Path," by Alex and Darlene Smith; and a Duet by John Bell and Clifton Engle. For the lesson that night Brother Harvey Bell had a contest. Brother Alex Smith and Sister Darlene Smith chose sides. Brother Harvey Bell asked each person in turn a question. The right answer counted one point for the side, and one point for the individual. Brother Alex Smith's side won; and Sister Alvina Bell had the high score.

During the month of October we had quite a few visitors. On October 5 Sister Carol Horner from Montana and Sister Emma Kennedy from Independence were here visiting with the Arthur Smith family. On October 26 the Mr. and Mrs. Lowell Larson were here visiting the Harvey Bell family.

The leader for the October 5 meeting was John Bell. He turned the lesson over to Brother Harvey Bell. His lesson was, "Was Christ 'God on Earth,' or 'God Represented'?"

For Sister Martha Bell's program on October 12, Brother Arthur Smith gave us a lesson about "How can we tell the Church of Christ."

On October 19, Brother Harvey Bell asked us questions on the 19th chapter of Alma, for Sister Alvina Bell's program.

The leader for October 26 was Sister Minnie Smith. We had planned a weiner roast, but because of the rain we had the meeting inside. We sang such songs as "America" and "Long, Long Ago," in trios, duets and group singing. Afterwards we played games and talked.

Some of the numbers on the program during October were:

A Duet by Brother Arthur Smith and Sister Coral Horner, "List to the Voice;" a poem by Delores Bell; a quartette by Caroline, Fern, and Ella Bell, and Barbara Smith; and a vocal solo by John Bell.

ELLA BELL,

Correspondent.

December 7, 1947.

It is some time since I wrote to the readers of the Advocate.

I will not write much as it is a day of not many words but, "Cry repentance unto this people."

In first Cor. 13th Chapter we read: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have a gift of prophecy and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseeingly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, proveth all things, endureth all things."

Has the above been set aside, and has priestcraft taken over?

It is very beautiful here in northern Minnesota. A blanket of snow covers the ground, spruce and balsam trees sparkle in the sun, moon, and lantern light. We have not heard the noise the lakes make when they start to freeze, but the howl of the wolves can be heard in the distance.

Brother Wentworth got two beautiful wolves, six red fox and a gray and a very large wild cat. We got them tanned and have some beautiful furs hanging around the house. He also got a bear in a snare, which the bear broke and got away, but he was followed and captured. I understand he weighed about five hundred pounds.

Dickie, our boy, decided to go deer hunting this deer season. He was fifteen last month. He got up before daylight and started out. I prayed, as Lehi did, for his success in his hunt. He went down to one of the many lakes in northern Minnesota, and there stood a beautiful deer. He got him the first shot. It is very nice meat.

Dickie asked me to go fishing with him one day last summer. I prayed on the trip we would catch some fish. He was so anxious to have a good catch but we

got one small fish, and we could not use it. I was disappointed. The next morning, a man we know, from one of the resorts, brought us nine lovely large fish, all ready to cook. God works in a mysterious way his wonders to perform.

With some other letters, I got a lovely letter from Brother E. E. Long. How glad we were to hear from him and especially to know he feels better than he has for twenty years. I wish he were with us again. May God continue to bless him.

I want to say in closing, Brother Winfield Gould's eyesight is very bad.

My wife has developed high blood pressure which is affecting her hearing. I ask the saints for your prayers in their behalf.

Very sincerely,

D. GIBBONS,
Route No. 1,
Bemidji, Minnesota.

TO ALL THE SAINTS

By the publication of the directory of officers and committees, the General Church Secretary seeks to remind the Church membership of those who serve them. These are they of whom the Church has requested a portion of their time. These are they of whom the Church has asked hours of toil. These are they who many times are handed difficult tasks, the Church little realizing the responsibility, the constant care required in order that the affairs of God's Kingdom may be properly taken care of. These same are they who receive very little appreciation from their brothers and sisters whom they serve without recompense. Oft times naught but thankless criticism is their lot.

Some consider a position of responsibility in the Church as a place of honor. Those who have been in some of those positions known better. There isn't much honor, or glory—just a lot of work, if the job is done right.

Some of these servants we mention are the Editors of Zion's Advocate. On their shoulders falls the heavy responsibility of seeing that the Advocate gets into the mails on time. That sounds very simple.

The first step in getting the Advocate out is to get the material with which to fill its pages . . . the editors call it "copy." Their job it is to see to it that there is enough material to fill the Advocate, to edit the copy, send it to the printer, receive the galley proofs, read over the way the printer is going to print the material and correct any typographical errors. Then the samples from the printer must be arranged on a mock copy of the Advocate to see that they present the most pleasing appearance. Then the mock copy—"dummy" they call it, is returned to the printer and he proceeds to put out the Advocate. Then it has to be seen to that the printed Advocates get back to the Church office for wrapping, addressing and mailing.

If the "copy" comes in late, the printer rises in righteous indignation. If the Advocates get in the mails anything later than the first of the month, the postal authorities start making ominous noises. But the thing that troubles the editors is the shortage of material which leaves blank pages in the Advocate.

The Editor-in-Chief does not always have enough

"copy" to send in. The Associate editors do their best to supply the shortage.

The Advocate's purpose is to be a missionary magazine to spread knowledge of Jesus Christ to those who read. It secondarily is the life-line of our Church of Christ on the Temple Lot. Through its pages you may learn of the experiences of the various missionaries in their travels. Among its leaves we find and take courage from the stories of activities in other branches and districts. "Copy" sent in from throughout the Church by people who do not think themselves great writers, takes the form of letters to the Advocate wherein people pour out their souls . . . like a gigantic prayer meeting. And it truly does give new courage to others . . . many of them isolated . . . to hear of the dealings of God with this people; to hear of the joys, the hopes, the ambitions of the Spirit from others of like precious faith.

Therefore, brethren and sisters, we beseech for our heavily laden editors a new flood of letters, written testimonies, news items of what may seem to you to be unimportant happenings in your locality in the way of Spiritual things, accounts of baptisms, stories of spirit-filled experiences, healings, the results of prayer, and things that God has given you a thorough understanding of. Perhaps you lean to poetry . . . spare the editors a little . . . maybe someone can write music to your words if they see it in the Advocate.

Let us from this time forward swell the pages of the Advocate to the bursting point and take that harried and worn expression from the face of our Zion's Advocate Editors.

Yours in gospel bonds,

FOREST E. MALEY,
General Church Secretary.

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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.

A CALL FOR ZEAL

The year of 1948 is rapidly approaching and undoubtedly it will be a year of utmost importance. A crisis has been reached and as a country we hardly know what course to decide upon. Shall we keep shipping money and food to Europe until we go bankrupt or shall we pursue the other course, i. e., let them go hungry and invite Communism to spread and devour them? Undoubtedly President Truman and congress are facing the greatest problems of all history and at present, opinion seems to differ, showing plainly we as a nation, have come to the cross-roads. Now, more than at any other time, should the church loom up and accomplish the very thing Christ intended it to do and that is preach the gospel and the brotherhood to all mankind. Our time as ministers and ambassadors for Jesus Christ is at hand! Now is the time for us to launch out and help all men to make the only decision possible and that is to be one with the "Infinite" and all unite together in mighty prayer for the endowment of the Holy Spirit which has been promised us in these latter days! Tomorrow will be too late! We must act NOW because of the shortness of time. **IT IS LATER THAN YOU THINK!** Oh dear saints let us get together in love and unity and banish all evil spirits from among us. The devil and his forces realize more than we do that they haven't much time to overthrow the gospel and its mission to men, and they are working overtime.

How will we combat them? By discouraging evil gossip by helping each other and by prayers and fasting that God may see the intents of our hearts and enter in and make His abode there. "The kingdom of heaven is within you!" We each have a work no other can do, that's why God drew us from among men of the world, that's why we, who are in the Priesthood, have been ordained and set apart.

I can see and feel God's hand in our local here in Independence. I can also sense it in the letters we get from the faithful saints in Michigan, from Flint, Detroit, upper Michigan; in fact all over. God is working with His people. What a blessing to each one of us to know and realize that God loves us and wants us to work with Him for the promulgation of the Gospel. Will we do it? Of course we will. So as 1948 is ushered in let's start anew and together, with our Heavenly Father, work, fight and pray unceasingly and unitedly so that when Jesus comes we will find oil in our lamps to meet Him.

BERT COOPER.

SHIPS

Weary, worn and tired, the little band of people stopped as they came into view of that great body of water, and with a cry of joy let their burdens slip from their shoulders. Water as far as the eye could see rolled out there before them. And all around them was a beautiful land filled with fruit and wild honey.

Was this the land that was "choice above all other lands?" Was this the end of their long, long journey? Could they rest at last after days, weeks, months and years of travel?

Making their way over creeks and raging torrents—up hills and down into the valleys—through dense wilderness and over burning sands of the desert. On and on they had traveled, pausing only for a little rest and food. For eight long years they had carried their burdens and trudged wearily along, following the directions of the Lord, until at last they have reached the shore of this great body of water. Was this to be their resting place?

No, this was not their promised home, for one day the Lord called Nephi up into the mountains and told him he must build a ship to carry his people across this great body of water. Build a ship! He knew nothing about ship building. How was he to build one?

But he did have two very essential things. He had a great faith in God and a great desire to do what ever he told him to do. He did not have to depend upon himself, for the Lord had promised to give him all the instructions he needed for building the ship. All he had to do was to follow those instructions.

So he asked the Lord where to find ore that he might make his tools. He took the skins of animals to make bellows to blow the flame. He struck stones together to make a spark to light his fire, that he might melt the ore out of the rocks to make his tools.

Alone he started the great work of building a ship, for his brothers refused to help—until the Lord chastised them to such an extent, they were glad to do whatever they were asked to do.

Under those conditions he started to do the work. A work he knew nothing about. But when he came to something he did not know how to do, he did not go ahead in his own way and build it the way he thought it should be built, but he went often to the Lord in prayer and asked how the Lord wanted it built. And the Lord showed him the way it should be done.

"It was not made after the manner that man would make it, Nephi said, but it was made as the Lord had instructed him." It was a good, strong and sturdy ship, built of the finest and best material to be found and the workmanship was very fine. Even the brothers

who had complained so much at first had to admit, they had built a very good ship.

It was such a ship that when the command came for them to take their families and all their possessions and go down into it, to start their journey across that great unknown body of water, they were not afraid. Even though during the time they had lived on the sea shore, they had seen great storms sweep across the water causing the waves to dash high upon the shore. Their ship was built strong and true, **built to the pattern the Lord had given** and they were not afraid.

So they entered into the ship and the wind blew and the waves lashed against it, but they sailed steadily on until after many days they came at last to the promised land. The land that was chosen above all other lands. Our own America. The ship that was built after the Lord's instructions had brought them safely into harbor.

You and I are each day building our ship for a journey across an unknown sea. Each day we are putting in strong true timbers or timbers filled with flaws. We have been given a pattern to follow. Directions for making our ship strong and true, **if we will but follow them.** If at times they seem hard for us to follow and we cannot understand the reason for the planing, sanding or polishing some of the timbers need before they fit into their rightful place, then, like Nephi, we should go often to the Lord in prayer and he will give us the understanding and help we need.

There are only TWO rules that the Lord has given us to follow, in building our ship, and those two rules are a great deal alike. Both of them are full of LOVE. We must Love the Lord with all our heart, might mind, and strength, and the other one is like unto it—love our neighbor as our self.

Our hearts must be so full of love, there will not be room for anything else. No room for fault finding, bearing false witness about our brother or sister, no jealousy nor hate or any of the other short comings that so easily beset us.

If we have any one of these shortcomings in our heart, just that much of our love for the Lord or our neighbor is crowded out. We are not putting strong true timbers in our ship, but the timbers we are using will be poor, weak and rotten, that will not stand the test when the storms are raging and the waves are dashing high.

It's time we should take out all the rotten planks or timbers of hate and jealousy, those big heavy timbers of fault finding and bearing false witness of our brother or sister, and all those other poor weak timbers, we have been using. In their place fill them with timbers of love for all mankind.

It's time to make our ship ready for sailing at a moment's notice. For not one of us know just when the call will come to set out for that unknown country in the ship that we are building today.

Have you followed the instructions the Lord has given, so closely, that you are not afraid but that your ship will carry you safely into harbor?

Are you willing to trust your ship as it is right now, if you should receive your call today?

ORA BUTTERWORTH DERRY.

SELECTED ARTICLES

The Pioneer Spirit.

(When the exodus of Latter Day Saints took place from Nauvoo, after the death of the Prophet Joseph Smith, a small group left the main body at the Banks of the Missouri, near where Council Bluffs now stands, and returned to near where Shenandoah is now, and settled at a place they called Manti, where they lived for a number of years. In 1864 they began making preparations for moving much farther north. The incidents related herein are taken from "The Old Clitherall Story Book," which was compiled from letters and articles written by various members of the pioneer group, and are selected for the purpose of emphasizing the pioneer spirit and courage that characterized that period. The first is from an account written by Ann (Whiting) Sherman Barnhard, who was the mother of P. A. Sherman now living at Independence, and well known to many of our readers there.)

On the last day of May, 1865, a large company of neighbors and friends left Manti, Iowa, to join those from that locality who had gone to Minnesota the previous year.

I was then 9 years old, and I remember the excitement the day we started. Two large covered wagons each with three yokes of oxen hitched to them, stood heavily loaded at the door, and friends had come to say goodbye. Those of my brothers, Warren, Alonzo, Lurett, Alfred and Chan, who were not needed to drive teams for someone, were on horseback ready to drive the cattle and sheep that were to be taken with us. My parents with Lucy one year old, sister Louisa (Lide) and I rode in one wagon.

We girls had brought our dolls with us for company, and the only real heartache I remember was when we drove off and left our little dog Ring behind. He had been our playmate so long that to see him sitting there wagging his tail and watching and listening for an invitation to go with us made the big lumps come up in our throats until we nearly choked. Father thought two dogs were too many to take along, and as we had one other which the boys called theirs, they won out, and we had to leave Ring with our friends.

We soon reached our first camping place, only four miles from home, where we stayed for three days waiting for all the company to get together for the trip. When all had arrived and all arrangements were made we started out together. There were about thirty-five wagons, loaded with emigrants and with things necessary to take to our new home, though all of those did not reach our destination. The captain of our company always went ahead on horseback to get the train started out and find camping grounds.

Every noon and night all the wagons lined up like a small town, campfires were built and meals cooked over the fire. Folding tables were untied from the sides of the wagons and set up, around which the families gathered. It makes me hungry now to think how good everything tasted after our long rides or walks in the open air. Wild game was often cooked, and provisions bought in the towns through which we drove.

In the evenings after the dishes were washed and mother made things ready for the night, all of the girls would get together for a ramble over our camp grounds

and as far away as we dared to venture to see the beautiful new country.

We slept in the wagons, of course, and would have been very comfortable had it not been for the stamping of horses, lowing of cattle, bleating of sheep and frequent hard rainstorms.

On rainy days we girls had to stay in the wagons, but would play with our dolls, read, eat our lunch and so pass the time very pleasantly.

When Saturday came we always knew we had two days of rest and recreation. Saturdays mother did our washing and baked bread. Our bread was made in two large loaves and baked in an iron kettle with a heavy cover. The kettle was placed on a bed of coals in the campfire; the coals were kept raked up around it and were also put on top of the iron cover, so the bread baked through as nicely as could be. Mother always set the bake kettle under the wagon at night, and one morning she was going to use it she found a big snake curled up in it.

We milked our cows and poured the milk into a big can, tied a strong wire around it and hung it under the wagon. When night came the jar of the wagon had churned the milk until there were large lumps of butter in it. So we had butter provided for us without our having the work of churning it.

On one of our camp grounds the men went out hunting a badger and cut a tree down to get it. The boys' little black dog was taking part in the hunt and the tree fell onto him and hurt him so badly that he died. After that we longed for our little Ring more than ever, but it was too late now. He was too far behind.

One more accident occurred which gave us some excitement. The train of wagons was going down a steep hill when the team Charley Taylor was driving got the best of his management and the wagon tipped over. We were all frightened. Charley got out safe but a good many useful things were broken or spilled. The big lard can tipped over and the melted lard ran down the hill except what soaked into the wagon cover, which oiled it so well that it never leaked after that.

I must tell how the sheep were taken across the streams and rivers. The men would wade into the water, one after another, taking hold of hands, until the line of men reached across the stream. Then some one drove the sheep into the water, one at a time, and each man in the water pushed the sheep along to the next man until all were safely over.

Days, weeks and months went by and we knew we were nearing our new home, which created great excitement. We would soon see our relatives and friends who had reached there in May, some of whom we had not seen since September. When at last, July 31st, we drove out of Leaf Mountains, where we had gone up hill and down until we were dizzy, we came out on a broad prairie and we now knew that we were within a few miles of Clitherall.

Soon we saw in the distance a man on horse back riding toward us at great speed, which proved to be our dear brother Isaac coming to meet us. We were, oh, so happy! I remember mother cried for joy when she recognized him. In a few hours we reached Clitherall and met our sister Carmelia, sister-in-law Jennie, uncles, aunts and cousins.

Cousins Em, Lu, and Ella gave us an invitation at once to visit the Indian camps, which were a new thing to us, as we had never been near a wigwam. We were anxious to go and were led down by the lake shore where a lot of Indians were camped, but when we came in sight of them we were so frightened that Lide got behind me and hung to my waist so tight I could scarcely walk and my own teeth were chattering. But the girls declared they would not hurt us so we ventured close enough to the wigwams to get a peep at a papoose and this banished our fears, and it was not long until the Indian children were our playmates, though they were so rough we never enjoyed them much.

We moved into our log cabins, some of which had already been built for us, and spent in them many happy never-to-be-forgotten years.

(The first contingent had gone on some time before, some in September as far as Red Wing, Minnesota, where they waited for others to come, who left Manti in midwinter. Writing of this migration "sister-in-law Jennie" Whiting wrote:)

It was afternoon, as it had taken all the morning to pack our belongings into the wagon and arrange them to our satisfaction. In the front of the wagon-box we must have a little No. 7 cook stove, as it was mid-winter and we were starting on a journey to the cold north and would need a fire to keep our feet warm and to do our cooking. Close by it was a well-filled dinner box, and, back of these, boxes packed with clothing, bedding, dishes, and a few books and pictures. In the very farthest end of the wagon was a plow, and on top of that were two feather-beds, some quilts and pillows. . . .

It was snowing when we left Manti. I remember just how the snow flakes looked and how they blotted out the view of the landscape. It was not cold at all, and I for one enjoyed watching the feathery flakes fall.

We traveled only a few miles that day, then stopped in a sheltered place, ate our supper, arranged our beds in the wagon and lay down to sleep. A quilt had been hung up at the front end of the wagon, and as the air seemed oppressive I asked to have it thrown back. It was my first experience sleeping out of doors and the weather turned cold in the night, I took a severe cold which stayed by me the whole three weeks before we reached Red Wing.

My recollections of our journey from Manti to Red Wing are of cold stormy days and of evenings often spent sitting around a roaring camp fire visiting with our fellow travelers until bed time, when all joined in singing a hymn and afterward united in prayer before retiring to our several wagons to sleep.

Oh! it was hard getting up on those cold mornings and cook our breakfast, shivering with cold, while the men fed the horses and greased the wagons.

We all suffered, but the rest of our sufferings were light compared to that of Mrs. Calvin Fletcher's. She had no stove along and was obliged to cook by the camp-fire, having five children to cook for, the oldest about ten years of age and the youngest a baby eight months old. How she ever kept them from freezing is a mystery. She had feather-beds along and used to cover them with quilts and they managed to live some way, but must have suffered on those bitter cold days.

Augusta Whiting had three children, the youngest one twelve weeks old. She was so weak the morning we started that she nearly fainted when the women helped her to dress. Of course she had to ride lying in bed with her children.

It was a long wearisome journey but we reached Red Wing at last where we were welcomed by several families who had preceded us there, coming from Manti in September. . . .

As one object the church had in changing their location was to carry the gospel to the Lamanites or Indians, a party consisting of Lewis and Sylvester Whiting and Lewis Denna went to Crow Wing to visit an Indian chief, Rev. John Johnson, an educated Indian of the Episcopal church. They presented him with a copy of the Book of Mormon, and he acted as interpreter and explained things the visitors taught him to the Indians who did not understand English. All seemed pleased and a treaty was drawn up and signed by seventeen Indian chiefs.

Those who scoffed at our work among the Indians probably owed their lives to the signing of this very paper, as the treaty was never broken even though it was so short a time after the great massacre of 1862, and the red men were still filled with the war spirit. . . .

We lived at Red Wing until April the 6th, 1865, and then resumed our journey. After camping the first night we awoke to find it snowing. We moved a little way into a better camping place just before a regular blizzard came swooping down upon us, which kept us there three days. We heard later that several Indians who had been caught out in the storm were frozen to death.

After the Blizzard was over we hurried on, stopping at Crow Wing where Uncle Vet joined us, he and his family having lived there since his interview with Chief Johnson. . . .

When spring came it was much pleasanter traveling, and the out-door life agreed with us fine. Augusta Whiting got so strong she could walk several miles each day and I became quite a pedestrian myself. . . . "the 6th of May, 1865, we all arrived at beautiful Lake Clitherall.

(Of some of their hardships, Chauncey Whiting, father of Ann, and father-in-law to Jennie, writes:)

"Alone and far from friends and relatives—the country a wilderness and their neighbors the Indians—this little band of pioneers pitched their tents, and, ere the sun had reached the western horizon laid the foundation for the first permanent settlement in Otter Tail County. . . .

The location of the pioneers being made on the north shore of Clitherall Lake, the next thing was to obtain a livelihood. Being unable to bring sufficient supplies, they must raise something the first season or suffer with hunger, and as destitution stared them in the face, they were compelled to live on half or quarter rations while laboring to make a start in this wild country. Their horses subsisted entirely upon the short, dry grass while performing their part of the labor. Sixty acres of prairie were broken up and at once sown and planted to different kinds of grain and vegetables. The providing of shelter for the families was the next matter

in hand. The men worked together like a band of brothers and almost daily the body of a log cabin was erected. They were covered with long shingles or shakes. The floors, doors and even the window casings all had to be hewn out with the broad-ax; this required time and much labor, nevertheless fourteen of these simple structures were built, giving the place the appearance of a frontier village. . . .

To understand the dangers they were in, we recall the Indian massacre in Minnesota just three years before this settlement was made. . . .

And now these settlers at Clitherall had come to build homes among the red men. As one of them wrote: "Miles now intervened between the new settlers and civilization, and one unfriendly act or indiscreet move on the part of the little company would have enraged the natives and caused the massacre of the entire community."

(As to the manner of living those first years, the editor of the Story Book, Hallie M. Gould, writes:)

There were cook stoves in most or all of the homes, but there were no heating stoves the first winter. All had fire places and "stick chimneys." The houses became so cold nights that the bread would freeze so hard that in the morning they had to cut it up with an axe and steam it.

The second winter they had heating stoves and were more comfortable in many ways. They had made deeper cellars and filled them with vegetables and there was no scarcity of wild meat.

From their own sheep, wool was secured which the women carded and spun and made into cloth for men's, women's and children's clothes. They made socks for sale, made from their own yarn, and earned considerable in that way.

There were no lamps. They made their own tallow candles by holding a string (the wick) over a large pan or boiler and pouring melted tallow over it, letting it run along down the string and repeating as fast as the last coating cooled until it was a suitable size. Some of the families owned candle molds, in which they put the wicks and poured the tallow.

(Incidents of later years, as told by Ella Whiting Gould, who was the mother of Hallie M. Gould, and of the present Advocate Editor, and is the "cousin Ella" spoken of by the first writer quoted, who helped pilot the new-comer girls to the Indian camp:)

In 1877, two years after we were married, came the grasshopper scourge. The grain had headed out and had the appearance of a wonderful crop, when one day about noon we were suddenly startled to behold a cloud of grasshoppers settling down over everything. I went out to see where they were coming from, and as I looked up there seemed to be a heavy snowstorm—the air just full of big flakes. As soon as the grasshoppers touched the ground they began eating everything in sight. They alighted in the lake as well as on land, so many of them perished, but there were enough left to devour nearly everything in the shape of vegetation.

Father Gould was out on Clitherall Lake fishing, but had to give it up, as the hoppers came down in the lake so thick the fish paid no attention to his bait but

jumped up through the surface of the water and caught the grasshoppers.

When he returned home, to Silver Lake, his garden and grain were almost entirely destroyed. Winfield harvested eighteen bushels of grain altogether that year.

When the pests could find no more to eat they laid their eggs and on they flew, to settle down somewhere else for their next meal.

We knew there could be no crop of grain the next year on account of the crop of grasshoppers already planted, so not much seed was sown of any kind. Father Gould did raise some corn, and some of the Clitherall people, Hyrum and Lyman Murdock, raised some potatoes on Bald Island, miles from their homes.

Such complete crop failures two years in succession left many people very destitute. One thing sacred to us was pigweeds or red-root, so we usually had red-root greens for dinner through the summer months. To be sure that no flour was wasted in our home I baked my biscuits three at a time, two for Winfield and one for myself. We ate home-made maple sugar in place of the granulated sugar we could not afford to buy. Another way we economized was by using a kind of lampburner which required no chimney. The lamp did not smoke, and saved kerosene, though the light was not good.

Lurett Whiting, brother of Ann, adds this to the above story:

Sheep-sorrel was another thing not taken by the hoppers and my wife used it for fruit in her pies. Eb Corless said he came home after the grasshoppers had eaten everything in his onion patch, and they were all sitting on the fence in a row and he could smell their breath as he approached and knew what had happened.

"Where two or three are agreed as touching any one thing," what wonders can be accomplished. We find ourselves wondering if the redemption of Zion can ever be accomplished with a people who have no pioneering spirit, and are so frightened at the thought of privation and hardship that they began to squawk even before it comes up over the hill in sight.—Editor.

MORNING PRAYER

Lord in the quiet of this morning hour,
I come to Thee for peace, for wisdom, power,
To view the world today through love-filled eyes
Be patient, understanding, gentle, wise.
To see beyond what seems to be, and know—
Thy children as Thou knowest them and so—
Nought but the good in any one behold;
Make deaf my ears to slander that is told;
Silence my tongue to aught that is unkind;
Let only thoughts that bless dwell in my mind;
Let me so kindly be, so full of cheer.
That all I meet I may feel Thy presence near.
O clothe me in Thy beauty, this I pray,
Let me reveal Thee, Lord, through the day.

(Continued From Page 183)

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THE CHILDREN'S CORNER**THE DONKEY'S CHRISTMAS STORY**

By Dorothy V. Walters

Christmas is a very special time for the animals who live on the little farms in the valleys of the Swiss Alps. All year long they await the eve of the Christ Child's birth, for it is on the nativity night that from twelve to cockcrow all the farm animals can talk and each can be heard by the others.

On one enchanted Christmas Eve the animals in Master Schweitzer's little, low-roofed barn were restless

with excitement. Outside the air was so cold that the snow creaked when a man put his foot upon it. The stars were shining clearly, like crown jewels, on the mountain peaks. All was very still as if the earth were listening again for the song of angels which it had heard so long ago when the little Christ Child came to Bethlehem in Judea.

No animal was hungry, for Master Schweitzer had given each an extra measure of food to show that he knew that this was the season for special gifts. The dog, who usually preferred a warm spot before the stove, was spending this night in the barn that he, too, might join the other animals in midnight conversation.

The evening hours passed slowly, and the dog was almost napping, when all at once he heard, very faintly, down the valley the bronze clapper of the church bell signaling the end of services on Christmas Eve and announcing the hour of midnight.

Dog got up quickly and went to each of the animals, saying:

"A glad Christmas to you, faithful Hens!"

Or "Joyous Christmas! Joyous Christmas, Madame Cow!"

Or "I wish you Christmas peace, Cock!" or, "Merry Christmas, Merry Christmas, little Donkey."

Even to the cat, whom he did not like very much, he gave a friendly glance and said, "The season's greetings, Cat."

When Dog had spoken to his companions of the barn, they each in turn greeted him and one another. Then they began to speak of all of the little things that they had stored up to tell since last Christmastide. But after awhile they had said all that they had meant to say, and the time was not yet cockcrow.

"It would be too bad to waste an hour on the only night that we can talk," said Dog. "Let us all tell about the great deeds of our forefathers. When we have finished we will all bow thrice before the one who has told the best story. Hens, will you not begin?"

So the hens chose the oldest biddy to speak for them. She fluffed out her feathers and preened herself a moment before she began to speak in a very high voice, quite unlike her everyday tones.

"Centuries ago our ancestors lived in India, and one of them laid eggs for a great Maharajah," she began her story.

"What's that?" interrupted Pig, rudely.

"Oh, my dear," said the hen, "the Maharajah was a rich and powerful ruler, who wore diamonds and rubies almost as big as eggs in the rich silk turban which he bound around his head.

"Every day the Maharajah's servants gathered the eggs for their master's use. One day my ancestors heard the Maharajah himself say that one good egg was as precious as a ruby, and that his hens laid the best eggs in the world."

With that the hen stepped back and looked about as if to say that surely no one could doubt that her family was noble and her story of importance. All the other hens clucked solemnly and preened themselves and murmured polite applause for their speaker.

"The Pig is next," said Dog.

Now Pig was not a vain animal. He made no

pretense to being more than he was, so he merely said:

"All of my ancestors have been sober and honest creatures. True, some have rooted in the forests of kings. In Merrie England where ever that may be I am told that the boar's head stuffed and born aloft plays a part in Christmas feasts. That may well be true, but many a pig has served more humble folk such as our Master Schweitzer."

"Told with becoming modesty," said Cat under her whiskers, for she had been offended by the haughty hens.

"Now let us hear from Madame Cow," Dog suggested.

"I, too, have ancestors who dwelt in India," Madame Cow began. "And if my ancestors have not been praised by potentates, at least the people have honored them and no hand, even today, is lifted against them as they walk the city streets, for people believe that they are sacred. This is even greater than the praise of princes."

She looked from one to another in her audience. She could see that her listeners were truly impressed by her ancestors, all except, perhaps, the donkey. She could not be quite sure of that little gray beast.

"It's your turn, Cat," said Dog, trying to sound interested in what this creature's tale would be. Pig yawned a bit openly.

"Ho," said the Cat in a bold voice, perhaps to cover a trembling spirit. "Now everyone knows that a cat may look at a king, and one of my ancestors went to London to look at Good Queen Bess, and frightened a little mouse under her chair. That's the kind of forefathers I have."

Pig sniffed loudly. Dog wanted to, but he was too polite to treat the cat so.

Then the little dust colored donkey spoke up, "You must tell a story, too," he said, pointing a long ear at Dog.

Dog was so grateful for this suggestion that he quite forgot that Donkey had not had his turn, and started to talk at once.

"Indeed, I too have illustrious ancestors," declared Dog. "Before there were kings, the dog was friend to man. After awhile, whenever one man above other men moved into the palace halls, he chose the dog to enter those halls with him. He gave the dog food from his tables and bade him guard the king's children and let him sleep at the king's feet."

Cat held back something unkind that she might have said, for she remembered that this was the season of good will. Instead, she only remarked that Dog had overlooked the donkey.

"A thousand pardons," said Dog. "Do let us hear your story, Donkey."

It was now nearly cockcrow and no one was greatly interested. What could humble Donkey say to show that his ancestors had been more honored among beasts than any others?

Donkey spoke in a mild voice, but soon Madame Cow left off chewing her cud, Cat ceased to wash herself, and the hens never stirred a feather, for this is what Donkey was saying:

"It was another Christmas night long, long ago. Under a softer starlit sky one of my forefathers trudged along a road which led to an inn. On his back was a sweet, weary woman, soon to become a mother, so he put his feet down gently to ease the pain of the journey.

"At the inn there was no shelter for the woman and her husband, but they were offered a manger in a stable, set in the rocky hillside behind the crowded inn. There in a manger the woman's babe was born, and she called Him Jesus.

"All the beasts stabled there bowed before Him that first Christmas night, and the donkey bowed too.

"Shepherds left their flocks and came to worship Him. Majestic men of wisdom, from realms beyond Judea's borders, journeyed to Bethlehem to hail Him 'King.' It is even said that on that night a dazzling new star was fixed in the heavens above the stable where Jesus lay.

"Three and thirty years later another of my kind bore upon his back this babe, grown man. And my kinsman carried Him along roads strewn with palms by a great crowd who shouted, 'Hosanna, hosanna to the Son of David. Hosanna in the highest.'

"And so," said Donkey, "though we are lowly creature, we donkeys feel a humble pride. For upon the backs of our kind rode His mother and the King of Kings."

All the animals were silent. Then following the dog, without a word, they each bowed thrice to the donkey, just before cockcrow.

TRACING THE SABBATH
CHAPTER 19

Memory Verse: And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day.—Deut. 4:8.

1. This verse clinches the argument presented in the preceding chapter, that "ALL THIS LAW" was a national law, and not a church law. He explains that he is speaking of "this law, which I set before you this day." And that was the law given in mount Horeb, known as the Ten Commandments; for he says in the 10th verse:

2. "Specially the day that thou stoodest before the Lord thy God in Horeb."

3. That was the law that was given to them as a nation. And let us remember that when a nation ceases to exist, the law given to govern that nation also comes to an end.

4. In our last lesson we had a problem confronting us of what to do with the five surplus days of the year which the Egyptians added at the end of their twelfth month, and which became the Hebrew's sixth month.

5. We have already found that Tisra 1, 8, 15, 22, and 29 were sabbaths, and they were on Sunday, the same as in the third, fourth, fifth and sixth months.

6. They had come to the place now where the Egyptians added five surplus days to complete their year, but if the Israelites added them to the end of the sixtth month they would have too many days before

the first Sunday in Tisra; and if they used none of them, there would be only three labor days before Tisra 1.

7. But just automatically, if they labored six days, they would use three of the surplus days, and then it would be Sunday, Tisri 1, the regular sabbath. Study the calendar below and see how it worked out. The figures marked with an * are the three surplus days.

	Sixth Month Elul	Seventh Month Tisri
Saturday -----	5 12 19 26 3*	7 14 21 28
Sunday -----	6 13 20 27	1 8 15 22 29
Monday -----	7 14 21 28	2 9 16 23 30
Tuesday -----	1 8 15 22 29	3 10 17 24
Wednesday --	2 9 16 23 30	4 11 18 25
Thursday ----	3 10 17 24 1*	5 12 19 26
Friday -----	4 11 18 25 2*	6 13 20 27

	Egyptian 12th Month	Egyptian First Month
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8. You will notice that the three supplementary days are added to Elul, the Hebrew's sixth month. The sabbaths in Elul, are, as underscored, the 6th, 13th 20th and 27th. Then there are six labor days to bring us to the sabbath in Tisri, the seventh month, as follows: the 1st, 8th, 15th, 22nd, and 29th, all of these sabbaths being on Sunday since the Day of Pentecost, Sivan 5. And which continued to be the sabbath right down through the remaining months of that year.

9. And with the beginning of the second year there will be no change of the day of the week as sabbath until Sivan 5 comes again, but the sabbaths are as shown in the following calendar months:

	Bul 8th Month	Chisleu 9th Month
Saturday -----	5 12 19 26	3 10 17 24
Sunday -----	6 13 20 27	4 11 18 25
Monday -----	7 14 21 28	5 12 19 26
Tuesday -----	1 8 15 22 29	6 13 20 27
Wednesday ----	2 9 16 23 30	7 14 21 28
Thursday -----	3 10 17 24	1 8 15 22 29
Friday -----	4 11 18 25	2 9 16 23 30

	Egypt. 2nd Mo.	Egypt. 3rd Mo.
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	Tebeth 10th Month	Shebat 11th Month
Saturday -----	1 8 15 22 29	6 13 20 27
Sunday -----	2 9 16 23 30	7 14 21 28
Monday -----	3 10 17 24	1 8 15 22 29
Tuesday -----	4 11 18 25	2 9 16 23 30
Wednesday ----	5 12 19 26	3 10 17 24
Thursday -----	6 13 20 27	4 11 18 25
Friday -----	7 14 21 28	5 12 19 26

	Egypt. 4th Mo.	Egypt. 5th Mo.
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10. It is important now that we consider the 12th month of Israel's first year, and the first month of their second year together; and we will find use for the other two supplemental days that we had left over when we used three of the five at the end of the 66th month.

11. In the 24th chapter of Leviticus is given instructions for making the shewbread; and every sabbath Moses must arrange this shewbread in order before the Lord. The 8th verse says:

12. "Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant."

13. By reading Exodus 40:17, 22, 23, it will be seen that Moses placed the shewbread on the tables on the FIRST DAY of the FIRST MONTH of the SECOND YEAR. Therefore the first day of the first month, the second year, was a sabbath. Now let us look at the calendar below; and note the two supplementary days added to Adar; also that the sabbaths in the beginning of the second year are still on Sunday:

	Adar 12th Month of First Year					Abib First Month of Second Year				
Saturday -----	4	11	18	25	2*	7	14	21	28	
Sunday -----	5	12	19	26		1	8	15	22	29
Monday -----	6	13	20	27		2	9	16	23	30
Tuesday -----	7	14	21	28		3	10	17	24	
Wednesday -- 1	8	15	22	29		4	11	18	25	
Thursday ---- 2	9	16	23	30		5	12	19	26	
Friday ----- 3	10	17	24	1*		6	13	20	27	

	Egypt. 6th Mo.					Egypt. 7th Mo.			
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14. It will be well to look at Abib, the first month of the second year, and refresh our minds on the events of the Passover feast. On Tuesday the 10th they separate the lamb or kid from the flock and keep it up until the afternoon of the 14th, Saturday, when it is prepared and roasted that night, and eaten before midnight. The 15th, Sunday, is then the high sabbath to commemorate their flight from Egypt. Monday, the 16th is the day of the wave offering, the first fruits of the harvest, and the day from which they count to number fifty days to pentecost, which fell on Monday, the second year; and the sabbaths would then continue to fall on Monday until the Day of Pentecost the third year, when Tuesday would become the Sabbath.

15. We have already said in a former chapter that the Hebrews had no leap year. What did they do then about the 1/4 day to complete the full year of 365 1/4 days. This was taken care of in a very simple manner. Every 28 years they had a supplemental week added to their year, one sabbath and six labor days. A little calculation will show you that the first day of this supplemental week was always Sunday, and always the sabbath.

16. Responsive reading: Deut. 1-40.

17. Topics for Discussion: (1) The contents of paragraphs 6, 7, 8, 10, and 13 of the responsive reading lesson. (2) The Ten Commandments, and the penalties attached (see Exodus 20:1-18). (3) Penalty for failure to

keep the Sabbath day (see Numbers 15:32-36). (4) Penalty for serving other gods (see Deuteronomy 13:6-11). (5) Penalty for murder (see Exodus 31:12). (6) For being disrespectful to parents (verses 15, 17). (7) Are they laws of the church? or laws of the land?

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O my people, hear the message
That to you this day I give.
Cease your quarreling and contention,
For in me ye move and live.
By my power I have led you
Through the struggles of the past,
And if faithful to your mission,
I will crown you at the last.

If ye love me, build my kingdom;
Work together one and all.
If divided, ye shall suffer,
And the house ye build shall fall.
Harshness, jealousy and envy,
Hath brought weakness and distress.
Human weakness calls for pity;
Love, repent, and find sweet rest.

Tear not down another's structure,
Hopeing thus to build thine own.
Each shall answer for their conduct
When they stand before the throne.
Honor comes to those who honor,
Faith to those who me obey.
Keep the law that I have given;
Soon will dawn Millenium's day.

Selected.

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OBITUARY

On August 3, 1947, our Brother John Reynolds met with a fatal accident in a collision with a car. He was on a bicycle. The accident occurred in Iowa where Brother Reynolds was working.

The funeral service was held in his home town of Independence, Mo. with Apostle Wm. F. Anderson officiating.

Brother Anderson very feelingly paid high regard and respect to our beloved brother as one of God's believing humble souls, whose heart held no malice, even toward those who would despitely use him.

Brother Reynolds was born in Republic County, Kansas, on November 5, 1882. His parents were Abel and Martha Reynolds. On December 25, 1915, he was married to Miss Bessie Mosier. To that union was born two children, Mildred and Edward.

Mildred, now Mrs. Edmond, lives in Kansas City, Mo.

Edward resides at Long Beach, California.

After the death of his first wife, he later married Miss Della Shull on August 5, 1931. Two children were born to this union, Alice and John, both of the home in Independence.

Nadine Williams, a step-daughter of the deceased, resides at Dallas, Texas.

Six grandchildren, as well as a host of friends and relatives, also mourn his passing.