

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."—Nephi 3:124.

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"One Body," the Church

By H. E. MOLER

At one time we could not have believed that any one accepting the latter day restoration could deny the existence of a general church organization as being unscriptural, or oppose the holding of general conferences. Yet it has come to pass. There are some who hold that the church is a local institution, and that each congregation is a church absolutely and entirely independent of any other church, local or general, or of any general conference.

This is a case of running from one extreme to its opposite. Fleeing from the centralized form of church government developed in the Reorganization, there are those who are so fearful of again encountering the like, that they would break the church up into small fragments, each going their own ways independently, in order to make the recurrence of S. D. C. an impossibility. While we do not question the sincerity of those who thus believe, we are sure they are mistaken and needlessly alarmed. Notwithstanding some historians to the contrary, it is evident from the history contained in the New Testament, that the church of that time was one in which the various local congregations were in close touch with each other, counseling together in matters of doctrine and practice, and assisting each other financially, all under the care and direction of the apostles.

The church is much more than a mere local congregation, although a local congregation is, and should be, a representation of the church in that particular locality. But the Church in its entirety includes all the people of God, both in heaven and on earth. See Eph. 3:15—"Of whom the whole family in heaven and earth is named." Also see Hebrews 12:23: "To the general assembly and church of the first-

born, which are written in heaven."

That the terms "body" and "church" are used synonymously and mean one and the same thing, see Eph. 1:23, and Col. 1:18. Then in this connection turn to I Cor. 12:13:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Under two heads, "Jews" and "Gentiles," all the nations of earth

Another Appeal

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MARSHALL T. JAMISON
Business Manager,
Box 217 Independence, Mo.

are included; and no matter of what nation, or what their social condition, they were all baptized into "ONE BODY," or one church.

The seal or certificate of mem-

bership in the Church of Christ is the baptism of the Holy Spirit. This is promised to all who believe and obey the gospel. When this obedience is rendered by individuals they become members of the Church, and the Holy Spirit attests the fact that they are members of the "one body," and not merely members of some local congregation, only. All who accept the gospel are members of the Church in general. *Firstly*, as a means of salvation, and they are members of some local congregation as well, that is they may be, if practicable. *Secondly*, as a matter of convenience.

No one who believes the Church Articles and Covenants as found in Doctrines and Covenants, Sec. 17, and in Book of Commandments, Chapter 24, can consistently deny a general church organization, nor a general conference. Quoting from Book of Commandments 24:61, we have the following:

"It shall be the duty of the several churches composing this church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of this church * * *"

Note the language carefully: "Several churches COMPOSING THIS CHURCH OF CHRIST." No one need mistake the meaning. *The Church of Christ is composed of several churches.*

Then in paragraph 63, reference is made to a "General church record of names," which shows that the idea of a general church was recognized. This revelation was received very early in the history of the latter day work, being not later than June, 1830.

The angel said to Nephi: "Behold, there are save two churches only; The one is the church of the Lamb of God, and the other is the church of the devil." I Nephi 3:220, 221.

The foregoing are just a few

thoughts submitted for the consideration of any dear brother or sister who may have entertained the idea that the church should be broken up into many small fragments or segments. There is no danger of centralization of power into the hands of any one man where the Spirit of God has control, and where the Spirit of God does not control there is no safety. The Church of Christ has always believed in a general church organization, and in general conferences, from the beginning until now. And of all the factions of the latter day work, we believe that those having their headquarters on the Temple Lot at Independence, Missouri, have been the most free from one-man power. The writer is in favor of standing by the position we have maintained all these years. There is danger in changing.

As a final and concluding point, the reader is referred to Book of Mormon, Mosiah 11:100.

"And thus, notwithstanding there being many churches they were all one church; yea, even the church of God."

A Letter

Dear Friends of the Faith:

What a blessed thought it is to know that God is unchangeable, and that he is the same yesterday, today and forever.

For many months my mind was disturbed over events transpiring in the church with which I was affiliated, and I was so hungry for the truth and for light to guide me. I had tried to satisfy myself with the various explanations which were given to me from time to time as the reason for conditions which existed, but there was always a feeling that all was not well.

One thing and then another was opened up to our mind, showing us that the church was going away from the former teachings and practices of the true faith, and it distressed me and filled my heart with fear. The time came when I gave up nearly all my friends; I refused to see them or to communicate, for when we conversed about the church it only resulted in differences of opinion and we made no advancement toward learning the why and wherefore of the confusion which existed.

Meetings were being held in the nearby city by a missionary of the Church of Christ. I refused to go, for I felt they were in a way impostors. No, I did not want anything to do with those people. Narrow-mindedness! Yes, I was surely narrow-minded in refusing to listen to some other missionary besides the missionaries in my Church, but of course I could not see it that way at that time.

I began to plead for light and understanding, for I thought surely I will lose all my faith soon unless I know what to do. I wanted to get away from the depression I was in, and so continually I prayed for guidance. Persistency brought me the answer.

We sometimes stand, as it were, on the brow of an overhanging hill, peering wonderingly into the valley at our feet, and asking what kind of days lie there, enveloped in the impenetrable mists, which only part as we advance; what lies in the course of the years.

Many of us have stood, also, watching the different things which have transpired in the Reorganization, and have tried to penetrate the mists before us; have endeavored to come to an understanding of what was needed in our spiritual progress. There have been times when we felt benumbed and bewildered with the chill which persistently settled upon us because of things to which we would not, or could not give credence as being right.

And as stated before, study and prayer were our only recourse. We had determined to seek no other counsel save that which a higher power could give, and when that light came in, it was like the flash far out at sea to a distressed ship needing light to guide her safely into port. I was going down into the depths of despair, but God in his goodness and mercy opened my vision to the way which brought peace and solace to my soul. I knew that God is unchangeable and everlasting. He cannot withdraw what he has once given. If we believe not, he abideth faithful. He cannot and will not deny himself. What he says and what he gives, he gives without "repentance." He is the Father of light, with whom there is no variableness, neither

shadow of turning."

When I handed in my name for membership I was not ignorant of errors in the early history of the church, for I had been studying and searching for everything I could find, for and against, but the mistakes of the past did not bother me. It was what the present and future presented that was of vital interest. In dream I was told that which enlightened my mind, and caused me to read David Whitmer's work. I was gaining more and more, and felt happy at last in my search for light.

The mistakes of the past matter not to me in so far as my faith in the church is concerned. What may have happened in the past you or I cannot help, but we can help in a measure what happens at the present, and in future. We are not building upon the past only insofar as to build a better structure over the mistakes of others. You know today that people are taking old houses and making them beautiful by skilled workmanship, and thus it is with the Church of Christ, or will be when it is finished, for while it may have been disfigured by unskilled workmen, it is in a process of improvement, and shall be beautiful if all the workmen remain on the job and give of their talents to make it so.

The church is also like a ship that has been without a rudder, and without the proper manning, and many times they have been out to sea and struggled to get to a safe landing. It did seem for a while that they would remain at sea, but God rules, and so at last they have a rudder and are becoming properly manned. They may yet run into deep water and bump into many a wave which may rock the ship, but never overthrow it, for God is at the helm, and is guiding it safely into port. So we are not fearful as we sail along with the Church of Christ ship, giving our service to help steady its course and help bring it safely to victory.

Our passage enroute on the Church of Christ ship was secured only a few months back, and our sailing has been very encouraging and filled with instruction. Sometimes we have seen things to make us sad, other times to make us hap-

py, but whenever we have inquired of our Captain we have been made to know that all will be well, and for us to sail on and on and not give up the ship. So we shall remain on board, and know that if we do all we can to help and render efficient service, we shall find joy and peace. Some of the sailors may get seasick, others may fall over-board, but we trust that we shall have sufficient of the Christ-like Spirit that we will be ever ready to extend the helping hand and relieve their unhappy situation whatever it may be.

We are glad to be in the Church of Christ, and while some things may arise to cause surprise, we know that all cannot be smooth sailing, but if others have had a testimony of the truth of the cause as it has been given to me, there is no need to be disturbed. Press on and pray; do your bit, look for the joys, not the sorrows, and be patient. A city is not built in a day. It takes many workmen and earnest, faithful laborers. It is our business to be among the helpers. Press forward and with determined effort to make things progress. By holding fast to God's law we cannot err. His law is plain and need not be misunderstood. I want to abide that law.

God is marshalling his army for the rescue of his truth. Let us follow in the light of truth and find eternal peace.

O Word of God incarnate,
 O Wisdom from on high,
 O Truth unchanged, unchanging,
 O Light of our dark sky!
 We praise thee for the radiance
 That from the hallowed page,
 A lamp to guide our footsteps,
 Shines on from page to page.

The church from her dear Master
 Received the gift divine,
 And still that light she lifteth
 O'er all the earth to shine.
 It is the golden casket
 Where gems of truth are stored;
 It is the heaven-drawn picture
 Of Christ the living Word.

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Have We the Right System of Missionary Work?

By MARGARET MACGREGOR

(Continued from last month)

THE BOOK OF MORMON PLAN .

As a church we are committed to the Book of Mormon in no uncertain way. In it we believe the *fulness of the gospel* is contained. Let us see what it says about this question, for this book is for the "confounding of *false doctrines* and laying down of *contentions*."

Of the ministry of Alma, high priest and organizer of the church in his day, we read:

"And he also commanded them that the priests, whom he had ordained should labor with their own hands for their support; * * And the *priests were not to depend upon the people for their support*; but for their labor they were to receive *the grace of God*, that they might *wax strong in the Spirit*, having the knowledge of God, that they might *teach with power and authority from God*. * * * And this he said unto them **HAVING BEEN COMMANDED OF GOD.**" Mosiah 9:57, 59, 63.

From the above we learn that The priests were to labor for their own support;

The priests were not to depend on the people for their support;

And for their labors the priests were to receive the grace of God, wax strong in the Spirit, and teach with power and authority from God.

What wonderful blessings. But how can our ministry expect to enjoy these blessings in their fulness if they do not abide the condition on which they are promised, viz., that they labor with their own hands for their support.

Again the Nephite Record says:

"And there was a **STRICT COMMAND** throughout **ALL THE CHURCHES**, * * * * that every man should esteem his neighbor as himself, laboring with their own hands for their support; yea, **ALL THEIR PRIESTS AND TEACHERS** should **LABOR WITH THEIR OWN HANDS FOR THEIR SUPPORT**, IN ALL CASES save it were in **SICKNESS** or in **MUCH WANT**: and doing these things they **DID AROUND**

IN THE GRACE OF GOD." Mos. 11:153-155.

Here again is the command of God, "*a strict command*" that "*all their priests and teachers*" should labor for their own support. The only conditions on which a minister might receive support from the people were in cases of *sickness* or in *much want*, and then he received it on exactly the same terms as other poor people, not because of his ministry but because of his poverty. (See also Mosiah 9:62.)

It looks as though the Lord, foreseeing the tendency of men to support their ministers in some way or another, took pains to make his plan so plain that they could not bolster up their schemes by his word.

Nehor taught that the priests and teachers *should* be supported; "and they ought *not* to labor with their own hands." The result was the people began to support him. When he was brought before Alma, the chief judge, charged with murder, Alma said, "Behold, this is the first time that *priestcraft* has been introduced among this people. And behold, thou art not only guilty of *priestcraft* but hast endeavored to enforce it by the sword; and were *priestcraft* to be enforced among the people it would prove their entire destruction." Alma 1:3-18.

If supporting the ministry was **PRIESTCRAFT** then, what is it today?

Later, Alma speaks of a persecution that arose against the church "because of their humility; because they were not proud in their own eyes, and **BECAUSE THEY DID IMPART THE WORD OF GOD, ONE WITH ANOTHER, WITHOUT MONEY AND WITHOUT PRICE.**" Alma 1:30.

"And **WHEN THE PRIESTS LEFT THEIR LABOR** to impart the word of God unto the people, the people also **LEFT THEIR LABORS** to hear the word of God. And when the priest had imparted unto them the word of God they **ALL** returned again diligently unto their labors; and the priest not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner: and thus they were all *equal*, and they did **ALL** labor, every man according to his strength: * * * And thus they did *establish the af-*

fairs of the church." Alma 1:37-39, 42.

If we wish to "establish the affairs of the church" would it not be well for us to follow their example, that we, too, may have "continual peace," "receive the grace of God," "wax strong in the Spirit," and "teach with power and authority from God?"

That this was a general rule and not merely for local work is seen by the following. When Korihor accused Alma the second and his fellows of seeking to glut themselves on the labors of the people, Alma replied:

"Thou knowest that we do not glut ourselves upon the labors of this people; for behold, I have labored even from the commencement of the reign of the Judges, until now, *with mine own hands, for my support*, notwithstanding *my many travels* round about the land, to declare the word of God unto my people.

"And notwithstanding the *many labors* which I have performed in the church, I have never received so much as even one senine for my labor; *neither has any of my brethren.*" * * *

"And now if we do not receive *anything for our labors in the church*, what doth it profit us to labor in the church, save it were to declare the truth, that we may have rejoicing in the joy of our brethren." Alma 16:40-42.

This seems conclusive. They were *all* observing the "strict command" that "*all their priests and teachers should labor with their own hands* for their support, in *all cases* save it were in *sickness* or in *much want*."

Alma had been laboring for sixteen years among the Nephites and supporting his family at the same time; and his brethren of the ministry had been doing likewise.

Here is balance. Here is a real home for the missionary which he takes time himself to support, though he performs "many labors in the church."

King Benjamin, who seems to have been a prophet, priest, and king, observed this general rule:

"And even I, myself, have labored with mine own hands, that I might serve you, and that ye should not be laden with taxes, and

on you which was grievous to be borne." Mosiah 1:46.

SUMMARY

Alma under the command of God gave the following instruction:

1st. Priests should labor with their own hands for their support.

2nd. Priests and teachers were not to depend on the people for support.

3rd. For their labors they were to receive the grace of God, become strong in spirit, and teach with power and authority.

4th. There was a strict command that they should *all be equal*.

5th. That they should *all* labor for their own support.

6th. That *all* their priests and teachers should labor with their own hands for their support.

7th. That only in *sickness* or in *much want* should priests receive support from the people, as other sick and poor people did.

8th. In doing these things they did *abound in the grace of God*.

9th. Alma observed the "strict command" and labored for his support, though he traveled widely and labored much in the church.

10. He received nothing from the church.

11th. Neither did any of his fellow ministers.

12th. King Benjamin observed the priestly rule and worked for his living.

The above must have referred to *family support*, for Alma himself was entertained, previous to this, by Amulek, who was instructed by an angel to receive him into his house and minister to his needs. Alma 6:23-25.

WHY?

When God so strictly, so persistently, and so repeatedly forbade support being given the clergy for spiritual labor, there must be an underlying principle connected with it which does not appear on the surface.

Under the "allowance" system local men leave the missionary work almost entirely to the missionary force. But, were all of the priesthood equal, each supporting his own family, men of the ministry would sense their responsibility and would vie with each other in their zeal to spread the gospel. Laboring "as circumstances permit" has a glory and independence about it not experienced under the "allowance" plan.

while doing missionary work, and remain a year and six months in one place, two whole years in another, and preach "in his own hired house" where he lived, for two more years, I can see no reason why our men could not do the same and have their families with them.

If King Benjamin could govern a numerous people, be their religious teacher, and work for the support of himself and family, it surely should not be beneath our elders to support their families.

If Alma, the high priest over the whole church, fulfilled the obligations of his office, traveled frequently and labored much among the people, and sustained his family by the work of his own hands, there must be a *principle* involved which should not be overlooked.

Booker T. Washington, in his great work of education among the colored people of the South, absolutely refused to receive a student into his school, however wealthy he might be, who would not work at manual labor half time and study the other half.

The results of his wonderful educational system prove the wisdom of it. We can learn from this black man, whose work attracted the attention of the nations, and who rose by his own efforts from a slave boy to be the honored guest of the President of the United States, and who was thought worthy of a place at the table of Queen Victoria in Windsor Castle. Mr. Washington sensed the helpful influence of manual labor on man.

Sr. Agnes Macphail, M. P., says that clergymen are the poorest representatives of the people in the Canadian Parliament. Not because they are not good men with high ideals, but because they are so out of touch with the business world that their ideas are absolutely impracticable. When man fell God said: "In the sweat of thy face shalt thou eat bread till thou return unto the ground." This was not spoken in wrath, but as a necessity for man's changed condition. And whenever men, from any cause, have separated themselves from temporal pursuits, it has proved disastrous. The idle rich and the idle poor are alike a menace to society, and they soon become like the slave-holding ants of Africa, unable to sustain them-

The Lord saw it was necessary for man to keep one hand on temporal things while the other was on spiritual things, to give him equilibrium. Paul probably had this in mind when he wrote:

"The creature was made subject to vanity (things temporal, M. M.) not willingly but by reason of *Him who hath subjected the same in hope.*"

The working class is the backbone of any country and the "best people" in the world. God usually chooses his servants from this class, and he wishes them to remain in it by working with their own hands to support their own households.

The natural affection and holy ties of home-life are enhanced by the labor of love to sustain one's own, and the responsibility of doing so cannot be ignored without injury to all concerned.

Working for the support of our own cultivates independence, self-reliance, self-respect, self-sacrifice, humility, equality, responsibility, patience, endurance, faith, hope and love.

"O Work, blest Work, best thing on earth,

The truest friend we see,
If ever thou wast curse of God,
What must His blessing be?"

THE SOLUTION

All churches have met the problem of the minister's family in seeking to obey the command: "Go ye into all the world and preach the gospel to every creature." The Utah church, I understand, does nearly all her missionary work through unmarried men, leaving the presiding positions to men with families. This plan seems to be in harmony with the arrangement made between Peter and Paul. Peter, a married man, was to labor for the circumcision (the Jews), where his labors were confined chiefly to the land of Palestine, the full length of which a man might walk in two days. Paul, a widower or bachelor, went to the Gentiles and traveled extensively.

The great missionary effort among the Lamanites, lasting sixteen years, was carried on by young men, presumably unmarried. The Salvation Army has a military way of doing things, but their Captains have their own abiding places. The home-life of the Army officer is preserved, and he and his wife usually labor together among

the people and do very effective work. The Methodist Church gives their minister a field large enough to keep him busy, in which a home is provided for himself and family, and his appointment covers several years. The Reorganized church rarely sends a man to the South Sea Islands unless his wife accompanies him. If this can be done in one mission, why not in all, and the home be preserved?

Different churches have solved the problem differently, but few of them, indeed, have asked the minister to sacrifice his home in order to serve them. In this they have been wiser in their generation than the children of the kingdom, and have realized better than the saints have done that "it is not good that the man should be alone." And their work in foreign fields is done in the same way. Nor do they lose by it. The minister is better for having his wife and children with him, and quite often the minister's wife is almost as great a factor in their church work as is the minister himself.

What our solution shall be I would not presume to suggest beyond *what is written*. But if we would "abound in the grace of God" we must as a church "impart the word of God without money and without price." Our ministers must leave "their labor to impart the word of God unto the people," and the people must also leave "their labors to hear the word of God." And both return to their labors. If this condition obtain from the highest officer to the last ordained man among us, it will increase humility, equality, devotion and peace. The church funds could then go to support the poor, and for equipping men for their missionary labors, instead of going to support their families.

A man furnished with literature, means of conveyance, money to hire halls, etc., could work a field from fifty to one hundred miles around his own home, do good permanent work, care for his own family, and be much of his time with them. And if his life were in accordance with the gospel he preached, his work would have a stability about it not seen in the present missionary program, where there is a continual building and rebuilding upon another man's foundation, which permits

no man to bring his work to anything like perfection.

The End.

The Development of the Apostacy Year by Year

By DANIEL MACGREGOR

The purpose of this article is to show the origin of the many fantastic features that developed within the Church. We wish to set forth the beginnings of the apostacy that terminated in the ruin of the Church so fearfully demonstrated in the calamities which overcame the Church when the Saints were driven out of Missouri, and later from Illinois.

In our last we showed where the ordinance of perfuming the body was fastened to the Church, and that, too, in an innocent way. In this article we show where the ordinance of "Washing and Anointing" of the body was introduced.

"A short notice only was given that a solemn assembly would be called of the official members of the Church on the 6th of April for the purpose of washing, anointing, washing of feet, receiving instructions, and the further organization of the ministry.

Meetings were held by the different quorums on Monday, 3rd, Tuesday, 4th, and Wednesday, 5th, to anoint such of their respective members as had not been washed and anointed, that all might be prepared for the meeting on the 6th." Mill. Star, Vol. 15:845.

Since 1835 they had been singing the following stanza as found in the familiar hymn, "The Spirit of God like a fire is burning." Of course the Reorganized Church does not sing it now.

"We'll wash and be washed, and
with oil be anointed,
Withal not omitting the washing
of feet;
For he that receiveth his penny
appointed,
Must surely be clean as the harvest
of wheat."

See Hymnal compiled by Emma Smith, wife of the martyr.

Out of this innocent and well intentioned service there sprang the miserable endowment ceremony, which for decency could not be practiced in the open. It was performed behind closed doors, where none but the faithful might enter. Nor was it long delayed. It was in operation before 1844.

We note also in this year the continued emphasizing of the importance of the First Presidency. Four were added to its personnel, making seven in the Presidency.

"President Smith then presented Sidney Rigdon and Frederick G. Williams as his Counselors, and to constitute with himself the three first presidents of the Church. Voted unanimously in the affirmative, except for F. G. Williams, which was not carried. Pres. Smith then introduced Oliver Cowdery, Joseph Smith, Sen., Hyrum Smith and John Smith, for assistant Counselors. These last four, together with the first three, are to be considered the heads of the Church. Carried unanimously." Mill. Star 16:56.

For some reason or other this seven-headed system is not followed now. There is only one other thing in all the Bible like unto it, that of the seven-headed dragon of Rev. 12, and the scarlet beast of Rev. 17.

As all may know, one of the distinctive features of the Papacy was its readiness to invoke the curses of God on any who should oppose it. And this was gradually coming into the Church. The following will show. It is the language of the First Presidency.

"Though we, or an angel from heaven, preach any other Gospel, or introduce an order of things other than those things which ye have received, and are authorized to receive from the First Presidency, let him be accursed." Mill. Star 16:76.

Needless to say any system reinforcing its claims by imprecations is bound to develop a brood of terrorized suppliants, whose will is stifled in the fear of him whom they regard as God's mouthpiece.

It is noticeable that the curse does not apply to those who might transgress the Gospel as revealed in the Bible and the Book of Mormon, but applies rather to those who preach other than that authorized by the First Presidency. Are we to understand from this that the Saints were under no authority to receive anything only as authorized by the First Presidency? It squints that way. What about the Gospel truths contained in the Bible and the Book of Mormon? Is there not sufficient authority behind those records to bind them

upon our conscience regardless of whether they have been indorsed by the First Presidency or not? The fact that the Bible and the Book of Mormon were left out of consideration in the pronouncement of this curse, and only intended to affect those introducing another order of things than that indorsed by the First Presidency, would suggest the Bible and Book of Mormon were not broad enough to cover the things the Presidency might have to offer. At any rate, the matter indicates the setting up of another standard of judgment, aside from that of those tried and true records of the past, the Record of the Nephites and the Record of the Jews. And that standard was to be THE FIRST PRESIDENCY.

From this time forth the supremacy of control as exercised by the Presidency was most pronounced.

(To be continued.)

A Remarkable Testimony

From my early young womanhood I had prayed that God would direct me in matrimony, although I did not know the gospel then. I was well up in my twenties when I became engaged to a man of excellent reputation. By this time I had become interested in the gospel, and told him he must hear it. In due time we were both baptized at the same time.

One day a "special delivery" letter came to me. The writing was perfect. It read something like this: "Dear sister: I, who shall be known to you as John," etc. The letter went on to tell me I must not marry the man to whom I was engaged "as his heart was not right with God. There were some four or five pages, the contents of which were mostly clearer to me than to any one else. My secret thoughts were told me, as well as my secret prayers answered. The priesthood in those days were more like fathers or brothers, and after showing the letter to my fiance we decided to go that very evening to the district president, who was the father of a large family of his own, most of whom were already married. He had always been so kind and fatherly to us all. After reading the letter he said, as he usually advised, to take all things to God in prayer, telling us God would show us whether or not it was from the

divine source. He added that he had never known God to work in that way—in the manner of the letter coming to me, etc.

This last statement made my fiance's countenance brighten, and he said he thought some one was trying to meddle, for he had always lived a Christian life and surely his heart was right with God. I answered that "only one man was told to build the ark; only one man was told to dip in the Jordan seven times, and that God works in mysterious ways his wonders to perform. I wanted proof.

The dear, fatherly man of God said, "Sister, I told you to pray, that the Lord would answer your prayers. You know I always taught you that. Yes, sister, if you lack wisdom, ask God."

To be brief, the next day another letter came by special delivery. The writer seemed to know all about my visit to the district president. The second letter was not so lengthy as the first one, but encouraged me to heed the admonition, etc.

Soon after, I received a third special delivery letter. Each letter was written in the same beautiful handwriting, and was signed "John." In the third letter there was a message I was to tell my fiance.

The church officer whom I had visited had promised to ask the rest of the priesthood to join in prayer over my problem. I decided now that I must get away from my fiance, as I could not hold on to him with one hand and my faith with the other. I decided to move a short distance away, agreeing with my fiance that we would write each other once a month to keep each other informed about the other's welfare. I determined to pursue this course until I got a definite answer. My fiance helped me to move, and bade me goodby.

About six months passed, and no answer yet. But I did not feel to give up. I considered my faith was being tried. Finally a letter came from my fiance, and it was the most unmistakable answer I could possibly have received. Indeed, a heavenly being could not have convinced me more fully. He wrote something like this:

"I am lonely; we have waited a long time, and your prayers are not answered. Give up that foolish religion of yours. I was raised

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a Methodist. That faith was good
enough for my parents. Come with
me to the Methodist church and
give up the foolish traditions of
that church to which you belong.
I only joined it to please you. Come
with me and see how happy we can
be in a more sensible religion."

Plenty of young people in those
good old by-gone days would have
suffered martyrdom for the "an-
gel's message." Those grand days
of yore! I truly adored the man
to whom I was engaged. To give
him up was no trivial matter for
me, and while my heart ached as a
girl's would, yet I felt if I wanted
God's help through life I must heed
his warning.

I wrote my fiance, told him no
man's heart could be right with
God who would join a church to
please his sweetheart or any one
else, and bade him a kind good-by.

I did not, and do not now know
who "John" was who wrote me the
mysterious letters that proved to
be so true. I have wondered if he
were the John who was to minister
unto men and tarry until Christ
returns. I put those letters in a
safe place, under lock and key, but
they disappeared as mysteriously
as they came.

The experiences of by-gone days
have given me faith and strength
to stand the trials of the recent
past and present.

(The above testimony was re-
cently related to us by a sister
whom we know well. We request-
ed her to write it for our readers,
as it is a wonderful evidence that

God hears and answers prayers,
and that he will direct his children
when they are sincere and are will-
ing to give up all for Him.—Ed.)

GLEANINGS

By C. L. WHEATON.

Just received a fine letter from
Sister Catherine Duffy of Houston,
Texas, a sister that came into the
church while I was there recently.
They have organized a Ladies' Aid,
with a membership of ten mem-
bers. The report is that the
Church at that place is prospering,
and that they are able to meet the
arguments brought against the
doctrine of the Church of Christ.
They are looking forward to hav-
ing more missionary work in their
locality, and we hope that their
wishes will be realized. This group
of saints contains some of the finest
people that I have come in contact
with in my work, and my hope is
that they may grow into a fine or-
ganization under the leadership of
Jesus Christ whom God gave to be
head over all things in the church
which is his body.

Another fine letter was received
from Brother R. M. Maloney, of
Oklahoma City, Okla., which was
quite encouraging. Although this
brother does not see everything as
the Church of Christ does, yet we
can not help but feel the power of
"the tie that binds our hearts in
Christian love," as expressed in
these words, "I am in full accord
with your reference to 'God gather-
ing out the honest in heart from
among different factions of the
Latter-day work,' and that the
'Day is not far distant when the
Lord will bring again Zion and we
shall see eye to eye,' * * for we all
retain a firm faith in the Angel's
message. But that does not ex-
plain nor determine which faction
the Lord may prefer as his." Cer-
tainly not! But with such views
shared in common by those that *do*
believe in the Angel's message it
is safe to say that in time a mutual
understanding could be reached
that would go a long way in unifi-
ing God's people of the latter days
so that out of all the factions there
would be a remnant that he could
use and work with as his church.

Returning recently from St.
Louis, the field of my labors last
winter, I was privileged to baptize

Brother Oscar H. Reed into the
Church of Christ. This brother
was a very earnest attendant at
those services. This was followed
by a careful study of the Bible and
the Book of Mormon during the
intervening months. Though I
was there a few days it was not
feasible to hold a series of meet-
ings, as it was necessary to return
to Independence for pending coun-
cils of the Quorum of Twelve. This
brother is the first that the writer
has had the opportunity of baptiz-
ing in the "Father of Waters." We
hope some day to have enough
members in that city to organize
them into a church.

Another fine meeting was had
by the writer with the Holden
saints. Services were held on the
lawn of Brother Laff Fender. Fol-
lowing the morning services the
sisters surprised us by serving din-
ner under the beautiful elms that
shade the lawn. It is a pleasure
to visit these folks, for they spare
no effort to make you feel at home
with them. In fact, when the time
comes to leave it brings a feeling
of regret to part with such pleas-
ant company. When the writer
visits this place he usually goes on
Saturday evening and stays in the
hospitable home of Brother and
Sister H. E. Moler. Usually three
or four services are held on Sunday
on these occasions, and a lot of
talks out of the pulpit. Then get-
ting to bed in the wee hours, some-
times, for Brother Moler is an in-
teresting conversationalist. It be-
comes part of a game to see wheth-
er the writer can get up about 4:00
A. M. and slip away to the train
without disturbing the rest of the
folks, or being caught in the act,
and having to stay for breakfast.
But Brother Moler so far has won
out, for regardless of how quietly
you may try to get away, when you
get downstairs you will see a little
stream of light under the kitchen
door that indicates that Brother
or Sister Moler has prepared
breakfast for you. Some time I
may come out ahead. I don't know,
but I am going to keep on trying.

A very interesting trip to Coun-
cil Bluffs was enjoyed by the writ-
er and his little three-year-old
daughter over Sunday, Sept. 26th.
It was quite a pleasure to see the
saints there manifesting such a
unity of purpose and action. Last

Spring the writer was chosen by these saints as their pastor in the absence of an elder that could help them in this way. Though it is not possible to be with them as much as is desired, yet we have a very capable assistant in Brother M. B. Skinner, who holds the office of a priest. The day was spent almost continuously in service at the hall. Sunday School and preaching in the morning, round table in the afternoon, and prayer meeting and preaching in the evening. This group of saints expressed themselves as remaining true to the principles of the Church of Christ, in spite of the fact that propaganda of a disturbing nature had been circulated among them by recent dissenters from the church.

We regret that there was some serious sickness among the members there, notably the son of Bro. and Sister Jesse James and daughter of Brother and Sister Howard Ritchison. We hope the saints everywhere will remember them in their prayers.

If you ever have the privilege of meeting with the saints of Council Bluffs you will find that your pleasure is not complete until you have spent a few minutes of the time with Elder Orson Hyde Hildreth. He is one of those old-time Latter-day Saints who has rounded out many years of rich experiences in the latter-day work. He was born April 11, 1846, at Nauvoo, Hancock County, Illinois. Has occupied in the capacity of an elder for the past ten or fifteen years. Many of his 80 years have been spent in the vicinity of the Bluffs. The writer had the pleasure of hearing him relate some of his experiences, among other things, of how he had rowed a fisherman's boat over the western part of the residence section of the city about sixty years ago, before the river changed its channel. As an old-timer in this vicinity his interesting reminiscences of the Bluffs' early history will prove interesting to his hearers.

He became a member of the Church of Christ in 1925, and as he expressed it to the writer a few days ago, he "was a charter member" of the Church of Christ at Council Bluffs. He is staunch in his belief, and unless sickness prevents, you will always find him in his place at the services. In spite of his eighty years he is quite active in the work.

A very interesting letter from Apostle Samuel Wood brings the good news that his recent visit to the Colorado saints found them still firm in the work and determined to press forward. May the Lord continue to bless them and prosper them in that which they are doing for the Master.

Journey Jots

The recent council meeting of the Twelve at Independence was one of the best ever. On the part of all who participated there was a studious endeavor to bring forth the best on the questions under consideration. Marked unanimity of sentiment and action prevailed. We feel that a time of opportunity is before us. A splendid feeling prevailed at all our sessions.

Following the Council the writer stopped off at Council Bluffs en route home. A noble band of Saints are holding the fort at this place. They occupy one of the finest halls in the city. Sister Dryden, the County Superintendent of Public Schools, is unswerving in her allegiance to the Church. Indeed the efforts of nearly all are to be commended, and so we pass them up with honorable mention. We were particularly pleased to note the presence of Sister James at our meeting, whose son, Ralston, an unusually bright young man, now in government training, joined the Church of Christ several months ago.

Passing on to Des Moines, we here met a number of our former friends at the home of Bro. and Sr. Davis. That sturdy Scot, Bro. Dave Emslie, and his enlightened wife, were in attendance. We hope to see the brother follow the way of his lady in the near future. We had only a few hours in this city and so we passed on. We may say that this is the home of Bishop Clark, who recently issued a pamphlet attacking the writer. Some time ago when in the city we did not overlook to call up the brother by the phone to come and attend our reply to his tirade. Needless to say he found a convenient excuse to be absent. Our challenge to him and any of the Reorganized ministers, as published in their local press, also went unheeded.

Arriving at Minneapolis we

found the local church in excellent shape. Elder Green was weakened in body but his soul was alive to the needs of the hour. He is a man of wonderful vision whose great heart does not fail to feel for all avenues of human touch.

Bro. Arthur Smith, a grandson of Joseph the martyr, who recently associated himself with the Church of Christ, is doing splendid work. Like his illustrious father, the late Alexander Smith, his presence excites a steadying effect over the assemblies of the Church. His work in the pulpit is having a fine effect. Incidentally, we recall that in one of the prophecies delivered by Joseph the martyr, he declared that, "I or my posterity will plead the cause of injured innocence." The prophecy is strikingly fulfilled in the splendid resistance our brother is maintaining against that soul-harassing doctrine of Supreme Directional Control. And surely if there ever was a doctrine that injured innocency, it is this. Divided homes, broken hearts, shattered churches, tell the story of its devastating destruction in terms of tragedy. We welcome Bro. Smith to our ranks.

We were permitted to spend two evenings with this church, and was delighted to note the undivided front maintained by this humble, yet talented band. Of their own volition the sisters have busied themselves canning vegetables and fruits while they were plentiful, to be held for any of their number who may, through the winter months, be so unfortunate as to be out of employment. Certainly a worthy movement, and one approaching the old-time "All things in common" practice.

Arriving at Sandpoint, Idaho, some two days after leaving Minneapolis, we found the Saints holding the fort with undaunted courage. In an hour after my arrival a meeting was arranged in which we found spiritual pleasure in telling the gospel story. Some five had been baptized since my last visit to this place, which surely has added to their social standing. We believe that if our elders could find it opportune to direct their ministry to those unacquainted with the Angel's message, it would greatly increase the results. Elder Newby is acting as pastor at present, aided by Elders Shirk and Deeter. It

NEWS

is well to note the studious attention the brethren are giving to all matters that come before them.

We were only permitted a short stay with this people, being called to Missoula to administer to one given up by the doctors. In her helpless condition she plead to have her name transferred from the Reorganized Church to the Church of Christ. Following the administration we administered baptism to her husband and four daughters. In the confirmation service we sensed to an unusual degree the divine presence.

Returning to Sandpoint we held another service, where we took up the issues of the hour. A splendid assemblage greeted us, all of which presages a big missionary work to be done in this community whenever it will be possible to find the time to devote to it.

The pastor of this church being exceedingly humble, does not fail to deliver an acceptable message. He is growing in years, but his joy in the divine service is by no means abating. Elder Deeter, who delayed action on his eldership until he could feel the force of his calling, is coming along nicely. Bro. Oliver Shirk, the soul of sincerity, is interested in the social living of God's people, and has given much thought to the "all things comomn" plan. If our brother can only be patient with us who may not see so rapidly as he, and we in turn be patient with him, bye and bye we will reach the cross road of understanding, and we shall all see eye to eye.

The Bronsons are still on the job with their splendid home of unstinted hospitality for the missionary, while the Thomases and "Aunt Nettie" extend the helping hand to one and all. Sandpoint has an unusual bunch of durable people who only wait to be shown and they are ready for action.

All along the line we encountered urgent invitations to minister the word. The people are wanting the truth, unsullied, as it rolled from the Creator at the beginning.

ONE OF THE EDITORS.

"For behold, out of the books which have been written, and which shall be written, shall the world be judged." 3 Nephi 13:2, 3.

Bro. Flint, with Sister Flint, spent part of his vacation in the north central part of Wisconsin, where he did his first missionary work sixteen years ago. He preached in the home of one brother three evenings, creating an unusual amount of interest. The meetings were well attended.

Bro. Fetting writes of the interest at Port Huron and the satisfaction expressed in the late action at Independence, and the position taken by the Quorum of Twelve. He also makes some observations on the times—"The signs of the times are here; the Florida storm, the central west, and now we are getting it as well. At this writing it is raining hard again. Beans, potatoes and sugar beets are rotting in the fields. Corn can not be cut, nor silos filled. Potatoes \$2.00 per bushel, and thousands of acres going to waste.

Bro. Samuel Wood stopped off at several points on his homeward journey. He writes: Had a fine time at Denver. Preached for them a few times. They are firmly behind the program outlined by the Twelve.

Sunday, two car loads of saints motored to Colorado Springs, where we held three meetings. At noon a picnic dinner was served in the park and of all the good things to eat you never saw, unless it was at one of the picnic dinners served by the old-timers at Independence.

At Ogden I am domiciled at the home of Bro. Bogue and his fine family. We are holding meetings at his home. Last night a good turnout and a good meeting. Like the brethren at Denver and Colorado Springs, the brethren here are with the Quorum of Twelve as expressed in the opinion adopted and published in the *Advocate*. The president and priesthood of the Reorganization were out to hear me last night, and one brother expressed the opinion that they were surprised that we had such a message.

Another missionary writes: "I had an unusual experience on the train. I saw the time was drawing near when God would attest our calling as ministers for

him in a marked way; that the power of God would descend in confirmatory measures, and in our administrations God would attest our calling and this would compel the attention of the honest in heart."

Bro. Buckley, writing from Denver, says: "Two of our brethren here have recently had marvelous manifestations of God's power in their behalf. First, Bro. Chesley. He lives alone, and reads and studies the Book of Mormon very much. One morning about two weeks ago he arose and read as usual, after which he bowed in prayer. The Spirit rested upon him in power. He was still under the influence of the Spirit when time came for him to start for work. To get to the street car he has to cross two railroad tracks. He heard a train approaching, heard the rumble of it, felt the jar of the earth, heard the whistle, but he was so absorbed in the Spirit that he paid no attention. He started to cross the railroad track, actually had put one foot on the rail, when two hands took him by the shoulder and threw him backward, just in time to save his life, for the train swept by him, and a voice spoke and said, "This is the way the world is rushing on to its destruction."

A week ago our young Bro. Arthur Halverson, age twenty-three, had a wonderful experience. He drives a dump truck, and hauls sand for a large concern that gets it out of the river. It is scooped up by a large electric scoop and dumped into the loading bins. Bro. Arthur had received his load of sand, was in his seat ready to drive away when the bin gave way, caught his truck, and turned it bottom side up into the water, which was about 6 feet deep. Arthur was pinned down so that he could not extricate himself. He was in there about ten minutes before they got him out. One man jumped into the water, found where he was, and managed to get hold of his head, and in some manner finally got it above water, enough so that he did not drown. He says his last thoughts were of mother and the prayer meeting, and that they would know that he had tried to live right. He did not have a broken bone. His face was bruised some, but outside of that,

and the shock of the affair, which passed in a day or two, he was all right."

A letter from Sister Pyne, of Beloit, Wisconsin, to one of our brethren, says that at one of their picnic or day meetings recently they had a wonderful time. Bro. B. C. Flint had the experience that he was lifted above the gathering by the Spirit, and while under its power saw a certain brother who should occupy as an elder.

The brother who sends us this news speaks of his own experience when an elder from another organization visited their meeting, and two of the brethren received the witness that there was a work for the visiting brother to do if he heeds the message to him. The two brethren were "given a glimpse of the future" that lies before the visiting brother if he will move in and occupy.

Sister Harvey, our correspondent for Providence, Rhode Island, writes of continued good meetings, and of the missionary work they are doing. Bro. J. D. Suttell and the pastor, Bro. H. B. Johnson, have conducted meetings at Killingly, Conn., and Hope, R. I., with good attendance and interest. The first baptism since the branch was organized was performed Aug. 27th. The occasion was one that will not soon be forgotten because of the presence of God's Spirit. Two weddings have graced the month of September. On the 14th Bro. Austin Major, of the Reorganization, and Miss Helena Holroyd were united in marriage by the pastor, Bro. Johnson. On the 11th, Bro. J. D. Suttell, Jr., who is superintendent of the Sunday School, as well as the financial agent of the branch, and Miss May C. Cook were married. The Advocate joins the local congregation in the earnest wish that divine blessing may attend both unions, and that indeed, as our correspondent expresses it, their interests in spiritual things may be one.

This beautiful Sabbath morning we had sacrament, and God blessed us by the presence of His Holy Spirit. In vision our pastor saw the two paths. The broad road looked very beautiful; the narrow path had rough boulders all along the way, and there was a road led off the narrow way. He questioned why this was, and was told some

got half way, and turned back, but at the end of this rugged road was a beautiful field, and a beautiful white mansion, wherein the names of those who conquered were written. My prayer to God is for strength to keep on the straight road that leads to the Eternal City where God and Christ are.

Sister May Premo writes from Centralia, Washington, that with the coming of cooler weather the attendance and interest have about doubled, and all activities are resumed. Gratifying progress is being made toward paying for their church building. They look forward anxiously when they will be all out of debt and able to do more for the general church. As it is, however, they are accumulating a fund to apply toward the general church debt and the missionary fund. They have to remodel their little church building. The work has commenced, and will go forward as fast as finances will permit. The Ladies' Aid took a vacation during the canning time, but they have resumed their meetings. The sister says: "We were depressed, but not dismayed, by Bro. Wipper's defection," and adds, "May God's work go on in his own way and time, and his people be strong and steadfast, faithful to the end."

Independence—A sister, a member of our local congregation, visiting in another state, writes that you have to get away from home to appreciate the warmth accorded to visitors and strangers by the little group on the temple lot. She speaks feelingly of associations among them, and is cutting her visit short to return.

Good liberty has been enjoyed by the brethren in their preaching, Brethren Wood, Wheaton, Sheldon, Roberts and Frisbey being the speakers of the month. The prayer meetings are active, earnest and interesting, and several recently have been especially blessed. On the 11th of September, our young sister, Erline Crick, was baptized and confirmed. On the 12th, Sister Emslie, of Des Moines, was received on application into fellowship with the Church of Christ. Sister Julia Short, of Santa Rosa, California, worshipped with us last Sunday. Sister Short believes the time will come when the Utah Church, the Reorganized Church, the protesting groups and the

Church of Christ will become united. Who does not wish that there might indeed be a gathering together of the honest in heart, and that believers in this latter day work might be a united band, keeping step closely with the written word, abounding in faith in God and love for one another; a *pure* people, in short, who would be like a light upon a hill. A dream? Let us keep hoping and praying for the fulfillment of it, until the dream becomes a reality, as it must and will by and by, after the testing and sifting.

Bro. C. L. Wheaton spent Sunday, Sept. 26, in Council Bluffs. His little daughter accompanied him on this missionary trip. He expects soon to preach in Stewartsville, Mo. Other brethren are planning to do missionary work week ends. Bro. J. V. Roberts, a salesman, loses no opportunity, as he travels around, to preach and cheer. All these brethren are longing to do more.

T. J. Sheldon and Marshall T. Jamison spent Sunday, October 3, with the Church of Christ saints in Council Bluffs. The brethren were much pleased with the loyal little band, and were especially impressed with the spirit of brotherhood among them. "They are like one large family," one of the brethren says.

While the pastor was away Sunday the services were taken care of by other brethren. Bro. Walter Gates, of Kansas City, Missouri, filled the pulpit in the morning. Bro. Roberts substituted for Bro. C. L. Wheaton in the evening. Both efforts were spiritual and encouraged faith in God.

Philosophical Flashlights

By S. W.

Accidents do not happen; they are caused.

Success is the reward of eternal vigilance.

The greatest freedom is freedom of conscience.

"When I come shall I find faith on the earth?"

"Watchman, what of the night?"
Watchman, the night passes and the morning dawns.

Collectively, as well as individu-

ally, "it is better to be safe than to be sorry."

The mirror of the heart, the face,
Reflects one's inner grace.

—Eva Wood.

Your body is your shrine; to
defile it is a sin against your soul.

Going to law is like wrecking a
perfectly good car for the tail light,
and giving the "parts" to the law-
yers.

Anarchy is a wonderful dream
impossible of accomplishment
among mortal beings in this world,
therefore, God gave to the Church
"helps and governments."

Reaching the Red Man

One object of this Latter Day work is the reclaiming of the remnant of Israel on this land and causing them to once more become a delightful people. But we go to them speaking our own language, using our own symbolisms, and we find that we only communicate with them mouth to mouth, as it were, and we must meet them spirit to spirit. This can only be done by having an understanding and appreciation of their symbols, and we must appeal to them through the ripple of the rill, the curling smoke of the campfire, the song of the bird, the animals of the woodland, the fish of the streams; through the mountain and prairie, through the sun, the moon and stars. Speaking thus we shall be employing a language familiar to them, that will speak to the soul of the Lamanite, and the gospel will have an appeal and an attraction for them such as it has not had before.

In our work among the Indians we have thought of the Book of Mormon as our greatest factor, and indeed there is a fund of invaluable knowledge contained therein. But did you ever stop to think that in presenting that book to them you are really offering them a record written by the white man, and which deals with Lamanites as a wicked, degenerate people? However true this may be it is a delicate situation to handle and not prejudice the Indian at the outset. Would it not help us if we could present the gospel to them in their own symbolisms, speaking to them in their own language, through their own traditions?

Years ago this thought was brought to our attention in a remarkable manner, and the value of a study of the well known collection of Indian legends called "Song of Hiawatha," written by Henry Wadsworth Longfellow, as an aid to understanding the red man and reaching him, was impressed upon us. The sheer beauty of these poems had always appealed to me, while their wild fantasy had disgusted my companion. At the time we were living on a homestead in Montana, spending the winter at the Dodson reclamation project just out of Dodson. There were but two families of saints in the town, and we would meet together as often as possible, my husband being a priest at the time. On the particular day of which I speak we had met together and partaken of the sacrament, and had broken our fast with our brethren in town, returning home about seven in the evening. One of the sisters had been reading my copy of "Hiawatha," and had returned it to me that day. Entering the house first, I was just in the act of placing the volume on the book shelf when my companion suddenly stepped into the doorway and said, "Give me that book." Knowing his erstwhile disgust for the book I thought he had mistaken it for some other book and laughingly replied, "Why that is Hiawatha." Instantly, and in tones that sent a thrill through every fiber of my being he answered, "I know it, but Hiawatha is the story of the Christ."

That was but the beginning. Never will I be able to describe the wonder, the grandeur, the glory of the hours that followed as our understanding was opened to the hidden depths of those poems. Our very souls thrilled at the truth that was here unfolded to us, that here in collected form was the Lamanites' own recollection of the gospel as the Book of Mormon testifies they had once known it. The Spirit remained with us for about four hours while passage after passage of the Book of Mormon was opened to our understanding in connection with these legends with the most vivid clearness. In fact, part of the time it was as though scenes were being enacted before us, as though the events we were reading about were transpiring before our very eyes. At about eleven o'clock the Spirit suddenly left us,

and the room felt suddenly cold. My companion arose to replenish the fire, but found it had gone out long before, and altho it was a cold mid-winter night in Montana we had been filled with a glowing warmth until the Spirit left us.

By way of explanation I should like to call attention to the well known authentic value of these poems. In one of the early copies, we find the following in the introductory notes. "This Indian Edda, if I may so call it, is founded on a tradition prevalent among the North American Indians, of a personage of miraculous birth, who was sent among them to clear their rivers, fishing grounds and forests and to teach them the arts of peace. Kennedy, in his "Life of Longfellow," relates a story purported to have been circulated when "Hiawatha" first appeared, to the effect that a student in one of Longfellow's early classes spent a summer among the Indians and upon his return, meeting his one-time teacher, related some of their legends and begged him to save them from the extinction surely pending by immortalizing them in poetry." Continuing, we read, "Whoever gave the hint, Mr. Longfellow entered thoroughly into Indian life, and Hiawatha is now a handbook, which may be relied on, of the best Algonquin legends." Again we read, "Longfellow took the simplest and most entertaining of the Indian legends, did not think it his business to improve upon them nor even to adapt them to each other. He sang the song as an Indian singer would sing it." And once more, "Not once has he introduced the Harvard professor into the lodges or on the prairies. Always it is the Indian girl or the Indian boy that sings. You have pure and unalloyed the Indian legend."

Longfellow himself seems to have felt a hidden significance in these tales, for he explains them thus in the introduction to his poems—

"Ye who love a nation's legends,
Love the ballads of a people,
That like voices from afar off
Call to us to pause and listen.,

"Speak in tones so plain and child-
like,
Scarcely can the ear distinguish
Whether they are sung or spoken—
Listen to this Indian legend,
To this Song of Hiawatha."

Again we read—

"Ye who sometimes in your rambles
Thorough the green lanes of the country,
Where the tangled barberry-bushes
Hang their tufts of crimson berries
Over stone walls gray with mosses,
Pause by some neglected graveyard,
For a while to muse and ponder
On a half-effaced inscription,
Written with little skill of song-craft,
Homely phrases, but each letter
Full of hope and yet of heart-break,
Full of all the tender pathos
Of the Here and the Hereafter—
Stay and read this rude inscription,
Read this Song of Hiawatha."

And indeed the legends, the traditions of the Indian are the half-effaced inscription, written with the simple finger of nature, in the graveyard of a well night forgotten race, speaking to us dimly of the past, "like voices from afar off calling to us to pause and listen." Isaiah words it thus: "And thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." And again in words that were given by the Spirit shortly after the interpretation of the poem, and sung to the tune, "Land of Sunshine," page 107, in the Praises, these legends are—

Just a writing half effaced,
Like a murmur soft and low,
Just a memory half erased,
Like a whisper from above.

CHORUS:

Just an Indian legend simple,
Just a tale of a darkened race,
But within its mystic symbols
We the gospel still can trace.

Just the voice of God still speaking,
In the ripple of the rill,
Just the spirit still beseeching
In the woodland on the hill.

CHORUS:

Just the tale of Jesus' suffering,
Told in accents dim yet clear,
Just the story of God's mercy
Told in echoes far yet near.

CHORUS:

It would give me great pleasure to see this song in the new Hymnal under the title, "Hiawatha," if it should be found advisable, and could be used without being altered. I should very much like to hear from some of the brothers and sisters who might find this of interest to them, and if it should be desired, perhaps the interpretation

of some of these poems could be sent to the Advocate."

Yours for the advancement of the cause,
Mrs. Enna James, 3540 Monroe Street, Omaha, Nebr.

"The price of liberty, as quoted, is eternal vigilance. It is more; it is universal vigilance. Nobody can be free unless everybody is free.

"Which point I wish to sharpen and hammer in.

"The trouble with most people's notion about liberty is that it is too individual.

"When each person does as he pleases, has no law but his own will, there results such a clash and confusion that in the end the only one who gets any liberty is the strongest."

—From Vol. 3, of "Four Minute Essays," by Dr. Frank Crane.

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