

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 23

Independence, Missouri, July, 1946

Number 7

In His Steps



"The road is too rough," I said, "Dear Lord,
There are stones that hurt me so."
And He said, "Dear child, I understand;
I walked it long ago."

"But there's a cool, green path," I said.
"Let me walk there for a time."
"No, child," He gently answered me,
"The green road does not climb."

"My burden," I said, "is far too great.
How can I bear it so?"
"My child," said He, "I remember its weight—
I carried my cross, you know."

"But," I said, "I wish there were friends with me,
Who would make my way their own."
"Ah! yes," He said, "Gethsemane
Was hard to face alone."

And so I climbed the stony path,
Content at last to know
That where my Master had not gone,
I would not need to go.

And strangely, then I found new friends;
The burden grew less sore
As I remembered, long ago
He went that way before.—Sel.

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ZION'S ADVOCATE

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Editorial

AMERICA THE BEAUTIFUL

"For behold, this land, saith God, shall be a land of thine inheritance; and the Gentiles shall be blessed upon this land. And this land shall be a land of liberty unto the Gentiles: and there shall be no kings upon this land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; * * * * * For it is a choice land, saith God unto me, above all other lands; Wherefore, I will have all men that dwell thereon, that they shall worship me, saith God." 2 Nephi 7:18, 19, 31, 32.

The above statement is just one out of the multitude from the Book of Mormon that might be used in a discussion of our country, and that relate to our occupancy, as a gentile people, of this "choice land."

This issue of the Advocate is the July issue, and on July 4th, patriotic Americans celebrate our nation's birthday of freedom from kingly rule. We therefore feel it is proper that we should give some little consideration to the contemplation of our nation's greatness and the causes thereof.

We are aware of the fact that there are some among us who decry the use of the Advocate pages in a discussion of matter of national or international interest. To these, we say that all that could be said about thus bringing vital historical and educational matter to our readers of the Advocate, could also be said relative to both the Bible and the Book of Mormon, because both of these records are narrative histories of peoples and nations and their relationship to each other. And, we might add that much of this record is not very spiritual reading, especially when it deals with the bloody and cruel wars that so abound in both records.

True patriotism does not consist in loud declarations of loyalty to political regimes that may be in charge of our government at the moment. It does not consist in flag waving and military parades. True patriotism consists in loyalty to the America that God sees and wants, as indicated in the extract from the

Book of Mormon that appears as the heading of this article. He speaks of an America that is a choice land "Above all other lands"—A land separate and distinct, nationally and politically, but not isolated from ANY nation in her wonderful potentialities for service to mankind the world over. God saw a land that could be a beacon light to the whole world, not a land that would foolishly become entangled and enmeshed in the selfish imperialisms of other lands, because he says, "And I will fortify this land against ALL other nations." (Emphasis mine B. C. F.) Again he says there were to be "no kings" over this choice land. Yet the moment we form alliances with monarchical governments we DO place "kingly," supervision over the people of this great country. As a church, we have been admonished to study well our obligations along this line, that we may be qualified to defend our country from the encroachments of those forces which are designed to entangle us with monarchical forms of governments, against which God inveighs all the way through the Book of Mormon, when speaking of the Gentile occupancy of this choice land.

Therefore, we feel keenly under the obligation, as a minister of the gospel of the Restoration, and as a loyal patriotic American citizens, to be fearless in our warning against such God dishonoring alliances.

Well do we remember in the days of our youth, just subsequent to the close of the great civil strife in America, when our beloved country had so recently been drenched by the blood of her choicest sons, that the Fourth of July was a solemn day of thanksgiving to God for this the greatest country on the globe. There were celebrations, yes, with plenty of noise, just as John Adams, as President of the United States, issued a proclamation as to how our first natal day should be observed. Patriotic music, patriotic speeches, the reading of the Declaration of Independence, was the order of the day. But that was before we had changed the picture by ourselves having espoused imperialistic ambitions, and we have been launching out as a world political power. Incidentally, we may mark, that viewing our present national and international outlook, we haven't become a shining light as a world power, nor as a beacon light to liberty and independence.

I wonder, on this Fourth of July, 1946, just what would happen if our people would take to an intensive reading of the Declaration of Independence, the Constitution of the United States, the writing of Washington, Adams, Jefferson, Monroe, Jackson, and Lincoln, and the other great Americans of history. I wonder if among these wise documents we might find a rich solution to our national and international problems. Just how much of an appeal to these real American classics is now heard in our national life? We talk of "United Nations" councils, but upon what are they based? Certainly not upon the rich heritage of national tradition and statesmanship that brought this country into being, and, that being true, of what shall our celebration of the Fourth of July in 1946 consist? Oh, we can boast of our victories in the late war: the dethroning of dictatorship in Europe and Asiatic countries. We can wave the flag and also boast that it now floats from flagstaves in nearly every nation on the

globe. England used to make the same boast: that her flag had encircled the globe. Yet, our great leaders bow their heads and admit openly that while we may have won the war, we have lost the peace. Starvation stalks the nations of Europe. Helpless widowhood and starving infancy reach out their hands to us in pleading to give them back the food we took from them with our armies. Statistics show that there isn't a child now living in Germany that has been born during and since 1945. So what an achievement in the boast that we were carrying, by force, to other nations the "American Way of Life." And, in America, what? Strikes, food shortages, and unrest and chaos, even bordering on anarchy, is the spectacle we are presenting to the world, on July 4th, 1946.

Our President is beset with problems such as has never confronted a human being in his position since the founding of our nation. He has learned that he dare not trust his closest advisors. Not that they deliberately desire to mislead him, but they are themselves bewildered by the incessant lo here and lo there. What a spectacle to see two members of that august body, the Supreme Court of the United States reputedly the most dignified body in the world in a personal quarrel and accusing each other of the rankest kind of misconduct? Who has the solution to our dilemma? Where can we look for leadership? How will the millions of starving humans, desolate by war, be fed and who will feed them? Yes the picture is dark. But IS there a way out? Yes, a careful reading and applying of the instructions God has given us concerning this choice land, and as furnished us in the example of other nations who have inhabited this land and the cause for their downfall. Second, a careful reading and applying the wise counsel of the founders of our great nation. Third, let the church of the living God arouse from her lethargy, and awaken to her opportunity, and become what God has designed she should become, even the light of the world. This means that we shall become informed. It means that we shall not become a part of the devastating forces which are responsible for this work of havoc in the world. It means that we shall learn to love and respect each other, and through prayer and a humbling of ourselves before God seek to learn His will and do it.

At the late conference of our sister organization, the Presiding Patriarch, Elbert A. Smith, gave a timely warning, purportedly by the spirit, that seems to be in perfect accord with what we have said here. Does this mean that spiritual leadership has become defunct on the Temple Lot, and that God must use others in giving his warnings? And, shall we lie supinely in quietude, and let the world go hang while we sit idly on our "sacred spot," feeling that in that we are safe from the ravages all around us? Shall we wrap our sensitive cloaks of self righteousness around us and say, "Don't mention these things?" "We are afraid people will think we are interested in politics, and will not see how sanctimonious we are, and how religious we are, if we mention these things in our church paper. But, what will God think about our indifference to the cry of helpless, starving humanity? What will our alibi be? What matter it who the suffering of

earth may be? Doesn't the Bible say, "If your enemy hunger feed him?" What are our boys in the occupied countries telling us about the need of our material help in those countries? Why, they are even trying to give us a changed attitude toward the "Unspeakable Jap." The great magazines like Life and others are doing their utmost to educate the people to present, not war hysteria days. They are trying to undo much of the mischief of the misconception engendered through the hates of war.

In the Young People's Department of this issue we are reprinting the complete text of the Declaration of Independence. Let us refresh our minds on the things that have always been regarded as truly American. In this connection let us read a prediction on American future by the great Lincoln. He says, "We find ourselves in the peaceful possession of the fairest portion of the earth as regards extent of territory, fertility of soil and salubrity of climate. We find ourselves under the government of a system of political institutions conducting more essentially to the ends of civil and religious liberty than any of which the history of former times tells us. * * * At what point shall we expect the approach of danger? By what means shall we fortify against it? Shall we expect some Trans-Atlantic military giant to step the ocean and crush us at a blow? Never! All the armies of Europe, Asia, and Africa combined, with all the treasure of the earth in their military chest, with a Bonapart for a commander, could not by force take a drink from the Ohio or make a track on Blue Ridge in a trial of a 1000 years. At what point, then, is the approach of danger to be expected? I answer: If it ever reach us, it must spring up amongst us; it cannot come from abroad. If destruction be our lot, we must ourselves be the author and finisher. As a nation of free men we must live through all time, or die by suicide." From the Address by Abraham Lincoln before the Young Men's Lyceum of Springfield, Ill., January 27th, 1838.

Kansas City Times, Tuesday, February 12, 1946.

Well, hasn't our imperialistic experiments and our entangling of ourselves in foreign politics been a suicidal affair? What has it ever gained us? And O, what has it lost to us? We are no longer the honored and respected exponent of democracy. The foreign attitude towards us is one of fear. Instead of being able to succor the whole world when they, through their folly have undertaken suicidal wars, we ourselves have spent our substance and manhood, in these insensate measures called wars. I have the statistics of the sum total cost of the war, and it is staggering. What we have spent in fireworks on the battle fields of the world would provide comfortable homes for every family on earth and flood the world with the bounties of our harvests of the good things of the soil.

But now look what we have done to the country, and it can never be reclaimed. God intended this choice land to be the benefactor of the race, and the people of the land to be examples in righteous living, not co-executioners in the capital punishment of the

world, that they have been administering to themselves.

God grant that if our suicide is not complete, that the righteous people of our great country will arise in their might and give us a new birth of freedom. Some of our leading men have stated that we need a new Declaration of Independence. Possibly we do, but who will write it? When we contemplate that it was the type of liberty and freedom that existed in the early days of our national history, that made possible the bringing forth of the great latter day restoration, we should feel that we are personal beneficiaries of this great boon, and should seek to qualify as proponents of that type of liberty and freedom that will make us the leaders of a spiritual society that shall have been built on the teaching of Christ, the greatest exponent of real liberty known to history.

What avail is our independence, if we use it to enslave others, and make the world a shambles, and ourselves the laughing stock of the race? Let us close with the salute to the flag. "I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands, one nation indivisible, with liberty and justice for all."

B. C. FLINT.

LETTERS

Gloucester, Virginia,
April 5, 1946.

Dear Brother Flint:

I received the Advocate today, and it is so new and inspiring. * * * The letters are so interesting and I sympathize with the isolated ones like myself.

If any of the saints should be traveling through these parts of Virginia, I would make them welcome the best I can.

Brother Flint I wish you could come and give us a call. It may be profitable but that, of course, I cannot promise.

I get Friday, Saturday and Sunday off every third week and I could go with you to Washington, D. C., where I know some of the Reorganized L. D. S.

On Thursday nights we have prayer services at our place and little congregations that vary in size, of course; mostly small.

Your brother in Christ,
SAMUEL WIGHTMAN.

We also have a letter from Brother and Sister Benj. Bowman, wherein they ask that the Advocate announce the fact that they have moved to a farm near Kent City and Sparta, and here is what they say, "Would you please have it put in the Advocate that we have moved to a farm near Kent City and Sparta. Also that all missionaries are welcome at our home as always. If they stop at Wilson's Grainery in Sparta, Michigan they will be directed to our place. Address is RFD 2, Kent City. We live on Prairie avenue.

I have been going to Middleville and preaching there every Sunday. There are a couple of families there. Would like the saints to pray for us that our

work may be a success. Pray for both of us. I haven't been so well since I had my operation a year or so ago. Sincerely,

Your brother and sister in Christ,
MR. and MRS. BENJ. BOWMAN.

Russellville, Missouri
June 3, 1946

Dear Brother Flint:

I am enclosing \$1.00 for a years subscription to the Advocate for which I believe I am behind in my dues. I wish I was able to send more for the Advocate fund but have had a lot of financial trouble the last year. I will be unable to pay any tithing this year for I have made nothing to pay on. The Lord has blessed me physically though for I am in much better condition than I was when I left there.

I miss the meetings that I used to attend at the Church there and hope that I will soon be privileged to attend Church meetings again. Very little throughout my life have I been privileged to attend the meetings of worship with the saints but do know that a person can keep more closely in touch with the Lord in so doing. I would like you to remember me in your prayers for I know that I do need the help of the Lord at all times and especially now.

I remain your brother in Christ,
JOHN H. LEBO.

NOTICE

With special concern for a more perfect unity in doctrine and thought among the ministry of the church, the General Conference of 1946 instructed the Council of Twelve to call the ministry attending Conference together to attempt the setting up of a program for that purpose. The meeting was called and the following program was decided on as a starter:

Before each conference, or general assembly of the General Church, the Ministry shall meet together for a specified time previous to the conference or general assembly to agree on points of doctrine or interpretation of scripture. All points presented must be in an affirmative manner. All references used must be compiled and all points presented must be written in the form of an article. It is now necessary that they be first presented by reading, but the object is, that if the assembly accepts the point presented, it will be in writing, so the Church can use it for future purposes.

The references being compiled we can use them for doctrinal references.

The ministry chose the following to act as a committee for the program.

Apostle Arthur M. Smith, Ava, Missouri; Bishop D. Ray Bryant, Cowgill, Missouri; Archie F. Bell, Ava, Missouri.

Anyone having in mind some subject that they think should be taken up at these meetings of the ministry, please contact Archie F. Bell as secretary for the committee.

Everyone's take notice. It shall be your duty, as members of the church, to contact the ones who have been assigned the subjects you are most interested in.

If you have any questions on these subjects, send them to the one who has the subject, or if you have any references send them as well.

And to the ministry. It shall be your duty to give all diligence to make the point of doctrine, assigned to you as near in perfect harmony with the Bible and the Book of Mormon as it is possible for you to do.

You are part of the gifts Christ gave to the church. For He gave some apostles; and some prophets, and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the **edifying** of the body of Christ: Till we all come in the **unity** of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:11-13. With these thoughts in mind let us go on to perfection.

The following brethren have been assigned the named subjects:

1.
APOSTLE LEON A. GOULD
Rt. 1, Bermidji, Minnesota
1. Temporal Law
2. Sacrament
2.
APOSTLE B. C. FLINT
209 S. Crysler, Independence, Mo.
1. Resurrection
2. Restoration
3.
APOSTLE T. J. JORDAN
2264 McIntyre St., Regina, Saskatchewan, Canada
1. Ordination
2. Temporal Law
4.
APOSTLE R. R. ROBERTSON
1156 N. 9th St., West, Salt Lake City, Utah
1. Ordination
2. What Constitutes Being a Christian
5.
APOSTLE JAMES E. YATES
1. What Constitutes Being a Christian
2. The Millenium
6.
APOSTLE ARTHUR M. SMITH
Ava, Missouri
1. Resurrection
2. Millenium
7.
ARCHIE F. BELL
Ava, Missouri
1. Sacrament
8.
APOSTLE J. E. BOZARTH
705 S. Maguire St., Warrensburg, Mo.
1. Prophecy
9.
APOSTLE T. E. BARTON
Hayden, Colorado
1. Prophecy
2. Marriage and Divorce
10.
APOSTLE CLARENCE L. WHEATON
204 W. Sea Ave., Independence, Mo.
1. Marriage and Divorce
2. Priesthood

11.
ELDER C. W. MORGAN
812 Hamilton Ave., Flint, Michigan
1. Priesthood
12.
BISHOP D. RAY BRYANT
Cowgill, Missouri
1. Our Standards of Faith
13.
ELDER K. J. SMITH
209 S. Crysler St., Independence, Mo.
1. Our Standards of Faith
14.
APOSTLE WM. F. ANDERSON
619 S. Crysler St., Independence, Mo.
1. Faith

INDEPENDENCE NEWS

For us, the rain and hot weather has been proportioned right to make abundant, early crops and gardens. But we turn our thought to the poor people in the lands far across the sea, who are starving for want of food. Then the reports come in from the potato growers within a radius of a few miles of Independence, where they are beginning to dig this year's crop—crops yielding from 250 to 300 bushels to the acre, but no market for their potatoes. The Eastern markets are flooded with potatoes from the large and abundant crops from farther west. So while thousands of bushels of potatoes spoil, or are never dug, people starve for lack of food.

Brother and Sister A. A. Yates and Irene, with another daughter, Mrs. Josephine Winkler and her son, Roy Keith, drove to Gavois Mills to spend a week end with another daughter, Mrs. Bertha Norris and family. They had a very enjoyable time visiting and getting better acquainted with the new granddaughter, Judith Lynn.

Sister Edith Bell spent a few days with the home folks at Ava, Mo.

Brother and Sister Clarence Wheaton have started out on a missionary trip up into Michigan. They spent the first night in Hamilton, Mo., with Brother and Sister Sweem, and went to Council Bluffs for over Sunday.

Margaret Evelyn, daughter of Brother and Sister A. S. Wheaton, was married to Edward Mann, May 17, 1946. The church people had a shower for her at the home of Brother and Sister Charles Derry. They received many lovely and useful things for their new home. We all wish them happiness.

Sister Mildred Hooker, Brother Albert Cooper and Brother Ernie Premoe have transferred their membership to our local, here. We are glad to welcome these fine people into our group.

Brother and Sister LeRoy Wheaton and sons drove to Idaho to visit her people during his vacation. It's LeRoy's first trip back since they came here a short time after they were married.

Brother and Sister B. C. Flint have gone out into the missionary field. Their first stop was at Lamoni, Iowa, for over Sunday and then they were going up into Wisconsin where Brother Flint lived when he first heard the gospel story. It's been many years since

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The Standard Bearers

THE DECLARATION OF INDEPENDENCE, OF THE UNITED STATES OF AMERICA

The decision for independence was made in January 1776 when Thomas Paine wrote his famous pamphlet, "Common Sense." That pamphlet sold over one hundred thousand copies and throughout the colonies the people were thrilled by the dramatic appeal: "Here is the vast continent of America, suited to become the home of a race of free men; let it no longer lie at the feet of an unworthy king."

The following June, when the second Continental Congress was meeting in Philadelphia, Richard Henry Lee of Virginia made a motion: "That these United States are, and of right ought to be, free and independent states."

A committee was appointed to draft a declaration. Thomas Jefferson wrote the first draft, John Adams and Benjamin Franklin made suggestions and the revised draft was submitted to the Continental Congress. On the fourth of July, 1776—our country's birthday—it was adopted, and the Liberty Bell in the belfry of the State House rang out the glad news to the nation and the world.

Though the people realized that the colonies would not be actually independent until they had won the war, they now felt they were fighting in a great cause. John Adams was expressing the feelings of thousands of patriots when he wrote: "Yesterday the great question was decided which ever was debated in America; a greater perhaps never was, nor will be decided among men."

In summing up the debt he felt he owed to Thomas Jefferson as the writer of the Declaration of Independence, Abraham Lincoln said, "I never had a feeling, politically, that did not spring from the sentiments in the Declaration of Independence." He also said that this was a debt that every patriotic American still owes.

COMPLETE TEXT OF THE DECLARATION OF INDEPENDENCE

In Congress, July 4, 1776

The Unanimous Declaration of the Thirteen United States of America.

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinion of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and

to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem mostly likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their Public Records, for the sole purpose of fatiguing them into compliance with his measures.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative Powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and conclusions within.

He has endeavored to prevent the population of these States; for that purpose obstructing the Laws of Naturalization of Foreigners; refusing to pass others to encourage their migration hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary Powers.

He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.

He has erected a multitude of New Offices, and

sent hither swarms of Officers to harass our people, and eat out their substance.

He has kept among us, in times of peace, Standing Armies without the Consent of our Legislature.

He has affected to render the Military independent of and superior to the Civil Power.

He has combined with others to subject us to a jurisdiction foreign to our Constitution, and unacknowledged by our laws; giving his Assent to their acts of pretended legislation:

For quartering large bodies of armed troops among us.

For protecting them, by a mock Trial, from Punishment for any Murders which they should commit on the Inhabitants of these States.

For cutting off our trade with all parts of the world.

For imposing taxes on us without our Consent.

For depriving us in many cases, of the benefits of Trial by Jury.

For transporting us beyond Seas to be tried for pretended offenses.

For abolishing the free System of English Laws in a neighboring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies.

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislature, and declaring themselves invested with Power to legislate for us in all cases whatsoever.

He has abdicated Government here, by declaring us out of his Protection and waging War against us.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large armies of foreign mercenaries to complete the works of death, desolation and tyranny, already begun with circumstances of Cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.

He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

He has excited domestic insurrections among us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sex and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free People.

Nor have we been wanting in attention to our British brethren. We have warned them from time to time of attempts by their legislatures to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurp-

ations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the United States of America in General Congress, Assembled, appealing to the Supreme Judge of the World for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare that these United Colonies are, and of Right ought to be free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

JOHN HANCOCK

There were also fifty-four more names signed to the Declaration. Among them some of the most noted names in American history.

INDEPENDENCE NEWS

(Continued From Page 105)

he has been there, for after he received the gospel, his people turned against him. He is one who had to give up home, friends and loved ones for the right to serve God as he felt was the right way.

Miss Blanche Leighty and Mr. Francis Darrah had a beautiful church wedding before an altar banked with flowers and ferns. Miss Leighty's home is Huggins, Mo., and Mr. Darrah is from Houston, Mo. Wm. F. Anderson officiated. They were attended by the groom's cousin, Miss Beulah Nickolson of Blue Springs, Mo., and Wm. Sheldon of Independence, Mo., Brother Bert Cooper played an organ recital before the ceremony and also played the wedding march. Following the ceremony, Sister Marion Sprague sang "One Alone;" she was accompanied by Sister Margaret Mann. The young couple have gone on a trip into Iowa, after which they plan to live in Independence, as Francis has work in the city. We wish them a long and happy life together.

Mr. P. M. Leighty of Huggins, Mo., who was here to attend his daughter's wedding, also attended the Father's Day services in the morning.

Brother and Sister Darrah of Houston, Mo., were here to attend their son's wedding and they attended church while here.

Our pastor, Brother Wm. F. Anderson, Brother B. C. Flint, Brother Wm. Sheldon, Brother Joseph Yates and Brother Bert Cooper have been our speakers during the past month. One thought ran through all of them: That we, each individually, should be making a greater effort to become better citizens in God's kingdom here on earth, so that we can let our light so shine before men that they might see our good works and come and learn of him. ORA B. DERRY.

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.

SERMON BY C. W. MORGAN

Reported by Mildred Hooker

April 7, 1946.

Luke, 20th Chapter.

I am indeed glad this evening to see so many present. It has been a long time since I have talked to some who are here. But, on the other hand, it has been years since I have had the privilege of standing behind this sacred desk. Perhaps some of you are strangers to me, but we are sincerely hoping and praying that there are none of us who are strangers to God. And, perchance that there might be, it might be well to get acquainted with him. The lesson that I read this evening, I wish to re-read a couple of verses of: "And he beheld them, and said, what is this then that is written, the stone which the builders rejected, the same is become the head of the corner?" We understand that to be Christ. "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." To me, these are two of the outstanding verses in the Scripture. That carries so much weight with them. There is no limit to the research for you nor me; but it does require a self-examination. We can ask ourselves, and beyond all doubt we can arrive at a very close mark of our standing before God. I have enjoyed meeting with you people the last couple of days, not because I have looked forward to this gathering of being with you, because I have not. I have been quite successful in talking my wife into being here in your general conferences, but you will notice that I haven't been here; I didn't know until very late that I would get here, and didn't care much more. But a week ago last Wednesday evening as I sat in our little prayer meeting in Flint meditating upon whether I should come or not, we sang that song which brought to me the spirit of God, the spirit of God like a fire is burning. While we sang that song I was thinking of two things; one was the wording of the hymn, and the other was whether I should come to conference. And during the singing of the song and the meditation upon it, there rested upon me the spirit of God, and I am here. If I were to return home tomorrow I should feel repaid for the effort that I have put forth, if it be an effort. None other than God himself knows that which I experienced this morning in our prayer service. I sat very close to Brother Smith, I sat very close to Brother Bell, and some of the other brethren. But as we were singing the songs and going through that prayer service there was something that came over me. And that something was the power of God. I am not going to relate to you this evening what I received, but I am watching earnestly for the development. I have mentioned this to no one until now. But I received it, and

I shall retain it and watch its development. But had I gone home after the closing of our prayer service this morning I should have felt repaid for the time that I have lost from the factory in Flint during the past two days. You will remember yesterday afternoon that they wanted a speaker for this evening. And it was the voice of the Conference that chose me for the speaker tonight; I had nothing to do with it. But in trying to draw my thoughts together and thinking seriously about the responsibility that was placed upon me as a servant of Christ, I tried to think in terms of that which would be valuable to you, and in turn valuable to me. I didn't come to this conference with any chip on my shoulder. I have no evil thoughts concerning any man nor woman. I came here, my friends, with a free heart and a free mind, not desiring to be persuaded by any man only as the Spirit of God shall direct. That is my stand this evening. Now in the 18th verse of the 20th chapter of Luke it says, "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." I presume that I am looking into the faces of those, the majority of whom belong to the Church of Christ, and sitting and listening to the conversation and the discussion on the conference floor in the day that has passed, I have been caused to wonder how many of us have really fallen on the stone. Yes, I say again it requires a self-examination. Let me say further along that line that when you and I have accepted the Gospel of Christ and have fallen on that stone as the Lord intended that we should, we will be broken of all our jealousies, our preconceived ideas, and the hatred that dwells in the hearts of men and women. But the trouble is, we have only partially been broken. It is that barrier that stands up between man and man, woman and woman, and because of the lack of the Spirit of God and the Lord Jesus Christ we have failed to bring ourselves unto subjection to the mind of God that we might be broken by that Spirit. "For the Spirit searcheth all things, yea, even the deep things of God." That is why we are so shallow. I think that you will agree with me that there is meaning in that text. Broken, if you please, every barrier that stands before us, every pleasure and vice that the world affords, that is presented before you and before me shall be broken, if you please, if the Spirit of God is allowed to operate through us. But are we willing to lay our all upon the altar as children of Christ?

I think you will agree with me that as far as we have gone this evening we have told the truth. What is it that breaks down the barriers between man and God? If it is not the Spirit of God then what is it? If it is not the love of God being manifest between men and women, then what is it? And that love comes to

you and me stronger day by day when we reflect the life of Christ. But let me repeat, do we reflect the life of Christ? If we do not then there is some breaking to be done. Let me get the thought before you a little plainer. (Hosea 10:12) "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." That was the council unto Israel: "Reap in mercy." Now comes the part that tells us we have something to do. "Break up the fallow ground." I don't presume this evening there is anyone who for a moment will say that we have not some fallow ground that needs breaking. And there has got to be breaking done and plowing done in order that the seed might take root and grow. I know something about fallow. I know what a logging fellow is. I know what it is to pull stumps, pile logs and burn them. I know what it is to break ground and get it ready for planting. There is some fallow ground within you and me that has never been stirred. Why? Why are there talents buried today within the hearts of men and women? Because we have failed to fall upon that stone, which is Christ, that we might be broken of our superficial desires and ambitions. Let us bring ourselves into subjection to the mind and will of God that these talents of ours, lying dormant because of conditions that have arisen, might be awakened. It is time to serve the Lord. Oh, you say, Brother Morgan, that was spoken to Israel." Brother Morgan is aware of that; but he says that was written for our profit and for our learning. What was good for Israel is good for us now and it is time for us to do some breaking too if we expect to serve the Lord. Let us refer to the fourth chapter of Timothy, verses 12 to 16 Paul is speaking to this young man and giving him some wonderful council. Whether he took it or not at the time we will have to see. We too are endeavoring to give to you some council and it is very timely indeed. It is council that should be sought. It is that which should take root within the lives of everyone of us. Now, for a moment considering the text that we have chosen. 1st Timothy, 4th chapter, 12th verse. Let no man despise the youth; be thou an example of the believers in word, in combination, in charity, in spirit, in faith, in purity. Now to whom was Paul talking? Timothy, this young servant of God; and the council to that man was, "Be thou an example to the believers." To whom was he talking? To a minister of Jesus Christ—"In word, in conversation, in charity, in spirit, in faith, in purity." He was to be an example, according to the instructions of Paul, in these outstanding things: To reading, to exhortation, to doctrine." Now comes the part, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of presbytery," immediately upon these things; give thyself wholly to them; that there profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

If I were this evening to ask you who belong to the Restoration to show your hands and you who belong to the Church of Christ, have you received the Holy Ghost, how many hands would go up? And

then in turn if I would ask you what you are doing with it, it would be something different. We profess that we have received the gift of the Holy Ghost. I remember that statement in the Book of Mormon where the servant of God talked to the people and said, "I ask you my brethren of the Church"—not an enemy, those in the church—"Have you spiritually been born of God?" You say, "Yes, we have. We received that Spirit from on high when the hands were laid upon us for the reception of that Holy Spirit." If you have, what are you doing with it? It is quite clear that if we have received that, and the promise of the Lord went with it, it would lead us and show us things to come. Somewhere along the line we buried it. We can't get away from that. For had we had it, had we listened to the voice of God, we today would be the happiest people upon earth. There is no joking about that. We love to tell how the children of Israel crossed on dry ground through the midst of the Red Sea and had the provisions to tide them over during the scant days.

If you and I hadn't been sleeping on our rights we would have been in the same position. Break up thy fallow ground. Stir up the gift. If you received the gift and it is lying dormant, stir it up—get it moving. Let us show by our lives that indeed we are the children of God. Let us go back to the early revelations in the Church. We know the provisions that the Lord made for his people. We know what he told us should be brought into the Church, but because we failed, because of neglect, our own people, **our own people**, have to go on the welfare. Isn't that a shame? It is nothing to be proud of. But I ask you the question as the Lord sayeth, "how long will it take?"

It must be by obedience, and you and I will suffer until we do learn it. In other words, we are not willing to shoulder the responsibility which is necessary. We are not willing to carry the load as it should be carried. Now I am going back here to read for a moment again. The Lord speaking to Israel, 4th, 5th, 6th verses of Hosea: Yet I am the Lord, thy God from the land of Egypt, and thou shalt know no God but me: for there is no saviour beside me. I did know thee in the wilderness, in the land of great drought, according to their pasture, so were they filled, etc.

Now you men of the ministry grasp this. That is your job. That is my job. "According to their pasture so they were filled; they were filled, and their heart was exalted; therefore have they forgotten me.

Yes, they were filled. Is that our job, to feed the flock of God over which the Holy Ghost has made us overseers? But here is a group of people after they were filled, in their hearts they were exalted, but in their hearts they did not receive the food which they needed. The Spirit of God does not cause any man to be exalted above measure. But our hearts can be charged with righteousness. We have heard it said in many instances that it is because we are out of tune with God, that we have not been able to get in contact with that Divine Power. The reason we are unable to get in contact with that Divine Power is because there are too many shorts within us. Too many barriers that have separated us from the Lord. Isn't that true? "According to their pastures so were they fed." They were fed and their hearts were ex-

alted. Isn't that just as true today as then? It is according to the shepherds, the way the people are fed, and some are not fed on very strong food. Perhaps it is because they were unable to bear it. But the Lord spoke—the Lord spoke to his servants many years ago and said to them, (34 Chap. Ezek.) to the shepherds of Israel, "I the Lord require my flock at their land and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more, for I will deliver my flock from their mouth that they may not be meat for them.

You fed yourselves upon the feed but allowed my people to starve. That is something we must be considering. It is impossible for me to feed others on something that I don't possess. It is impossible for me to leave with you anything that would be of value if my life did not correspond, and until I get myself in position to teach the life of Christ, the thing I profess to live, I had better leave it alone. And so comes back to us the words of the text, "Whosoever shall fall upon that stone shall be broken." I am wondering this evening in regard to that life of Christ. If I understand anything, I understand when the Lord spoke to the children of Israel He said, "Stand up and be counted or sit down and be destroyed."

What is your decision? We are making that choice. Tomorrow you are making that choice. Stand up and be counted or sit down and be destroyed. We must contend for that which is right regardless of what opposition may come and there must be allowances made. I am not going into the business meeting that took place Saturday in which I would like to have gotten the floor and did try but I couldn't talk fast enough. I want to say this my friends; regardless of your views, the individual who stands for that which he knows is right, let him stand true as an anvil. The man whose doom was set, wrote a letter to his wife and children and told them he was going to be beheaded, and what did they write back? They said, "Flinch not because of us." Have we got that spirit? **Have we got that spirit?** There was a man going to be beheaded and he knew it. And he wrote of the decision to his wife and children and they said "Flinch not because of us."

Have we got that spirit or are we grinding our axes? That is the difference between the spirit of God and that of the Devil. I heard someone say it wasn't hard to discern the two, and it isn't. (Gal. 5-22-23) "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. It gives me to understand that the Spirit of God is joy, kindness, meekness: that is the Spirit of God.

There is not a man or woman on the conference floor though whom you can not judge that spirit if desire. If you fall upon that stone that you should you can reflect that spirit. But if you have only partially fallen you will be serving the opposite power. Jesus said, "Ye shall know them by their fruits," whether they have been broken or not. I want to relate something. I had it in mind to relate it yesterday. I'm not patting anybody on the back because if I happen to be opposed to something this man states

on the conference floor, I will oppose him if I think I am right. But I will try to do it in the spirit of God or remain in my seat, and that is where you had better remain. I believe it was the first time that I came to Independence, Mo., the fall conference of '29. There was a Sacrament service here. Of course I was all eyes. But what I want to call your attention to is that I saw the manifestation of the spirit of God in something that took place and it takes a big man to do it. He can be as short as I and yet be a big man, and I'm not throwing any flowers at this man. But I remember there was an old brother here whom I hadn't seen for years, and he has passed to his reward, but this brother offended him. And when it came time for the sacrament service the brother wasn't here. The poor old brother was absent. And when this other brother looked around and understood that he wasn't here, he came down from the rostrum. (I want to see how many big men and women there are here. Tomorrow will tell.) This man went down into the basement, was there three or four minutes and came back with this old brother with him. And he apologized for what he had done. That man sits in this room, and that aged brother was A. O. Frisby. The other man's name I'll not mention. I took dinner with him today but I won't mention his name. That is the spirit my friends, that should control, rule and overrule. And what was that which broke that man down to humility that he was able to apologize for what he had done that he might partake of the emblems worthily? I have told people time and time again in Michigan. I want to see some of that in the next week. If you have fallen upon that stone as Almighty God intended that you should do, and you possess that quality that God desires that you should, if you are a child of God, you will do it. "Not thy will but mine be done." This is God's work. This is God's business. It is not your Church. It is not up to you nor me to take the responsibility upon ourselves. It belongs to God and you belong to God and to him we are answerable. (2nd Chap. of Timothy, 6th and 7th verses) "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." That is what I'm trying to do this evening. In remembrance of the thing that you tell us that you have received. Stir it up. It is in you. You say you received it. Let us go just a little farther. "For God hath not given us the spirit of fear." No, God hadn't given us the spirit of fear. But I want to see how we measure up to the next two lines. "God hath not given us the spirit of fear but of power, and of love, and of a sound mind."

I'll find out tomorrow whether you have a sound mind or not. I mean every word of that. That is not a joke. Oh yes, we claim to have received the laying on of hands for the gift of the holy ghost, and we brag about it too. That we received it. But we don't brag about the fact that it is laying dormant within the majority of us. And we expect to see the work roll on. We want to have just a little examination. Just a little self-examination. We are entering into the biggest part of this conference, wherein it is going or require the soundest minds that there can possibly be in this

conference. And it is time we were exercising that God-given power that was given to us and stir it up in this conference. Neglect not the gift that was given to us by the laying on of hands by the Presbytery. We are sleeping upon our rights. We are depriving ourselves of spiritual food. When Christ came to that Samaritan woman at the well he told her that if she would partake of that which he had to give she would never thirst, but in her would be a well of water leading to everlasting life. Take note of the next week and see what springs up to everlasting life. See what it is in our passion which Christ told the woman at the well, that spirit, the power of God. But supposing you allow yourself to go to sleep. Is that the end of it? Does that stop the flow of the well? Oh, no my friends. There is another well that enters into our being, this house of yours and mine, and it takes possession and it starts to flow and the outcome thereof is terrible. Rightly speaking I am 5 ft. 6 in. tall. The correct weight is 167 lbs. with my boots on. But the Psalmist David speaking to the people said: "A correct weight is God's delight but a false balance is an abomination to the Lord." What is your weight this evening? My weight is 167 lbs. as I stand before you, but in righteousness my weight may not be 100. My height in righteousness might be 3 ft. We are going to be weighed by the balance of Almighty God and I am telling you my friends you are setting your weight tomorrow by your actions. So am I. By our conversations and the manner in which we conduct ourselves. I want you to think of that too. Oh yes. A false balance is an abomination to the Lord, but a correct weight is God's delight. Let us go on down to the 1st chapter 2nd Timothy. There might be something there good for us whether we take it or not. "The spirit of power, the spirit of love," whatever that means. God has given to us the spirit of love, not of fear; but the question is, what are we doing with that spirit of love that God one time gave us? I'll know tomorrow. I didn't come here for that purpose, but you can check me to. But if I can't get up on the conference floor and manifest the spirit of Christ I'll not be on that floor, because all that I might say will fall at my feet and it will at yours. When you and I have fallen upon that stone so that we have that spirit of Christ, then we can iron out our differences without a lot of hard feelings. It can be done when you and I fall upon that stone. This professing to be a Christian, and being one, is a different thing. Just the other day I had the privilege of talking to a man in the shop. This man was a contractor and we were talking about Jesus. I was telling him that I was coming down to this conference. He said to me, "I don't belong to any church. I am not a Christian, but if I were I would work at it." Will you? Are you working at it? He said that the Lord said we should love one another. And you can tell a Christian by the love they manifest towards each other, and folks it hits me right between the shoulders, and I hope it hits you in the same place. This man said, "I know a little about the Bible. I know that Jesus said 'If you love me you will keep my commandments.' I said, "My friend, you are right." We want to see if there is anybody in this building who has a sound mind. No-

body asked me to give you a flowery speech. I was not instructed in what manner I should teach. I came here, a free pulpit and an open bible. For God hath not given us the spirit of fear, but power, and of love, and of a sound mind."

Exercise that mind if you have it, tomorrow. And I'll know whether you have it or not. We hear a lot about willpower. What is it? Willpower, control of our own selves. I am asking you this evening, "Do we have control of our own souls, are we masters of our own minds?" I want to ask you that in sincerity. How can we expect to control the Church of Christ, the things that God intended we should master, unless we control our own souls? Haven't we the same power to control our own minds? God has not given us the spirit of fear, but of love and a sound mind. Are we included in that number? Oh, we may have considerable learning, you may have, I should say; you may have a high school education, a couple of years in college, and yet, you may not have a sound mind. I want to ask you. I may not be asked to preach again but that's all right. I don't ask for this opportunity. We are discussing at the present time, trying to unfold, trying to lay a foundation that honest thinking men and women of sound mind might think about from now until tomorrow morning. The Lord said, "I have brought you out of the kingdom of darkness into the kingdom of God's Dear Son. When you were of the world the world loved its own but I have brought you out of the world, therefore the world hateth you. May I ask you in all sincerity: Is it the sound minds that are dangling themselves in the affairs of this world, to deprive themselves of the spirit of God that leads us into all Truth? I read in the Book of Mormon we are now passing through our probationary state. We are not willing to prepare to meet God, and that, my friends, should be considered very dearly. "Be not thou therefore ashamed of the testimony of the Lord. 2nd Timothy, 8th verse? 1st chapter.

You know we have a promise in this record. And that promise is to you and to me that we might enjoy the benefits promised in the Gospel of Christ. That is Paul's letter to Timothy. The benefits are for you and for me to enjoy. I want to test our minds on that channel. One of those benefits is the gift of faith and the gift of healing. And it is that gift that God has given to us all that we might come to him with broken heart and a contrite spirit to recene the benefits promised in the Gospel of Jesus Christ. I am wondering this evening. I remember one time there was a man staying with us. He was to come with us and I wish he had. My wife, at that time, was in Wales and Brother Orton and I were batching at our home in Flint. He went to the Doctor in the factory complaining of pains in his body and the doctor told him that he had two ruptures. After he had examined him, he could hardly stand up or sit down. We sat there in the home night after night and finally one evening before retiring he said "Would you administer to me?" I said "Yes." Is God a God at hand? I anointed that brother and placed my hands on his head. Seemingly my feet did not touch the floor under the power of God and he was instantly healed of those afflictions. Is God a God afar off or at hand? He is

afar off to those that hold him to be so. At hand to those who are willing to fall upon the stone. And when this Church gets in that position that we are willing to be led, we will move forward as the Lord intended we should. You and I have passed through trials, of course, but it is no place to stop, no place to lay the armor down.

I am reminded of the statements made this afternoon by our brother. I was reminded that your speaker was included in the statements he made. But I did not retaliate, neither do I this evening, but I stand as firm as an anvil. I didn't go down and die. I was right up all the time, and I am still up today contending for the pattern that was given to the fathers. And so we say the world, in conclusion, of the Psalmist wherein he said "The prudent man, the wise man, look to the Lord and to his coming." And you and I had better examine ourselves tonight so when we see the dawning of a new day we will exercise the sound mind that God desires to give to his own—that we can come here honestly and sincerely and transact business for God. Not for you, it is for God's work. It matters not what you and I do. We do not make God any more righteous, neither do we subtract from his righteousness because of our sin and iniquity. God's store house never runs dry. We can continually draw from it just so long as we desire. But when we fail to carry out the pattern that was given to us, then that store house is closed and our prayers are as clay.

So I say this evening, break up the fallow ground, ground that is idle, growing up to thorns, weeds and briars, because of the wrong spirit being manifest in us. For it is time to serve the Lord. May God help us to fall on that stone that everything that is of a human nature within us shall be done away. When that time arrives you won't be able to keep these people away and you won't keep some of the away from here, but it is our attitude and actions that hinder and the thing that moves. Let us remember that. When another year rolls away and we hear them say "Are you going to conference," that they shall say, "I can't stay away." It reminds me of a series of meetings that I was holding in Neola, Iowa in 1920 when a minister in the Reorganization. To a Presbyterian lady, after coming for a couple of weeks to investigate, I said, "Come again." She said "Brother Morgan I can't stay away." That is what you will say when you have the spirit that was in her. Why? Because the spirit of God directed and led them into that straight and narrow path. When we have in our possession that kind of spirit, this conference is going to grow spiritually because we have God's work at heart. So brethren and sisters, let me say I don't profess to be any greater advisor or instructor, but I do ask you this: that whoever is in charge of the conference tomorrow that you will not forget the scripture, that we will exercise the gift that was given to us, the spirit and power of God that we are able to have control and be masters of our own body and our own house. If we can't have that control over ourselves how can you expect to control the Church of the living God? I thank you.

OBSERVE THE LAW

By Apostle J. E. Bozarth.

First: What is Law? My understanding of "law" is that it is a rule of action established by authority, act or enactment of a legislative body, such as our rules of jurisprudence, or the Articles of Faith and Practice of the Church of Christ, also the law of the Lord, governing the organic structure of the church and the law of adoption into the Kingdom of God.

My first text is found in Psalms 19:7, where we read, "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple. The statutes of the Lord are right rejoicing the heart: the commandments of the Lord is pure enlightening the eyes; the fear of the Lord is clean enduring forever; the judgments of the Lord are true and righteous altogether."

From the above scripture we learn that there is a difference between the law of the Lord, and the laws made by man and that the law of the Lord is perfect. Further, by observing this law the soul is converted. Yet, we listen to the would be wise preachers over the radio and are told that there is nothing for us to do to merit salvation; that Jesus paid it all. We are invited to bow there by the radio, confess Christ as our Savior and be saved NOW. Then scripture after scripture is quoted, none of which proves the position taken, but which does show the error of the position taken. Yet the average listener doesn't question the matter.

In Romans 2:13 Paul says that it is not the hearers of the law that are just before God but the doers of the law shall be justified, so which do you prefer to believe, the Apostle Paul or these modern preachers who say there is nothing for us to do?

Hosea 8:11, 12 reads thus: "Because Ephraim hath made alters to sin, alters shall be unto him to sin. I have written to him the great things of my law, but they were counted a strange thing." Yes, they spiritualized them. Strange things, and the Ephraimites refused to observe those things which God had written to them, and destruction was the result, and so it will be the result for all who fail to observe the law.

Let us try another verse, Matthew 7:21, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Then in the 24th verse we read further, the language of Jesus: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which his house upon a rock." Yes, upon a solid foundation, and it means that when any one decides to build his spiritual house, he should dig deep into God's eternal truth to start the foundation, then it will stand the storms of persecution and temptation, and he will be anchored safely in the haven of rest.

Luke gives it this way, "And why call ye me Lord, Lord, and do not the things which I say." Like Peter said, one might as well go fishing, and forget salvation, unless we are willing to do the things Christ demands that we do.

Isaiah 1:16, 17, "Wash you, make you clean; put away the evil of your doings from before mine eyes; Cease to do evil; learn to do well; seek judgment, re-

lieve the oppressed, judge the fatherless, plead for the widow." "Come now let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If you be willing and obedient, ye shall eat the good of the land; but if you refuse and rebel, ye shall be devoured; for the mouth of the Lord hath spoken it." Here again we see that if we fail to observe the law that death and destruction awaits us.

James 1:22-25, "But be ye doers of the world, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he is like a man beholding his face in a glass; for he beholdeth himself, and goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Note the words, "A doer of the WORK," (Emphasis mine J. E. B.) This indicates that there is work to be done if salvation is to be attained.

The wise man in Proverbs 28:9, 10 has this to say, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination. Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession."

When we destroy the faith and confidence of a righteous person and cause him to go astray, we are only digging a pit for our own destruction.

In the 15th chapter of Psalms, these questions are asked and answered, "Lord who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" Listen to the answer as given by inspiration. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord, he that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Now a word about our own legislative laws. I believe that we should be just as strict in observing the rules as set forth in the Articles of Faith and Practice of the church, as we are to have folks understand and observe the laws as set forth in this article. And I want to include the laws of the church as contained in the rules of jurisprudence, for they are the laws of the church, although they are not perfect as the laws of God are, yet that are binding on the church as long as they remain. May God help us to be law abiding in every respect, that we may have the approval of Jesus Christ who gave his life for the church.

You will find this in Ephesians 5:25, 26, Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."

"Except a man be born of water and the spirit he cannot enter into the kingdom of God." John 3:5.

"Now let us hear the conclusion of the whole matter; Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every

work into judgment, with ever secret things, whether it be good, or whether it be evil."

So our deeds are recorded
There's a hand that's writing now,
Sinners, give your hearts to Jesus,
To his royal mandates bow;
For the day is fast approaching—
It must come to one and all,
When the sinner's condemnation
Will be written on the wall.

"TIME"

To everything there is a season, and a time to every purpose under heaven as see; Eccl. 3:1. Again, ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that what soever ye shall ask of the Father in my name, he may give it you." John 15:16.

The time has come that again God has chosen servants to go bid guests to the wedding feast, laborers for the harvest fields, for his vineyard. Jesus says, "I must work the works of him that sent me, while it is called yet today: the night of death cometh, when no man can work." John 9:4. With Christ as our example, we know that today is the TIME for us to be doing the works of him that has chosen and sent us. As we are told by Isaiah 60:1, "Arise, shine for the light is come, and the glory of the Lord is risen upon thee." The light has been given to us, are we carrying it to our Lamanite brethren as we are commanded to do, in the added witness or Book of Mormon? I believe our great commission is to them, as much or more than to the Gentiles now. From a news report from South America, the Catholics are forming a plan, if put in effect will bar all religious teaching but the Catholic doctrine from the Indians of Argentina. How far will it spread? Is it a hand writing on the wall, warning us of the door to our Lamanite brethren being closed? "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season. Blessed is that servant, whom his Lord when he cometh shall find so doing." Mat. 24:45-46. It is TIME, the season is due. Will we give them meat or will they suffer famine, not of bread but of the gospel of Christ?

In the Book of Nephi, 7:28, we read, "That these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer." Also the 12th chapter, 2nd verse. "And these things have I written which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, FROM the Gentiles, according to the words which Jesus hath spoken."

It is harvest time. Let us thrust in our sickle while it is yet day, or before the door is closed because of our slackness.

May God's richest blessing rest upon all the saints everywhere and give us strength and guidance that we might walk worthy of his name.

ELDER PAUL G. MERCER.

IN THE FIELD

Having finished our repairs on our home that held us up for a time, we started out in our summer's work in the mission field June 15, 1946.

Our first stop was at Lamoni, Iowa, where we remained over Sunday. However, there was no opportunity there for holding services, so we visited the few saints there and came on to Newton, Iowa, where the Walker, Neufarth, Tucker people live, and where we held one service on Wednesday evening.

We then drove from Newton to Montfort, Wisconsin, where live the Davies' and Matthews. We visited there for a couple of days and came on here to Braneveld, Wisconsin, which is the old neighborhood of my childhood. Here it was that I first undertook to lead a Christian life, joining the little old Primitive Methodist church which was the church home of my parents and relatives. Here, also, I later heard the great latter day message, and obeyed it. At that time, over fifty years ago, there were a number of others baptized, among them Peter Museus, who later became the missionary to Norway, for over fifteen years.

Of all of those baptized fifty years ago, I am the only remaining individual alive today. We came here at the invitation of a sister who is the daughter of some of the old time saints, and the only member of the restoration in this old community. She is Sister Elizabeth Duffey, and since coming here she has sent in a subscription to the Advocate, and we have held a couple of services in the little old church where I went to church and Sunday school as a child.

It may well be imagined that it created quite a thrill in my soul to stand in this little old church and for the first time in my life tell the gospel story to the few who came out to hear. This is also the first time since I was a boy that I have spent any considerable time here in this community. We are spending the day time visiting old friends and relatives. Of course, since I became an outcast for the gospel's sake from the parents and grandparents of the present inhabitants of this region, I never felt that my efforts would be desirable, and NOW that those older ones have all gone to the other side and we find their names on the monuments in the little churchyard back of the church, we find that their influence in opposition to the latter day gospel has never abated to any great extent, and there has been very few in attendance at our services. Sister Duffey's parents, Brother and Sister Edward Massey, were faithful saints, though largely isolated through the years, and it is their children, now married and with children of their own, who have constituted our audiences. Sister Duffey is the only one of them however, who has accepted the gospel. She visited us at the close of the late General Conference, and became very interested in our story of the church and the reason for our having transferred to the Church of Christ, and so it was us, rather than her own Reorganization missionaries, whom she

wished to come here and see if anything could be done to revive an interest in the gospel of the Restoration as taught in this community fifty years ago by Elders Peterson, McDowell, Hackett, Burr, Wildermuth, Robinson, Chatburn, Dutton and others of the old days.

And NOW that we have been enabled to get back to the old original faith of the restoration as taught by the Church of Christ on the Temple Lot, we feel even more greatly fortified in our presentation of the restored gospel. So even if we do not succeed in removing a great deal of the prejudice as we find it in the neighborhood as a whole, if we can keep the gospel fires burning in the hearts of the children of those few old time saints, we feel that the effort will not be in vain. What we have done so far has been well received by those mentioned. We also enjoy the splendid hospitality of Sister Duffey's home.

One of the outstanding reasons for the hatred of the saints, as we remember it as a boy, is the fact that this community is the cradle of the Reorganization, back in the early 1850's, and from the years with which we were regarded as a boy, we are satisfied that much of that early history was not creditable to those early saints, and the prejudice that was engendered, may never die out here.

This, of course, is to be regretted, but the only thing left for us to do is to seek to set righteous examples and so try to win souls to Christ, and to show that the restored gospel is the only true channel through which this can be done.

How long we will remain here depends on what we can do by visiting the folks living here, and by that means letting them see that our lives have not been polluted by contact with the restored gospel, but on the other hand that we had sought to improve our spiritual condition through life. This should be apparent, if we have made spiritual progress.

From here we go to other points in our field.

THE FLINTS.

A PORTION OF A SERMON BY ELDER I. N. ROBERTS

August 15, 1896

(Reported by Brother L. A. Gould)

I have selected to read as our morning lesson the 3d chapter of Paul's second letter to the Corinthian saints:

"Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tablets of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly be-

5/16/46

hold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

I wish to read in this connection a portion of the 3d chapter of First Corinthians:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."—1 Cor. 3:1-7.

I trust that all minds have come prepared to enter into an investigation of the gospel as we find it revealed in the book. I wish to call your attention to 2 Corinthians 3:2. "Ye are our epistle written in our hearts, known and read of all men." This statement was made by the Apostle Paul to those Corinthian saints, in reference to the report that had come to him concerning the life and the character that these individuals had led. And I read, in your hearing, from the 3d chapter of 1 Corinthians, that you might contrast the difference that he found in the Corinthian saints when he first made his advent among them. You notice that when he first enters among them, he does not speak in praise of them. He did not eulogize the life and character of that people, but he calls their attention to the fact that there were divisions among them, and because of said divisions he could not speak unto them as unto spiritual, but as to carnal. Whereas there was strife and contention among them, they were carnal, because they were yet in their sins. And it seems that the second time he had heard a good report concerning them, and he represents it in the sense of an epistle that would be known and read of all men; evidencing to those who may read and

investigate that there had been such progress made in this people that it had brought them into notice, and the notice that had been taken of them was for good. We will taken notice that the burden of this man's whole mind, when he was among the people of God, was to urge upon them the necessity of making that spiritual growth that they might be able to come to the highest standard that is possible for man to attain unto, while in this probationary state. If the life and character of the individual who learns to love and serve God, is to be brought into notice at all, it will certainly be in the every-day life of that individual. If his life has so developed by observing the plan of salvation, that the people can see that there has been a great change wrought in that individual, it is the greatest evidence to the world that God sent his Son, Jesus Christ, to suffer, and to die. With all of the evidence that may accrue to an individual by virtue of his individuality, or obedience to the plan of salvation, were his individual being to be the evidence to the world, the world would never accept that evidence. That which is given for evidence to us has the virtue in itself that will develop influence, and reflect upon the world, by which they will be able to read in our lives and characters that there is exemplified in us the true mission of Jesus Christ, as represented in the covenant. Then, as we examine the Scripture that we have, we cannot help looking at the lives that have been led by these people.

* * *

Another thought comes to me. When Jesus was here, he came in contact with these influences, and when they assailed his character and also that of his Father, because of that which they hurled into his face, he gives them to understand in definite terms that they were of their father, the devil, and he was a liar from the beginning. If a man today wishes to predict an intelligent faith in the Lord Jesus Christ, and searches the Scriptures as he is admonished, he can but expect that when he leaves the world and the influences that the world is governed and controlled by these influences are going to oppose him upon the right hand and upon the left, and he may expect this. But the provision is made in the gospel covenant that by obedience to the plan of salvation, the children of God are to receive something that is superior, in every sense of the word, to that which is in the world. And the influence that these individuals are to receive is of that nature and character represented to us in the gospel covenant of our Lord Jesus Christ, by which men may overcome the world.

When the Apostle Paul came to Corinth and found division among the saints, he gives them to understand that it was decidedly wrong, and he speaks to them, to my mind, advisedly, when he counsels them concerning their carnal condition. You and I today who have embraced the plan of salvation, and have some experience in connection with influences that we daily come in contact with, agree with the Apostle Paul, because we have had a like experience, to a greater or a lesser degree. In his second epistle, when he comes to them, he sees that there has been a change, and by virtue of that change, there had influences gone out, and before he arrived among them, he heard of the good traits of character that had been

developed in them by virtue of their living up to the standard of their doctrine. It seems to me that there can be nothing more inspiring to the soul of mankind, than to become conscious of the fact that God has placed within his reach the means by which he may realize a thorough development of that which is represented to be the true man, in this old tabernacle of clay. When I come to search and investigate, I find that there is no individual who remains in his sins or cultivates the habits that he had cultivated prior to his coming in contact with the influences of the gospel, can ever while in that state of mind receive the promises that are made in the gospel. He has first got to reform in life and character, and if you will go with me to the 55th chapter of Isaiah, I will read in your hearing concerning the mission of Jesus Christ as foretold by the prophet Isaiah, and this will give us some light in regard to the lives and characters of every individual. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." You can comprehend here an invitation, but the invitation is not given for man to come and partake of things as they naturally exist, or may occur to the natural and carnal mind, but there is a thought contained in this invitation that comprehends something that was to take place in future, notwithstanding, the individual here may be addressing a class of people in his immediate presence and he was inspired by the Holy Spirit that moved upon his intelligence to speak unto those people in this way. Not that they were to go down in their pocket books, but the invitation is to come and receive it without money and without price.

We will read further; here comes the contrast. The 2d verse is easily contrasted with the first, and you can discriminate the difference. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." This Scripture is sometimes applied in this sense: That we should justify an individual in going on, so far as the world is concerned, and gathering together in great abundance, and living in what we would call an extremity of the riches of this unfriendly world, but you will notice here that they are asked the question, Why do you spend money for these things which do not bring satisfaction? And when we come to investigate, we come in contact with influences that seek to force themselves upon our minds, that want us to look at these things from that standpoint and take it in evidence that God is in that institution. We find that this is a mistake, and the individual who occupies grounds of that character could not become "living epistles" in the sense of the term "living," used by the Apostle Paul in addressing the children of the Most High God. The term "living" represented there, is that spiritual growth and development that is made by the child of God, who lives in submission to heaven's divine law and honors God wherever he may go. Further he says: "Incline your ear, and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." You can begin to see more clearly, the fact,

that he is speaking concerning Christ. Now, "Behold, I have given him for a witness to the people, a leader and commander to the people." This is evidently speaking concerning Christ, for Christ is given for the purpose as it is represented in the thought here. We then ask the world, when they come to us speaking disrespectfully of the very things that are to be developed in the true life and character of a Christian, and tell us that they are all done away and that they are no longer needed among the people, if they are not willing to take this witness, this commander God has given unto the people. He tells us differently.

As we go farther we find in the 7th verse, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Now why? Let the wicked forsake his evil way and the unrighteous man his evil thoughts. Because, with all of these things upon him, he never can come into that relationship with God, that he will become a living epistle, known and read of all men, but he would become an epistle of the opposite direction, and that epistle would not be for good, neither would be a credit to the honor of the individual who would so take a stand, that he might enter into a covenant with God, without ever conforming to the rule laid down in the good book. The fact is, God has spoken in the next verse, something like this, as a reason why men should forsake their wickedness, and put from them their unrighteous thoughts, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." For the simple reason, God is power, he is just, he is holy, he is truthful in every sense of the word, and the great inducement that he holds out for mankind, is for them to come according to the rule that is laid down in the good book, and then he says, "I will have mercy." Is not that sufficient?

* * *

Saints, you are epistles, written in the hearts of God's servants, who have begotten you through the word of truth. Not written with ink but in fleshly tables of the heart, with the inspiring influence of the gospel, that emanates from the presence of the crucified and risen Lord who came to suffer and die for us. Just think, what a story got out about him. It is too bad too. Stories get out about us, and they, did about Jesus, and this thing is heard: "He is risen but we will go to work and get the soldiers and we will persuade these fellows; we will give you a little money and when you go up there you tell them that his disciples came and stole him away while we slept." What good witnesses! They were asleep and knew all about it. There is lots of just such evidence.

Let us not be ashamed of that which is written; let us not be ashamed of the "Witnesses," the "Commander of the people." He is "all in all," and he wants you and I to come to him. And if we come to him through the means that are devised, he says, we will know of the doctrine, whether it be of God, or whether I speak of myself.