

# 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, October, 1946

Number 10

## *Sleeping Zion*

Eldora Emerson

(In Saint's Herald, January 6, 1940)

Zion! Zion! Sleeping! Sleeping!  
Up, arise, and hear my call.  
In every land my saints are weeping  
As they witness Babel's fall.

Hear ye not the voice of tumult?  
Cannon's belching? Airplanes roar?  
Know ye not my saints now tremble,  
In every land? On every shore?

Hear ye not the tramp of marching?  
See ye not the smoking heaps?  
Once fair cities, now but ashes.  
Where is Zion? Rachel weeps.

Know ye not that in my anger,  
Sore destruction I've decreed?  
I will no longer hold the tempest,  
Caused by man's desire and greed.

In my hot and fierce displeasure  
I now send the sweeping flood.  
Woe I pour out without measure,  
Earth I now shall bathe in blood.

Up then, Zion! from thy slumber,  
Gird thy beauteous garments on.  
In all lands those whom I number,  
Ready, wait, to hear thy "Come."

Where are hearts who hear my pleading?  
Long I've plead and plead in vain.  
Now a refuge saints are needing.  
Shall I longer wrath refrain?

Ye have walked too long with Babel,  
With her also shall ye weep.  
Sorrow yours, how sore ye know not,  
If her ways ye longer keep.

Now I call thee. Rise, awaken,  
Let my great and glorious light  
Shine from Zion's hill to brighten  
Nations that know only night.

Organize! Prepare! and hasten!  
Lo! the end is very near.  
I would see thy towers glisten,  
And thy children without fear.

I would see thy factories humming,  
That free from bondage saints shall be.  
Know ye not that e'er my coming,  
Ye shall from the world be free?

Farms, and lands, and gracious dwellings,  
All in order quickly make.  
Give to Zion now your talents,  
Else the land of Zion shake.

With the agony of Babel,  
Lo! she writhes, she gasps, she dies.  
I am calling: Ye are able.  
Waken! Hear my children's cries.

Know ye not that ye are standing,  
Yea, upon the very brink  
Of my eternal judgment?  
It is later than you think!

Know ye not my saints must gather  
In from every land and clime?  
And that now it must be quickly,  
While there yet remaineth time?

Soon the seven mighty angels  
Shall have finished with the scroll,  
And all flesh as one shall see me,  
From the tropics to the poles.

I have spoken to far countries.  
East and West, and South and North,  
Hold not back, give up, and hasten  
Haste to bring my children forth.

Wearied from their long dispersion,  
Wearied from the march of time.  
Where is Zion, for their safety?  
Awake! and raise the great Ensign.

Zion! Zion! Sleeping! Sleeping!  
Will ye yet just slumber on?  
The sands of time are in my keeping,  
And those sands are nearly—gone.

## ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST. Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecration and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

### "Editorial Policy of the Advocate"

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

### GREETING

It is with no small degree of reluctance that we again take up the editorial pen for the balance of the conference year, feeling very keenly the great burden of responsibility resting upon one in such capacity to represent God and His work as He would have it represented; and that to fail in this responsibility, is to fail in the work allotted us. To the end that God may use us to promote the cause of Zion, and hasten His work in its time, we humbly and prayerfully submit to the assignment.

Leon A. Gould.

### THE MANNER OF THE KINGDOM

"Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord."—1 Sam. 10:24.

This Samuel did in fulfillment of a prophecy uttered by Moses more than three hundred and fifty years before, that when the time should come that the people should demand a king to reign over them, that they should select, not a stranger, but a man of their own tribes. They were further told by Moses, that the king they selected should not multiply horses to himself, nor multiply wives to himself, neither should he "greatly multiply to himself silver and gold."

"And it shall be that when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in

his kingdom, he, and his children, in the midst of Israel."—Deut. 17:18-20.

Subsequent history depicts the extent to which heed was given to this divine counsel.

We call attention to these events to emphasize the thought that God is concerned in the matter of having his laws and commandments written, that they may be a constant reminder of his will to the people who possess them.

And to further emphasize the thought that notwithstanding "this law and these statutes" were had continually in the hands of the Levites, whose duty it was to teach them regularly to the people, it was also necessary to write out of this basic law and these statutes the "manner of the kingdom" that should govern the king in his daily life, and in her conduct of the kingdom.

In accepting the kingdom at the hands of God through Samuel, Saul placed himself under obligation to fulfill the requirements of the laws of the kingdom, written in the book for his use, or take the results of disobedience.

In accepting the appointment of Saul as king, the people, to whom Samuel told the "manner of the kingdom," also placed themselves under obligation to fulfill all the requirements relating to subjects of that kingdom, or suffer the consequences of disobedience.

And by this acceptance they had bound themselves under a covenant to respect and obey "this law and these statutes," and the "manner of the kingdom," written by Samuel in a book for their guidance.

By a fulfillment of this covenant they were entitled to all the blessings promised of the Lord for obedience; and by a violation of this covenant they were subject to all the penalties pronounced for disobedience.

The position that they were thus bound is supported by a reference to the Book of Mormon which, in speaking of the death of Mosiah, says:

"King Mosiah having gone the way of all the earth, having warred a good warfare, walking uprightly before God, leaving none to reign in his stead; nevertheless he established laws, and they were acknowledged by the people; therefore they were obliged to abide by the laws which he had made."—Alma 1:1, 2.

In the first instance, we have access to the basic law and statutes given of God through Moses; but we do not have "the manner of the kingdom" by which the people obligated themselves to carry out the law and the statutes.

In the second instance we have the inspired writings of prophets and leaders of the Nephite people, containing much basic and prophetic truths and in many instances angelic instruction, as well as authentic historical matter; but we do not have the laws and rules by which the people covenanted to keep faith with the God-given truths contained in the Book of Mormon.

In the Apostolic period, unfortunately, we do not have a consecutively written account covering hundreds of years of history, as we do in the other two instances. We do have a collection of writings, some of them by different men covering the same period of

time; others being epistles written by different ones of the ministry to varied and scattered groups of believers. And these accounts and epistles cover a comparatively short period of time. Nor do we have a record of any action on the part of the people by which "they were obliged to abide by the laws which he had made." They did have "helps and governments," and the basic truths uttered by Christ, John the Baptist, Paul and other writers, pertaining to temporal as well as spiritual things, upon which to formulate those "helps and governments."

In latter-day revelation there has been given a "law and statutes" which, if heeded, would build the kingdom of heaven on earth. The "law" and "statutes" are so clear and plain that they are easily understood by any earnest inquiring mind. This "law" and these "statutes" are of such a nature that they will, if heeded, guide the church in all things pertaining to the salvation of man, the duties of officers and members, the manner of carrying on missionary work, the initiatory principles of the gospel, and those governing citizenship in the kingdom of God among men, even the caring for the sick, and the matter of dress, food, shelter, and labor, including the proper social attitude of men and women relative to spiritual, moral, and temporal concerns in the kingdom of God; and he tells us that all these things are "spiritual" with him.

An observance of "this law and these statutes" in their completeness is the only thing that can save this poor old world from the demoralizing and destructive influence of the present political and commercial regime of a profiteering world, that has already brought so much suffering and disaster to earth's children.

Under this present regime no lasting peace is possible, neither does holy writ give us the least encouragement that it will be established; but to the contrary: "When they shall say, Peace and safety; then sudden destruction cometh."—1Thess. 5:3.

The world has not yet learned that peace does not come by force. And when the envoys of peace, with clenched fists, utter their peace lines through gritted teeth, acting as the mouth-piece of the "man behind", who is a profiteer with his eye fastened solely on profits, the hope of peace becomes dim indeed.

Before this **Advocate** reaches the people, the October conference will no doubt have made its contribution as a "constitutional convention," the results reaching the people later by way of referendum.

The writer of this article is definitely committed to the Restoration; and is in full accord with the "law" and "statutes" given through Joseph the seer to govern in the Kingdom of God.

The Lord has given "this law and these statutes" to latterday Israel, as truly as he did to former-day Israel. It is for the people to say, by the acceptance of a written document based upon these basic truths whether they are willing to make covenant with the Lord and with each other, by which they shall be "Obliged to abide by the laws" which they have acknowledged and accepted.

And this is in harmony with a divine principle given of the Lord, as follows:

"And now behold I give unto you a commandment, that when ye are assembled together ye shall note with

a pen how to act, and for my church to act upon the points of my law and commandments, which I have given." (See Book of Commandments 45:8-10.)

Not only were they to put in writing how they were to act as an assembly; but how the church is to act upon the points of his law and commandments.

And what about the importance of this "manner of the kingdom"?

**"And thus it shall become a law unto you?"** Why?

First, because of its "being sanctified by that which ye have received." Yes, "this law, and these statutes."

And second, because you have acknowledged it by your vote, as did the righteous of other days, and thus it has become an obligation, sacred to you and to God; "that ye shall bind yourselves to act in all holiness before me;"

And with what result?

"That in as much as ye do this, glory shall be added to the kingdom which ye have received."

Are we willing to act for the added glory of the Kingdom of God among men; or

"In as much as ye do it not, it shall be taken even that which ye have received."

The glory of the kingdom, so far as we the people of the Restoration are concerned, hangs by a thread—we are even now in danger of losing a God-given privilege.

Which shall it be: To add to the glory of the kingdom, or to lose it? The choice is ours. God has done His part. Will we do ours?

Leon A. Gould.

## THE LOCALS

Council Bluffs, Iowa.

I hope these few items of happenings here in Omaha and in Council Bluffs, Iowa, this summer, will be of interest to you.

We have enjoyed the visits of a number of the church's ministers and members returning on their way home from the annual Conference. Among them were Brother and Sister T. J. Jordan of Regina, Sask.; Brother Leon A. Gould and Denver Gibbons of Bemidji, Minnesota; Brother and Sister C. W. Morgan and Brother Graves and son from Flint, Michigan. We were privileged to have several meetings held while they were here and were thankful for the opportunity of meeting with them; and extend an open invitation for them and others of the ministry to come and visit us whenever they have the opportunity as our doors are always open.

In June we were very pleased to have a visit from Brother and Sister Clarence L. Wheaton of Independence, Mo. They stopped here enroute to their mission field. While here Brother Wheaton held a number of services for us, preaching both in Council Bluffs and at McClelland. He also baptized Alvin Harris and we were very glad to have him added to our number.

We have Sunday school regularly with an average attendance of twelve and sometimes more.

Two carloads from Omaha and McClelland, had the opportunity of attending the Bemidji reunion. We all felt richly rewarded in spite of the long trip. The experiences had while there are worthy of remembering for a long time. While there another brother who has

been attending our Sunday School regularly, Brother Vance Harris, took the all important step in his life—that of being baptized into the Church of Christ here on earth. We are indeed happy to have him in our group.

I believe this brings us up to the present with news from this vicinity. Perhaps in the future we may have more news of interest to the readers of the Advocate.

DORIS JENSEN.

Omaha, Neb., September 8, 1946.

### MINNEAPOLIS, MINNESOTA

Although we are few in Minneapolis, we are still trying to keep the home fires burning.

Brother and Sister James Spargo left Minneapolis last May to make their home at Bemidji. We miss them very much, but what is our loss is some one else gain.

Brother and Sister Yates came to the Twin Cities shortly after conference, spending one night at our home. We enjoyed their visit very much.

Justine and Joseph Darby and Thomas Spargo, also our son-in-law Allen Lebitmeir, have returned from the service. We are glad to have them all back with us again.

Brother and Sister Flint just recently spent a few days in Minneapolis. We all enjoyed the meetings while they were here.

Although we are few in number we have a nice Sunday School of children from around the neighborhood. Their parents are not members of our church, but the children enjoy coming. Because of prevalence of polio the Sunday School has been closed, but we hope to see it open soon. Brother Thomas Maley is the children's teacher, and he is doing a fine job of it.

Brother and Sister Maley left the 7th of September for Bemidji to spend a week with James Spargo and family.

Brother and Sister Wm. Nast and daughter, Carrol, formerly of Minneapolis, but who spent the last winter in Independence, Mo., are also making their home in Bemidji. There is another family that we miss very much here in Minneapolis; but although we have dwindled down to a few we still remember that, "where two or three are gathered together in my name, there I am in their midst." So with faith in God and knowing that He knows best, we are going forward, believing that all things work for good to those who love Him.

ALICE DARBY.

September 6, 1946.

### REGINA, SASKATCHEWAN

It is quite some time since any news items from Western Canada have appeared in these columns. However we are still in the faith and very devoted to the Church of Christ and all the membership throughout the world. Our Heavenly Father has been very gracious and kind to us during the period of our silence from appearing in print on our own Church paper.

We want to tell you about our joint reunion held at Bemidji, Minnesota, in July this year.

Brother Jordan took his car well loaded as usual, consisting of Mrs. W. F. Jordan and son Billie, Mrs. A.

N. O'Neil and grandson, Larry O'Neil, of Viceroy; Mrs. S. Gibbons and Brother Jordan and myself of Regina.

Leaving Viceroy at 7 p. m., and arriving at Estevan at midnight where we went to bed, getting away in the morning in good time.

We arrived at Brother Gibbons, north of Bemidji at 8 p. m. that evening where we were well taken care of during the reunion, except for the noonday and evening meals which were provided in an abundance on the reunion grounds.

We had a most pleasant trip, and no car trouble, traveling a distance of 660 miles, and return.

Thursday morning we enjoyed a very profitable prayer and testimony meeting where we were again made happy to meet the Goulds, Winegar, Gibbons, Wentworths, Spargos, Nasts, and their families; also the Harris family from Omaha, and Robert and Doris Jensen from Council Bluffs.

The preaching services were very instructive, the prayer service very spiritual; and we all enjoyed this reunion which was above the average.

But I believe the most pleasant part of the whole reunion was to have Brother Vance Harris of Omaha and Sister Reta Jordan of Viceroy come forward and ask for baptism, which was very, very encouraging to us all, Brother Gould baptizing them in one of the many lakes in this part of the state.

They were confirmed at the evening service and then followed the usual custom, having all the membership pass by and extend the right hand of fellowship to each with greetings, and "God bless you," Brother and Sister. This was indeed a happy occasion for young and old.

The services came to a close Sunday evening and we were all sorry to have to separate; but we are going to have another one next year. Dear Saints, let us all begin now to plan to attend the next reunion. The Bemidji folks are planning a new church, and we hope and pray they may have it ready for another happy occasion at our 1947 reunion.

Monday forenoon all Saints from outside points were on their way home, happy in the thought that God had so richly blessed us all.

By mail we learn all arrived at their various homes safely. The Viceroy reunion is to be held on September 27, 28 and 29, and we are expecting a goodly number to be present.

Praying that again God will meet with us by the presence of His Holy Spirit.

MARY J. JORDAN.

September 10, 1946.

### THE 1946 REUNION AT BEMIDJI

"Sweet the time, exceeding sweet,  
When the saints together meet;  
When the Savior is the theme;  
When they joy to sing of Him."

The joint reunion of the northern districts of the Church of Christ has been held at Bemidji each summer for ten years, the first one being held in 1937, which makes it an annual gathering and something to look forward to year by year as a very special event in our lives.

There have been so few families of us here in this vicinity that we have felt almost swamped each sum-

mer as we began to contemplate all the work that must be done to prepare for the reunion, but each year as our meetings draw to a close we feel so well repaid for the efforts necessary, that we gladly vote to have another reunion next year.

In the Scriptures we are told, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." And it is because of this peace and joy that has come to our souls, as we have met together from year to year, witnessing to us that our Kind Heavenly Father has condescended to grant unto us a portion of His Holy Spirit, that we have the desire to meet together again the coming year.

And so we assemble together on Wednesday morn of July 17, 1946, and organize for our series of meetings, this service being followed by a prayer meeting. Even in that first prayer service the presence of the good Spirit was felt to a very marked degree as a foretaste of the good things God has in store for His people when they will make an effort to do His will and keep His commandments; but even so we would not boast of our efforts along that line.

The importance of attending each service as they come day by day was stressed by one brother giving as illustration how it was something like a continued story; if we miss one chapter or service we are not so well prepared for or in tune with, what comes next, we have really missed something which makes for a break in our understanding of what is to come next; and this is so, even in our weekly meetings during the year in our locals. The ones who make a practice of attending services regularly get the most good out of the services in the local, while those who attend only occasionally will usually miss entirely the very best meetings; and even when they do attend they are not in tune usually with the services and so cannot so well appreciate what they do hear.

It is to be expected that sometimes the services will not be so interesting as they are at other times; but even so there are times when a service may seem very dry to one individual but will prove very interesting to another. It depends much upon the individual. For sometimes we are in the mood or frame of mind to absorb every bit of good that we may hear, while at other times our own spiritual condition is so low that we cannot seem to imbibe any good that is presented.

And so it was at our reunion. There were those perhaps who got more good out of the services than others; but be that as it may I believe practically every one felt the good Spirit at most of the services and rejoiced that God would so bless us both in our prayer and preaching services, and also in our round table meetings.

It is always a time of rejoicing when old friends of like faith can meet together to visit and renew old friendships; but when added to that we can assemble together in Church Services and feel the presence of the Holy Spirit as it comes to enlighten our minds with understanding so that we may be able to see and better comprehend the truths of the gospel of the Kingdom and what it is God requires of his saints if they are to advance to the degree that he can use them to build up his kingdom on earth, a place where his will

may be done on earth as it is done in Heaven, then surely it becomes a time of great rejoicing; for can we not all see that as conditions become worse and worse in the world and everybody and all peoples are crying, peace, peace, and yet there is no peace; can we not see how important it is that we should call upon our Heavenly Father for light and understanding and also a **willingness to do** our Heavenly Master's bidding? for as was stated in a revelation given in late years, who understands better than God how things should be done on earth, if they are to be done on earth as they are done in Heaven.

Surely no one knows better than God what it is that His people should do that they may become worthy enough so that He can use them in building up Zion, the place of safety, against the day when all nations will be at war and the people in Zion will be the only people who are not at war; and in that day those among the wicked who will not take up their swords against their neighbors must needs flee to Zion for safety.

Saints, as we look about us as conditions are at present in the world, can we not see that day fast approaching, and yet no Zion? And what is worse, perhaps no people who have become worthy enough even to flee to Zion if there were a Zion to flee to. What is the matter with us? Surely this Gospel of the Kingdom of Heaven is not at fault; the trouble must be with US. Is it possible we have only become half converted or perhaps even less than that? Are we going to continue to be numbered among the unwise virgins? Have we got any oil in our vessels ready for the coming of our Lord and Master, the Bridegroom?

I believe every one who was permitted to attend our reunion counted it a success and all had a desire to become more worthy of God's blessings when we meet again next year for another time of reuniting our efforts in services to our Heavenly Master. I am sure we all feel the need of serving our Master with greater zeal during this coming year, that we may become more worthy of God's blessings and council and direction next year; and I believe we all recognize the fact that to become more worthy of God's guidance we must put forth a greater effort to serve Him during this coming year than we have ever done before; for God's blessings come to us in proportion to the efforts that we put forth.

If we all resist evil and temptation and seek our Heavenly Father for wisdom and light, and put into practice in our daily lives the light and wisdom He gives us during this new year, then surely we will be in a better and more worthy condition to be blessed of God with a greater portion of His Holy Spirit another year; but to become more worthy will take great effort on our part, for just as sure as we make up our minds to begin to live a better life, a more consecrated life, the evil power seems to know all about our desires and he proceeds to put stumbling blocks in our way to discourage us and draw us away from our purpose, which makes it necessary for us to redouble our efforts if we are to win out in our efforts to serve God better and more diligently this year.

On the last day of the reunion we had a baptismal service, when two dear souls decided to take upon themselves the name of Christ, thereby becoming members of the Kingdom of Heaven. The confirmation ser-

vice which followed was a time of rejoicing to all who were present because of the presence of the Holy Spirit to such a marked degree that some were moved to tears, tears of joy and gladness, and as one brother expressed it, we could begin to understand what a time of rejoicing it will be at the time of the first resurrection when the righteous will come to earth with Christ and loved ones will be joined together again with those who have gone on before, and we will fall upon their necks and they will fall upon our necks and we will weep for joy.

I have given no names of those who were present or of who were our speakers. To my way of thinking that isn't important, what really is of importance is that God saw fit to meet with us through the presence of His Holy Spirit from day to day to a greater or less degree depending upon our own condition of worthiness; and God shows no partiality. Whenever and wherever a congregation meets together in humility before Him, seeking light, understanding and wisdom, there He will meet with them by the presence of His Holy Spirit.

We could not all see eye to eye as different questions came up in our round table; but we did try to exercise charity for each other. And if we could but remember the good council and advice and admonition given us by the various speakers, both in the preaching and in the prayer service, and put that council to work in our daily lives, I am sure we could come before our Heavenly Master another year more worthy of His blessings, more able to see eye to eye. And what a glorious day that would be! Then we could seek our Heavenly Father in unity asking for light, wisdom and strength to do His Holy Will. Then perhaps the Good Father could really feed us from "The upper tables," and we could really sing:

"Sweet the place, exceeding sweet,  
Where the saints in glory meet;  
Where the Savior's still the theme,  
Where they see and sing of Him."  
Your sister in Christ,

ALICE E. GOULD.

September 14, 1946.

### INDEPENDENCE NEWS

We are having some beautiful fall days here in Independence. All nature is putting forth its gorgeous colors in one last grand display before "Jack Frost" arrives to announce the coming of colder weather.

One item of news that was forgotten last month by your reporter, but was mentioned elsewhere in the Advocate, was that twins arrived at the home of Captain and Mrs. Richard Wheaton. Dick and his wife are living in Colorado Springs, Colo., but we hear they are moving back to Independence as soon as he is released from the army. We will be glad to welcome Dick and his new family back with us again.

Sister Ethel Holcomb has been on the sick list, but is up and around again as we write the news.

Our hearts were made very sad at the sudden death of our dear Brother A. Arthur Yates, who answered his last call while he was on a visit with his daughter at Gravois Mills, Mo. Brother Yates was one of God's noble men here on earth, whom I am very sure, as he arrived on the other side heard the welcome

words, "Well done thou good and faithful servant, enter into the joy of thy Lord." He will be greatly missed in our meetings, for he was one of our most faithful members.

Brother James E. Yates of Phoenix, Ariz., and Brother Ernest Yates of Shawnee, Okla., were called here by the death of their brother, Brother A. A. Yates.

Emerson Yates, son of Brother A. A. Yates, had been in Japan for a year and the family had not heard from him for some time, so they thought he was on the way home. Word of his father's death was left in Seattle, Wash., but he came by the way of San Francisco. He arrived in Kansas City with a thirty minute stop before going to a camp in Illinois, where he would be discharged. While in Kansas City, he called his home in Independence and learned of his father's death. The officer in charge of his group permitted him to go home so that he could attend the funeral, going on later to receive his discharge.

Brother R. M. Maloney of Oklahoma City, Okla., came to attend the funeral of Brother Yates.

Brother and Sister B. C. Flint are home from their missionary trip. Brother Flint was called home to preach the funeral sermon. They stopped at Newton, Iowa to visit two of our scattered sisters there. These two elderly ladies, Sister Tucker and Sister Anna Walker, have never been in Independence and may never be permitted to visit us here, but they had a desire to do something for us here, so they sent two beautiful pictures to be hung in the church. Brother Flint presented the pictures at the close of the church services and Brother Nicholas Denham, our pastor, with a few appropriate remarks of thanks, accepted them for the church.

Brother Bert Cooper and Brother Ernie Premoe, who spent the summer here, have gone to Ft. Lauderdale, Fla., where they have work for the winter. We will also miss these two brethren in our meetings for they missed very few services while they were here and were always ready to give of their time and talent in the work of the Lord.

Brother Leonard Yates and wife have a new son, born September 27, who has been given the name of Fred Amos.

Brother J. Maynard Case and family, Leslie Case, and wife, were visitors in Cameron, Mo., with relatives there.

Brother and Sister Wheaton and Kathryn were visiting at Collins, Mo., over Sunday.

During the past month, Brother James Yates, Brother B. C. Flint, Brother Charles Derry and Brother Rolland Sprague have been our speakers.

ORA B. DERRY.

September 13, 1946

Dear Advocate:

The saints from the Wyandotte branch have been kept pretty busy lately.

Our congregation has been gaining by leaps and bounds. At present our Sunday School attendance is about 80. That is quite a record. With the congregation as large as it is we have had quite a problem as to where to put them all. It was decided to put the basement under the church. The basement walls were

already in, but the dirt underneath had to be dug out. This was a big job. Our men did it all themselves and even Sister Vern Inch drove the tractor sometimes. All that remains to be done now is the furnace to be installed.

We put on an ice cream social in August. Proceeds went toward the basement.

The twenty-second of September, baptisms will be held out at Dodge Park. There will be several.

We are looking forward to increased activities upon completion of the basement.

That is about all the news from here for this time.

I remain your sister in the faith,

SISTER MARIE FETURS.

September 16, 1946  
1171 Pentica Avenue  
Cranston, R. I.

Dear Brother Flint:

As Editor of the Advocate I am sending you a news article that I thought might be of interest to the readers of the Advocate.

Hoping that everything is going good at headquarters. Brother Burlingame and myself enjoyed reading your article "America The Beautiful," in the July Advocate. We believe it is absolutely true.

Yours in Gospel bonds,

SISTER ROSE BURLINGAME.

Dear Readers of the Advocate:

The Cranston Church of Christ had the pleasure recently of having Brother and Sister Clarence L. Wheaton with them for two weeks. The first visiting missionaries from the church in some time. We all enjoyed their visit very much and we sure kept them busy while here.

Brother Wheaton drove several hundred miles while here visiting scattered members and prospects and on Sunday, August 4, all day services were held here, in the Church at Cranston. Several of our scattered members and some visitors gathered from Somerville and Rockland, Mass., and Providence, Pawtucket and Conimicut, R. I., and a spiritual feast was enjoyed by all. At the Communion service in the afternoon Brother Wheaton was moved by the spirit to call Brother James M. Cornell to the office of a Priest. Brother Cornell is a man of very staunch character and is held in very high esteem by the church here. Brother Wheaton officiated at the services of the day.

During the two weeks that Brother Wheaton was here, services were held three evenings of each week in the Cranston Church. On Saturday evening, August 3, Brother Wheaton preached at the old Indian Church in Charlestown, R. I. to a good sized audience. This service was made possible through our Lamanite Brethren, Elder Charles Ernest Hazard and Sister Theresa Peckham of the Naragansett tribe of Indians. Elder Hazard or "Prophet Eagle Eye" is the prophet or Minister of the tribe. He is a man of sterling qualities and will yet accomplish a great work among his people.

I might say a word about the beautiful old Indian Church; it is a wonderful memorial to the forefathers of our Lamanite Brethren. It was built in 1859 of granite blocks 2 feet thick which were quarried in the fields round the church. It was built by Elder Hazard's

grandfather on his mother's side, by name, Mr. Joseph Stanton. He, together with three other men, namely: Josh Noca, Bristow Micheal, and Gideon Ammon solicited money and built the church. Mr. Samuel Champlin, long since gone to his reward, was water boy for the men and was paid 12c a day for his services. On Monday, August 5, a round table talk was held at the home of our faithful brother and wife, James T. MacKinnon. Many gathered and a very constructive talk was held.

Saturday, August 10, was Indian Day. The next day, Sunday, August 11, the Naragansett's held their 270th annual Pow-Wow. On Saturday Elder Hazard invited the Wheatons to spend the day with the tribe and they were taken into the National Indian Federation. Brother Wheaton was given the name "God's Spirit Man," and Sister Wheaton the name "Naragansett Town." Brother Wheaton got out a four page epistle to the Naragansett Tribe of Indians and circulated them among the tribe on Indian Day.

Sunday, August 11, Brother Wheaton was the guest speaker at the morning service in the Indian Church. There must have been over two-hundred seated in the church and many sat in their cars outside the church listening. Brother Wheaton gave them a very fine sermon on their origin and what God expects of them today. Sister Wheaton sang a very fine solo at the service. Sister Katherine Wheaton arrived by plane the same Sunday to join her father and mother and was also taken into the Federation and given the name "Red Heat."

On Monday evening, August 12, we all gathered together and spent a social evening as Brother and Sister Wheaton and Katherine were leaving early the next morning. Refreshments of ice cream, cake and fruit punch were served and a very fine evening spent by all.

Contributed by  
SISTER ROSE BURLINGAME.

#### BAPTISM OF SISTER M. ELLA PETER AT CHICO, CALIFORNIA

On Friday morning at 8:45 a. m. August 9, Sister M. Ella Peter, of Chico, Calif, was baptized.

Our dear Sister has been in a wheel chair for five years.

Elder J. L. Detrick, of Chico, and Apostle James E. Yates carried her down the steps of her home to our car. We drove to a beautiful spot along the creek which flows through lovely Biddle Park, there.

At the water, a small number of friends gathered. Sister Dew, Brother and Sister Wicks, Brother Detrick's stepson; Brother Shoemaker and the writer, Mrs. Irene F. Yates.

After singing the deeply meaningful Hymn: "Oh Happy Days That Fixed My Choice," and prayer by Brother Wicks, Apostle James E. Yates, assisted by Elder J. L. Detrick, carried our dear Sister down the grassy slope into the clear running water, where the order of Baptism was administered, by Brother Yates. A wonderful Spirit prevailed.

After the immersion, she was enabled to move the limb which had been injured on Christmas Eve, 1940. The ball and socket joint was broken, and limb fractured, so that she had not been able to bear any weight

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# Original Articles

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

## FAITH

By T. J. Jordan

Faith is one of the first principles of the gospel of Christ, and one of the very important points of the doctrine of Christ.

In the second epistle of John, we have this very definite statement:

"Whoso transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed, for he that bideth him God-speed is partaker of his evil deeds."

Therefore, faith being one of the principles of the doctrine of Christ, it is necessary that it be exemplified in the life of each individual. Paul writing to the Hebrew saints in the 11th chapter, verse 6, has this to say:

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Some take the position that to confess with the lips that Jesus Christ is the Son of God is all that is necessary. That theory is a delusion and a snare, and can not be true, for according to the statement made in James, chapter 2 and verse 19, "The devils also believe and tremble." A mere belief and a confession alone is of no value.

In order that we may have a definition of what faith is, let us turn to the eleventh chapter of Hebrews, verse 1. Herein Paul defines faith:

"Now faith is the substance of things hoped for, the evidence of things not seen."

Jesus met all opposition by, "Thus it is written." Paul in writing to the Roman saints, chapter 10, verses 17 and 18 has this to say; "So then faith comes by hearing, and hearing by the word of God," and he also tells the Galatian saints "But before faith came, we were kept under the law (of Moses) shut up unto the faith which should afterwards be revealed, wherefore the law (of Moses) was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Of course it would be necessary to have the right kind of faith. Faith in what? Jesus tells us in Mark 11:22 "Have faith in God."

Again, he says, "Ye believe in God, believe also in me."

Thus we see the first steps necessary are faith in God, and faith in His Son; and to emphasize that which we have said, turn now to John 3, 14 to 16:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have eternal life; for God so loved the world that he gave

his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Thus we see faith is a part of the saving power of God to mankind. But some would ask; How must we exemplify that saving power of faith? Can we satisfy the requirements of the law of God or the commandments of his Son by confessing that Jesus is the Christ, the Son of God? Or is there something else that we must do?

The Apostle James says, "Show me thy faith without thy works, and I will show thee my faith by my works."

Thus we discover works must go hand in hand with faith. We first repent of our sins and follies of the past, and in so far as is possible, make restitution for the wrongs that we have committed, and confess our sins and follies before God and our fellow man; or as the Apostle puts it "Cease to do evil and learn to do well."

Then demonstrate our faith in God and his Son by doing the things that he has commanded of us.

We will mention a few of them: Being baptized in water for the remission of sins, by one holding the proper authority. Then having the hands of the proper authority placed on us for the confirming and the conferring of the gift of the Holy Ghost.

These are some of the works that must go hand in hand with our faith. For well do we learn from the scriptures, "This is the love of God, that we keep his commandments."

Again, John 14:21: "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of My Father and I will love him and will manifest myself to him."

Once again in verse 23 of the same chapter: "If a man love Me he will keep My word, and We will come unto him and make Our abode with him."

Thus we ascertain the necessity of keeping all the commandments of God, and as faith is one of the principle points of the doctrine, it is absolutely necessary to exemplify it by our works.

As well as by our words James tells us in the 2nd Chapter, verse 17, "Faith without works is dead."

In 1st Samuel, Chapter 15, verse 22, we are told, "To obey is better than sacrifice."

Then we are to have faith in the Gospel. That is the teaching of Jesus Christ. Mark 1:15, "And saying the time is fulfilled and the Kingdom of God is at hand, repent ye and believe the Gospel." Mark 16: 15, 16, "And he said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Some little time ago in conversation with one of my



many friends, we were discussing the subject of the various religious beliefs. I asked him if he believed the Bible, and he replied that he certainly did. I then asked him if he believed it all, and his reply was that he believed every word of it. I then said that I was not too sure that he did, and that before we went any further, we would put him to the test. I then quoted him the 16th chapter of Mark, verses 15 and 16: "He that believeth and is baptized shall be saved and he that believeth not shall be damned." I asked him if he believed that. Can you imagine his reply? Well here it is: "I don't believe baptism to be necessary."

And I suggested to him that my convictions regarding his belief were quite correct. He believed only a part of the Bible.

Friends, to believe in God and his Son is to obey them in keeping all their commandments. To believe the gospel is to obey all the gospel principles.

May I use a little supposition just for a moment? In Canada we have two major political parties. Supposing that I am a Liberal, which is one of the parties; would you expect me to vote the Conservative ticket? Why no. You would expect me to support, both by voice and vote, the Liberal ticket.

If I were a citizen of the United States, and professing the Democratic political views, would you expect me to vote the Republican ticket? Why, no.

The same rule applies in the gospel economy of Jesus Christ. If I believe in God and his Son, if I believe in the principles of the gospel of Christ, I would therefore square back my shoulders, giving my allegiance thereto and obeying all the gospel principles therein to be found.

We are also to have faith in the promises of God. Paul, writing to the Roman saints, Chapter 4: 20, 22: "He staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what He (God) had promised, he was able to perform." Again in Hebrews 6:12, 13: "That ye be not slothful, but followers of them who through faith and patience inherit the promise."

Through faith and obedience the sick are to be healed.

Through faith and obedience miracles are to be wrought.

Through faith and obedience God shall reveal himself to man today as in the past.

If our faith and works agree, and we are in harmony with God's word, by being obedient thereto, then at the last day we shall stand up and be counted with those who have been true, as recorded in the 11th chapter of Hebrews, verses 3 to 35 inclusive.

May we close this digest on faith with the words of Paul, written to the Roman saints, chapter 3, verse 3:

"For what if some did not believe, shall their unbelief make the faith of God without effect?"

It is our intention to follow this treatise on faith with a similar consideration of the principle of repentance, the principle of baptism and the principle of the laying on of hands.

2264 McIntyre St., Regina, Sask., September 8, 1946.

## THE CRUCIFIXION, BURIAL, AND RESURRECTION OF JESUS CHRIST

By Evva Krause

I wonder how many of us have had any thought as to why Good Friday and Easter are kept as the crucifixion and resurrection of our Savior Jesus Christ. Know ye not that the Bible does not substantiate such claims? Is it possible that the crucifixion can come one year in March and another year in April? Let us consider for a moment and see how absurd such things are.

Mat. 26:17: "Because it was the time of the feast of unleavened bread, the disciples asked Jesus where he would have them prepare the passover that he might eat.

Verse 20: When even was come, he sat down with the twelve. During the evening he told them of one who would betray him. While they were together, Jesus instituted the Lord's supper, wherein he took bread and blessed it and gave to his disciples. Also the cup, which was for the remission of sins, for many.

He knew his hour was come and he was very heavy at heart. They then went to the mount of Olives where the betrayal took place.

Let us see if we can not find the exact day of the crucifixion.

In Exodus 13:4: "This day came ye out in the month Abib." Exodus, 12:2: "This month shall be unto you the beginning of months." Verse 6: Ye shall kill the lamb in the evening of the fourteenth day. Verse 15: Seven days shall ye eat unleavened bread. No leaven should be in your houses after the first day.

This feast is the same feast as is referred to in Matthew 26:17.

Exodus 13:10: "Thou shalt therefore keep this ordinance in his season from year to year."

By radio announcement, April 15 was on Wednesday.

If this announcement is correct, then the passover began the 14th of April; or the passover lamb was killed the fourteenth which was the day previous of the Holy convocation on the fifteenth. This holy convocation was a high sabbath—a special one—being the first sabbath of the passover. Matthew 27 relates that Jesus' trial took place on the morrow following the betrayal. This was the fourteenth. Christ was crucified the same day, and also was he buried on the fourteenth before sundown.

As cited in Matthew 12:40, and Luke 24:7, Christ was to be in the grave three days. To be in the grave three days, he was there the nights of the fourteenth, fifteenth and sixteenth and the days of the fifteenth, sixteenth and seventeenth.

Matthew 27:62-65: On the day of holy convocation, the tomb was sealed, so his body would not be stolen in the three days he was to be in the tomb.

In reading chapter twenty-eight the first verse, we learn that in the end of the sabbath as it began to dawn toward the first day of the week, the two Marys came to the sepulchre. In the end of the day is before sunset because the day closed at sunset. It must have been close to sunset as it was about the time when the sabbath was to close and the first day of the week should dawn. The dictionary defines dawn to mean to begin. If we use this meaning, dawn, should be just following sunset.

Whether the Marys were there when the events of the earthquake and the rolling away of the stone occurred is not plain, but they were there shortly afterward and Jesus was not there. He had already arisen.

They came as it began to dawn toward the first day of the week. It was in the end of the Sabbath—not yet the first day of the week.

From Matthew, we infer that Christ had risen in the evening of the sabbath, just three days after he was consigned to the tomb.

Since we have the days so explicitly named in the crucifixion and burial, why should we observe the event as we do—sometimes in March and sometimes in April? Ought we to stress Good Friday and Easter as do the people of the world?

These days are never three days apart. As crucifixion would be on Friday. He would be buried Friday night. The grave would hold him Saturday and the resurrection would come early Sunday morning. Thus he would be in the grave only two nights and one day, making his words a lie as he said as Jonas was three days and three nights in the whale's belly, so He would be in the earth three nights and three days.—Vesta, Minnesota, July 12, 1946.

Sermon delivered in Phoenix, Sunday, Sept. 8, 1946

**Worship Him that made heaven, and earth, and the sea, and the fountains of waters.** Rev. 14:7.

Scripture Lesson: Psa. 36.

Text: Thou shalt worship the Lord thy God, and Him only shalt thou serve. Matt. 4:10.

Supplemental Scripture: True worshippers shall worship the Father in Spirit and in Truth: For the Father seeketh such to worship Him. St. John 4:23.

#### Comparison

The substance, or lack of it, which a tree or plant absorbs, determines the fiber, strength, weakness, beauty, or lack of it, in that tree or plant.

The same is true of the fiber and strength, or lack of it, in every man's life.

**"As a man thinketh in his heart, so is he."**—Prov. 23:7.

It is impossible for a thought to be received and digested in any man's thinking process, without leaving there its impress.

That impress will be for, either the good, or the bad, the profitable or unprofitable.

The entire sum total for each of our lives is made up of the THOUGHTS which we **entertain** and **digest**.

**When any digestion is poor, the nourishment therefrom** is very limited.

If the thoughts of those who commit crime could be known to the public while such persons are yet on their Thought-Roads preparatory to commit crime, such criminals would be imprisoned before the crime has been done.

For **Wicked Thinking** is just that sure to be matured into **Wicked Deeds**. That fact makes clear the reason for everyone's need for Wholesome-Thought-Supplies, and clean, inspirational thought-nourishment.

Youthful addicts to crime and murder-stories on the radio these days, or adult cravings for the same, can

not but produce a definite **unsound-mindedness** in all Spiritual life and concept.

Such things, if followed far enough will become deadly to all that is finest and best in human character.

The sum total of quality, or lack of it, in every life, is determined by the sum total of all thought digested.

#### Worship of God

The worship of God adds nothing to Him. The benefit is to be ours.

True worship of God can purge out evil thoughts. It can correct unsound ideas of humanity, **as nothing else can do**. But to obtain those benefits the worship which we engage in must be **TRUE WORSHIP**, as God hath appointed.

The mingling of **vain superstitions** with that which is assumed to be Worship toward God, is destructive of best results to be obtained from worship.

But it is because that **True Worship of God in SPIRIT**, and in **TRUTH** can best purge out the dross from faulty human life, that **"the Father seeketh such to Worship Him."**

Show me a man or a people neglectful of the exercise of True Worship, and I will show you that man, or that people who needs to REPENT.

For the trend of such neglect is toward, and into deep, and deeper DEPRAVITY.

Show me a man or a people practicing mindfulness of our obligation to Worship God, and I will show to you those who are traveling the course of **True Spiritual Progress**.

#### The Worship Assembly

Man can worship God while alone. But the Scriptural Commandment is that—"Neglect not to assemble yourselves together, as the manner of some is."

All Worship which is wholly acceptable to God, must make the **Worship-Approach**, through the **One and Only Mediator for mankind, Jesus the Christ and Redeemer**.

#### Passion

No one can **LOVE**, and not be benefitted by that love within themselves, even more thereby, than is the object of their affections.

No one can **HATE** without doing more harm to themselves, than said vicious passion can carry to the object of their hatred.

#### Music

No one can be touched in soul by the Powerful Spiritual Art of Music, without being materially and soulfully wrought upon thereby.

Some music lifts the soul to ascend to heights of greater and clearer vision. It inspires to nobler aims.

Other, ill-related sounds, any rhythmic beats and measures called "music" by some, is in its essence, destitute of the finer quality. It swings but to the **lower**, and the **base** things of life. It is of the **vulgar** in expression, and in effects inflicted. It assumes to express delightful art, the while it but wounds and kills finest BEAUTY.

Music which inspires to Pure Love and to the worship of God, stimulates and inspires the richest and best in human life. It is essentially Everlasting and Eternal in its effects for Perpetual Good.

But, let Praise be to God, that the low, and the vulgar, and the crass, in all so called music, **as in all other things evil**, have received but **temporary lee-way**

for their inferior products.

For in the final submission of all to Him whose **Beauty of Perfection** is the **Foundation for His Eternal Rule**, all inferiorities shall be banished to those regions compatible with their own wicked distortions of life.

What less than that, could with justice be the fate of those who without repentance, **persist in the low revels of sin?**

No one can be exercised in mind by **True Worship of God**, and not be measureably enriched in soul, by that exercise.

No one can neglect the Worship of God, which for our benefit He requires, without suffering great loss by reason of that neglect.

Such losses sum up to Spiritual Deficiencies irreparable, without repentance and faithful renunciation of that neglect.

Let us worship God together in the beauty of Holy living, in order that we may qualify as Children of the Light; or as salt among men, which has not lost its **Saving Essence**.

In conclusion, let us be reminded of what the Apostle Paul said to the Athenians and strangers as he stood in the midst of Mars Hill: **"Ye men of Athens, I perceive that in all things ye are too superstitious.** For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom ye ignorantly worship, **Him Declare I Unto You."** Acts 17:22-23.

I recommend to the Church and to all who would be saved from satan's enticements, Worship God in Spirit and in Truth. May His grace abound in all our hearts, Amen.

JAMES E. YATES.

### A BRIEF TRIP TO FORT ANCIENT

As we returned from the East Coast we stopped over night in Wilmington, Ohio with a young brother and his wife, Herman F. Burlingame III, who, until his recent discharge had served his country in the Research Department at Wright Field near Dayton, Ohio. We expressed our intention of visiting the Mound Builders Ruins at Fort Ancient, a few miles from there, before going on. It seemed he had been a very interested visitor to these ancient ruins on numerous occasions and we welcomed his offer to be our guide. Our deep regret was that our time was so limited that we could spare less than a half day seeing the mounds and the museum which is on the grounds.

From this young man as well as the receptionist at the museum, who graciously offered us her assistance in taking photographs, we learned many things about these ruins other than what our eyes beheld.

The farm on which these particular mounds are located belonged to a man who, though he is still living, is unable to now take an active part in the research work. They both know him however. He became curious some years ago about the peculiar formation of some of the "hills" on his farm. He had done a little farming on some of them I understand but some of them are still so overgrown with thick brush over and around them that they are almost inaccessible.

This farmer decided one day to dig into one of these mounds and to his surprise found skeletons and other things of evident ancient date. He set about

making other excavations and very carefully and methodically tabulated his "finds" giving the exact location where each piece was found and the position it was in if there was anything unusual about its position. This news began to spread and some time later he found that people were coming in at night with tools and conveyances and digging up trophies and carrying them off.

Realizing the historical value of these ruins and hoping to stop the rifling of them he was finally able to get the Ohio State Historical Society sufficiently interested to buy that part of his farm which contained these ruins.

Archeologists have found two distinct civilizations there, one very ancient and one more recent. One seems to have been built on the ruins of the former but both were ancient at the time they were discovered by this old gentleman.

Most of the skulls of the skeletons we saw, including some of women and children, showed plainly that they had been "bashed in" to use a vivid ultra-modern term, by some heavy object in the hands of an enemy. One which we saw was found with an arrow head imbedded in a vertebra. Evidence of fierce war was everywhere.

One familiar with the Book of Mormon can not look upon these remains of the handiwork of man without having vividly brought to his mind scenes described in those sacred pages. For instance in the 22nd chapter of Alma the first six paragraphs:

"And now it came to pass that Moroni did not stop making preparations for war, or to defend his people against the Lamanites; for he caused that his armies should commence in the commencement of the twentieth year of the reign of the Judges, that they should commence **in digging up heaps of earth round about all the cities, throughout all the land which was possessed by the Nephites:**

**"And upon the top of these ridges of earth he caused that there should be timbers; yea, works of timbers built up to the height of a man, round about the cities.**

"And he caused that upon those works of timbers, there should be a frame of pickets built upon the timbers, round about; and they were strong and high; and he caused towers to be erected that overlooked those works of pickets;

"And he caused places of security to be built upon those towers, that the stones and the arrows of the Lamanites could not hurt them.

"And they were prepared, that they could cast stones from the top thereof, according to their pleasure and their strength, and slay him who should attempt to approach near the walls of the city.

"Thus Moroni did prepare strongholds against the coming of their enemies; round about every city in all the land."

As you know the book is replete with such descriptions of their warfare. But notice for a moment particularly the second paragraph of the above quotation "yea, works of timbers built up to the height of a man." The old gentleman on whose farm these ruins are located says that when he first began excavating

there were remains of posts still standing in some places close together like a stockade. He says some were standing about seven feet high. Remember the quotation "the height of a man" and allow for the soil which the rain and weather would wash away from the tops of those ridges during the years, and you get a glimpse of the picture in Moroni's day.

As you walk about within that ancient inclosure and view the mute evidence of the recorded history of those ancient inhabitants you try to imagine yourself back there in their day living the kind of life they lived and your imagination for a fleeting moment makes the picture quite vivid until you are brought out of your reverie by the realization that large trees are growing out of the tops of the mounds and a beautiful carpet of grass is over the whole landscape. Dense underbrush covers all the area round about that hasn't yet been cleared by the Historical Society.

On the top of the fort within the earthen walls or ridges, the ground is almost level. There are two walled fortifications connected by a narrow passage built with rock walls. Within and without the inclosure are burying mounds as well as other mounds. There were food storage wells found and indications can still be seen which were presumably for catching and retaining rain for water.

The earthen walls of the fortifications were thrown up on the edge of natural bluffs where natural bluffs existed and in places where nature had not provided bluffs or cliffs the people had built high walls of stone and earth making their fortress inaccessible except for the entrances. On some of the entrances they found stone pavements buried a foot or so beneath the soil. One could readily see how soldiers stationed at either side of these entrances could cut off the enemy one by one with bow and arrow or stone hammer as they entered the opening. There are other openings here and there in the earthen walls at the top of the cliffs presumably for observation purposes or for dropping stones on the enemy as the Book of Mormon speaks of.

Young Brother Burlingame told us that during the recent World War some of the nation's chief strategists had visited Fort Ancient to study the structure and position of the fort and declared it to be the best piece of strategic fortification they had ever seen.

ANGELA WHEATON.

The Church of Christ (Temple Lot) has taken its first definite step forward since the termination of the last war. This is being shown not only in Independence, headquarters of the Church, but also in reports coming in from most of the other locals throughout the country. In Independence the local church experienced one of its most spiritual, inspiring and encouraging Sacraments and Prayer Services in many a month. The memory of this meeting together with God's Saints will linger long in our hearts. The prayers, testimonies, and songs offered were very sincere and full of love and humility. All worldly things were forgotten and a beautiful feeling of unity existed, so great was this Spirit that the presence of angels was felt by many. Then God spoke to His children and told them He was pleased with meetings of this kind and admonished them to meet more often in prayer and testimony and He would speak to them from time to time. He (God)

said that because of the faithfulness of some of the Saints the angel of death had been held back from among them. Brother Wm. Anderson was told he would live to see the spiritual blessings (which he had prayed so earnestly for) bestowed upon this local. Other things were said of an encouraging nature and we were indeed blessed and felt very strongly the urgent need in going forward with this beautiful "Gospel message" in these latter days.

The attendance in prayer meeting here has jumped considerably and many beautiful testimonies have been offered telling of the miraculous ways in which God has come to the rescue of His Saints. The sick have been healed and all in all, as I stated in the beginning, we are stepping forward slowly but surely.

Brother and Sister Clarence Wheaton have arrived here from a missionary trip throughout Michigan and other states and report a growing spiritual interest in many locals. Also of great importance was their report of great interest taken by the Indians. Brother Wheaton was privileged to preach to them and distribute tracts among them. Both Brother and Sister Wheaton were warmly welcomed and Brother Wheaton was taken into the "Federated Eastern Indian League" and made a "Chief," given the name of "Manitos H. Hin." i. e. "God's Spirit Man." Sister Wheaton was named "Harragansette, O Tan," this being the highest honor ever bestowed on a woman.

Other reports are coming in from our faithful Brother and Sister B. C. Flint, who are out in the missionary field baptizing and preaching the Gospel. Much interest is being felt where they are laboring and many subscriptions are coming in for the "Advocate" and those who are in arrears for this paper are sending in money for same. May I suggest at this juncture that it would help considerably if others who are in arrears in their payments for the spiritual little church paper called the "Advocate," would send in their subscription up to date. Will you?

In conclusion I call upon you all to join us in these last days in stepping forward, not looking backward, but with faith and love in our hearts for God and our fellow-man marching forward to Zion. There is so much to be done and so many blessings are in store for us and so many thoughts to center our minds upon, that we haven't a moment to lose.

Some of us here are thinking seriously of saving up our pennies with a view to buying land together near Independence which is God's plan and advice. Then there is tithing, young people's meetings and ideas, church services, Sunday School gatherings, prayer meetings, choir practices, priesthood meetings, oh; there is so much to do to make us happy and to advance the Gospel; won't you join us dear Saints? Do you want to have your names on record as joining the advancing forces or as opposing them. YOU cannot stand still, YOU are either advancing or going backward. We want no cowards in our ranks.

BERT COOPER.

(Continued From Page 155)

upon it. By a little assistance she walked some, while being led up out of the water.

The same evening, at 8 p. m., we met in the home

of our new Sister, to witness the Confirmation by the laying on of hands with prayer, for the gift of the Holy Spirit. Under the hands of Apostle Yates and Elder Detrick a wonderful blessing was received from our Lord.

All present felt the sweet influence of the Spirit. The meeting continued with Prayer and Testimony, each person present taking part.

We are indeed happy that another soul has been added to the Church of Christ.

With greetings to the Church, and love from us each,

Your Sister in the Faith,

MRS. IRENE F. YATES.

### IN THE FIELD

In our last account, we were domiciled in the pleasant home of Sister Joseph Duffy at Barneveld, our old home neighborhood. Sister Duffy, while still a member of the Reorganization, and the only member of the restoration in that community, made us very welcome and assisted as best she could in speaking in the little old community church, where I attended Sunday school when a boy, and before and during the time I heard the great restoration message. That experience brought back both pleasant and trying memories, because, while over fifty years have rolled over our heads since that time, the experience of hearing and accepting the gospel even as a boy, and which acceptance made me an outcast from home and friends, made a lasting impression on me, and now that all of these years have passed away, and the sting of those early rebuffs has been greatly softened, I can rejoice in the wonderful gospel restored in these latter days for the salvation of mankind. Never for one minute have I regretted the step taken, nor can I thank my Heavenly Father enough that he sent his messengers into our little rural community.

From Barneveld we drove to Madison, Wisconsin, our old home before coming to Independence. Here, reside our oldest daughter, with her family and my only son, Orville, who is well known to Independence folks. Also Sister Flint's youngest brother, Albert Grasshoff, a prosperous merchant. While there we visited the other brother, Richard Grasshoff, who lives in Evansville, Wisconsin, and, at present, the only member of the Church of Christ in that community.

We then drove to Lima Center, a distance of eighty miles, to visit an isolated couple, Brother and Sister Rollo Addie. Brother Addie is an elder and we had a very pleasant and profitable visit. Brother Addie sent in subscription to the Advocate that will expire in 1950.

We then drove to Racine, Wisconsin where live the Kovack and Youngs families, and where we held nightly services and blessed three children, one of whom was the child of a friend of Brother and Sister Youngs, and the other two were the Youngs' own children. We omitted mentioning that while in Madison we visited the two sisters in the faith who are cousins, and whose maiden names were Matthews, hailing from Lancaster where the Wheaton-Holloway debates were held years ago. These fine girls are now married and have changed their names from Matthews to Fern

Hipke and Kittie Crone, respectively; and there we blessed the baby boy of Donald and Kittie Crone. From Racine, we went to Milwaukee where live the Hunholz and Hutchison families, also Sister Mager, and Sister Johnson, also the Gould girls, Helen and Amy. Here we preached nightly and a couple of times on Sunday, remaining over two Sundays.

We then drove 150 miles to Oconto, Wisconsin to spend a few days with my only brother in the flesh, Clarence E. Flint, and also his married daughter, and my only niece in the flesh. We enjoyed a very pleasant visit there, but since we had gotten such a late start into our field because of the work we did on our home last spring in Independence, we did not remain there long. While there we had the pleasant experience of attending a political meeting in the Court House, where our old personal friend, Major General Ralph M. Immel, a candidate for Governor, was the speaker. We had a very pleasant visit. He was a veteran of both world wars.

From Oconto we drove across the state to Black River Falls and Sparta, where we have quite a goodly number of members. We usually work these two places together because they are so close together, and the pastor there, Elder Clyde Babcock serves both as his pastorate. Here we put in a couple of weeks, and baptized four fine people. One was a returned veteran, and another was his sister, the wife of another returned soldier. The others were the two children of Elder and Sister Clyde Babcock. We also left some others who are investigating and will be with us in the near future. We also transferred Sister Reithel Thompson, a daughter of our late Brother and Sister Archer Bowen. Sister Thompson is also a sister in the flesh of our splendid Sister Gladys Knapp of Mapleton, Minnesota, and those two crippled boys who have been so often mentioned in our pages. From all of these places we have sent in a literal stream of subscriptions to the Advocate and also a goodly sum of tithing. At Sparta, lives our dear old sister "Grandma" Brockman, the old sister who has a number of times been snatched from death's door through administration. Seemingly God still has a work for her to do, notwithstanding her advanced age of 84. She just had her birthday a week ago.

From Black River Falls, Wisconsin, we drove up to Minneapolis at the invitation of the pastor there, Elder Thomas S. Maley. We preached nightly and twice on Sunday the two Sundays we were there. Here live the Maleys, Hatchers, Darbys, Greenes, Schindlers, and Schraders. The Greenes live in St. Paul and we stayed one night with them and held a service, Sisters Darby and Maley coming over from Minneapolis to attend the service. While there we blessed the infant grandson of Brother Irl Greene.

From Minneapolis we drove down to Mapleton for a few days visit with our old time friends, Elder and Mrs. Frank L. Knapp. Their son Kenneth is now home from the service and is working that big Minnesota farm with his parents. With them also lives the remaining crippled brother of Sister Knapp, Elwin Bowen. We enjoyed the few days with them wonderfully. Sister Knapp has been very seriously ill, and so they had a young maid by the name of Delphine More, who has

been converted to the Seventh Day Adventist faith, and who is a wonderful Bible student for so young a girl. We had some very profitable talks with her while there and she now wishes a copy of the Book of Mormon to study. We are seeing that she gets one.

From there we drove back here to Sparta, Wisconsin, a distance of two hundred-ten miles and are now again holding services nightly for a few more nights. We had a very good sacrament service here yesterday. All of the members being present, and our aged sister Brockman partook in bed, where she now seems to be permanently confined. She also offered prayer, and bore the same old faithful testimony that she has borne through all of the long years of her faithful life. She is now becoming quite childish, and her sight and hearing is nearly gone. We feel obligated to visit her as often as we possibly can while in the state of Wisconsin.

We have some things to attend to in Madison, so will return there within the next couple of days, and then go out to Montfort, and Lancaster in the western part of Wisconsin, and after a few weeks there among the scattered saints will begin our homeward trek through Iowa, visiting the few scattered members there.

The summer has sped on wings, and we have scarcely covered all of the ground we have desired to cover, but wherever we have been we have been encouraged by the success that has attended our work, but we are getting old. We feel it with increased weariness with the passing of the years, and we really look forward to the time when we can retire to our home and spend our time in closing the earthly scenes of our long years of active missionary service, covering most of our natural lifetime. Our only hope and prayer is that we may have served valiantly and with God's favor and blessing. In this last we can truly testify that God has been very very good. We have suffered the usual privations incident to missionary work, but have never felt to repine, knowing that it is God's work that we are engaged in, and he has certainly given us every recognition in his service. May God bless all of his faithful saints is the prayer of,

THE MISSIONARY FLINTS.

### THE CHILDREN'S CORNER

Deborah: the Woman Judge of Israel.

By Helen Jensen

Long ago in ancient Israel God's people forgot to worship Him. They began to live like their neighbors, praying to idols and living wickedly. The Lord was angry with his people because they had forsaken Him to worship idols. So he left them to suffer for their sins.

A Canaanite king sent his army, commanded by his general, named Sisera, to conquer the people of Israel. Sisera had many soldiers and many iron chariots, drawn by horses. He conquered many of the people of Israel, and those who suffered because of Sisera turned from their idols and began to pray again to God.

At that time a wise woman, named Deborah, was ruling over Israel as a judge. Many people came from all over Israel to see Deborah because of her great wisdom and her love of Israel's God. When she heard

of the distress of the people in the north she was very sad. She knew of the brave man named Barak to whom she sent a message, telling him to gather together an army and go to Mt. Tabor where God would enable his people to defeat their enemy, Sisera. Barak, however, was afraid to go alone, so he asked Deborah to go with him. Perhaps he felt that because they loved her so much the soldiers would fight more bravely if Deborah went with them.

Deborah left her home and went with Barak and his army to Mt. Tabor, but she warned Barak that the honor of the battle would be given to a woman because he had been afraid to go alone.

Down below them on the broad plain Deborah and Barak could see the mighty army of Sisera with its iron chariots, its horses and its many tents, but because of her great faith in God Deborah was not afraid. She told Barak to march down the mountain with his men and God would give him victory over Sisera.

When the Canaanites saw the Israelites coming they were so surprised and frightened that they turned and ran for the river Kishon. We are told that a great storm started at the beginning of the battle, and many of the iron chariots were stuck fast in the mud.

When Sisera saw his men were losing the battle, he jumped from a chariot and ran to the edge of the plain where he entered a tent. There, true to Deborah's prophecy, he met his death at the hand of a woman.

When the people of Israel learned that the Canaanites had been defeated there was joy in all the land. Deborah wrote a great song about the battle. Once again, because they humbled themselves and drew near to him, God remembered his people and helped them in their hour of need.—Council Bluffs, Iowa, September 3, 1946.

### FAMINE, OR BANQUET?

At the close of a preaching service the other day, a brother said to me, "If I could know that all the preaching services would be so full of good to the soul as this service has been to me, I would like to bring all of my sons and daughters that they might hear." He continued: "But I go so many times when there is no message, and I don't care if my children miss some services that attend."

Is there any who would deny that all church services do not feed the soul?

Christ said to Peter, "If you love me, feed my sheep." What a responsibility is enjoined on the ministry, to feed His sheep!

Too many times, people have been persuaded to go to church, hoping for spiritual sustenance; but find there is nothing offered them except husks.

I have seen men go out in the pasture to catch a horse with a little grain and a lot of shucks as a bait to coax and catch the horse. So, the horse is caught, gets a little grain and a lot of hard work. If you play that nearly-empty shuck-waving trick many times to catch your horse, you will discover the animal has some "horse sense" and will not be so easily caught.

People are the same way. They become hard to catch, with no desire to come to church, when they find there is nothing of real value offered.

From earliest memory, I have been in church and

Christian environment, where the people, or the "sheep" of God should be fed by spiritual shepherds. I have attended church services where there was no spiritual profit. I have attended others where there was some spiritual food. I have attended others where the power of God touched the hearts of the entire congregation, and the minister with inspiration and peace that supplied unqualified and inexplorable joys which fed our souls.

In many local churches, there is a small percent of the membership enrollment who attend church regularly. Let us consider a larger field than people belonging to some church. We live in what is called a Christian nation. Yet we know there are thousands of people in our nation who make no pretense of going to church. Many of them have convinced themselves that they can be just as good without going to church. But oh, how wrong and pitiful are those individuals who reason thus, and enjoy pointing out the sins of some church member, or minister, who stepped out of the straight and narrow way. These are people, attempting to justify themselves, who find it a tender morsel to their critical appetites to learn of some minister being guilty of some horrifying, lascivious sin.

While I am thinking of people getting spiritual understanding from church-going, and while we mention that all church meetings do not supply the life-giving spiritual sustenance that we might expect, let me mention another thought, that I might not be misunderstood. There are times when the service and the preacher offer, in full measure, the kind of spiritual food which Christ spoke of, when he said to Peter, "Feed my sheep." Many people refuse to allow that food to sustain them. There are lots of folks who rebel against good and refuse to see the light of the gospel because of their lack of hungering for righteousness, and their willful, spiritual blindness.

There is a divine power that touches the understanding of those who hunger for righteousness, and teaches them God's will. But those who rebel against that quiet, holy power which leads to service to God and our fellow man, and a life of purity, lose a portion of the light they already had. The scriptures say, "If that light which is in you becomes dark, how great is that darkness."

When I was a boy, I remember hearing my father preach about people refusing to learn or see what God wanted them to do. He put it something like this: "We are in the midst of opportunity to know God's will in us, but there are thousands who insist on wearing leather spectacles over their spiritual eyes."

There are two outstanding causes why so few people go to church. One is chargeable to the priesthood, or ministry of the church, because they sometimes fail in a proper preparation in order that they may serve the food of understanding to spiritually starving souls in the waiting congregations. The second cause is chargeable to the folks who enjoy thinking they can be just as good as "old Brother Smith" or "old Sister Jones" without wasting their time going to church. Some of these people are rather cowardly and lazy. They are afraid to take the leather spectacles off their spiritual eyes for fear they might learn what God wants them to do; and that might take some time away from

their worldly pleasures, and cause them to spend some effort serving God and their fellow man.

If you are one of the spiritual shepherds can you do a better job of "feeding His sheep?" If you don't know much about God's will concerning your duty, if you can't see the beauty in Christian living, try to pull the leather spectacles off your understanding eyes.

Most of us have gone to the table sometimes, when rations were short and the meal quite skimpy; but we kept on going to the table daily, and found that supplies had increased to wholesome meals and sometimes, even to banquets.

The same has been true in our church-going. Here, at Independence, Mo., there has been times when our church-folk were discouraged, for they found a shortage of spiritual food. In our meetings was found skimpy supplies of that which enriches the soul. But that cause for discouragement has surely been disappearing for the last six months. I think none who attend church, here, would deny that our services have increased and are still gaining in the power that lifts the soul and cheers the heart of those hungering to be righteous.

So I say to you church members of other locals, and to our folks here at Independence, richer banquets await us who can really hunger to be filled with the desire and determination to serve our master; which is **learning and living** Christian duty.

Several weeks ago we listened to a sermon, rich with logic and full of helpful counsel, delivered by Brother Rolland Sprague. We thought, while the good points of his sermon were fresh in mind, that we would make report on some of the fine thoughts he expressed. Although we cannot now make as full a report of his sermon as we might have done earlier, yet we will report some of his thoughts, as follows:

Call of duty is not always big and loud, but in a quiet, still, small voice. If we are loyal Christian soldiers, we will follow that quiet call to duty.

In this life, we are engaged in a war which is just as real as the war we waged against our military foe. The devil with his allurements and temptations to make sinners of us, is an enemy to our souls. We war against evil. We battle to do, and defend, the right. In this real war that we fight, we must nip, in the bud, every desire for sin.

We have the plan to conquer the devil with regard to his power to lead us into sin. We do not appreciate that plan, nor do we always use it. We pick up the Bible to learn how to argue, and not to learn how to hedge up the avenue Satan uses to make war on us.

There is a way to live, that God will hedge up the ways of the devil and protect us from him. Some drift away from God and get into the snares of the devil. Sometimes, experiences and memory call them to repentance and back to God and righteousness.

Yes, this war we are in, is as real as the world war and far more important; for sin and wickedness are enemies to the soul.

Trouble will be less, and blessings more complete, if we are determined to let God hedge up the devil's ways.

Satan and his helpers employ every method, foul or fair, to pull you down. You will have to fight so long as you are not perfect. Keep in mind to know more of God's will concerning us. We must be an army, prompt to service.

We have temporal and spiritual blessings. Spiritual blessings enable us to more fully appreciate the temporal.

We fight that his will may be done on earth as it is in heaven.

All nations and peoples, who live and have lived on the earth, have, and have had some kind of religious belief concerning the right kind of behavior, or moral conduct, in accord with their conception of what is right and wrong.

Most all peoples and religions of the earth hunger or crave to worship something. Humankind, from the beginning of human existence to now, have desired, have petitioned, have sought, have implored therefore have prayed to some great power or force for blessing, for release from suffering.

Leaders of the prominent religions of the world have differed greatly in their conception of what was right and wrong, but they have agreed on this one thing: Obedience to right brings blessings and joyful rewards, and that disregard and rebellion to right pays dividends in pain, sorrow and death. We agree with that, for we see, in everything about us, God's eternal laws.

If we violate the physical laws of nature, we suffer. There are God's eternal spiritual laws which, if we violate, we are the losers. If we obey, we are enriched in soul.

#### OBITUARY

Amos Arthur Yates was born June 12, 1876, at Sawatch, Colorado, and passed away September 20, 1946, while on a visit to his daughter, Bertha, and her husband, Mr. Glen Norris at their home in Gravois Mills, Missouri.

Parents of our brother were Amos T. Yates of Indiana, and Harriet Ann Foster Yates of Belvidere, Illinois. The father, Amos T. Yates, served in the Civil War. His death occurred in the state of Colorado, April 1, 1880. The widowed mother, Harriet Ann Yates, was married to Elder D. S. Crawley in 1886 at Stewartsville, Missouri. The family moved to Southern Kansas where the deceased spent his boyhood days.

Amos Arthur Yates homesteaded in Dewey County, Oklahoma. He was married to Miss Willie Grace Powell at Independence, Missouri, November 27, 1907. To this union was born four sons and four daughters. His devoted wife, Willie Grace, and three sons and three daughters survive to mourn. They are Mr. Leonard Arthur Yates, of Independence, Missouri; Mr. Elbert Emmerson Yates, Private First Class in the military service; Mr. Donald Wayne Yates of Kansas City, Missouri; Mrs. Josephine Harriet Winkler, Kansas City, Missouri; Mrs. Bertha Florence Norris, of Gravois Mills, Missouri; and Miss Minnie Irene Yates at home. Thirteen grandchildren also live to honor the family parentage.

Brother Arthur is also survived by three brothers who are as follows: James E. Yates of Phoenix, Ari-

zona; E. Ernest Yates, of Shawnee, Oklahoma, and W. F. Yates, Los Angeles, California.

Amos Arthur Yates held the Aaronic Priesthood in the Church of Christ, in which he was a faithful and devoted worker to the end of his life. He was always found in his place at the services of the church, regardless of weather or any other hindering cause. In this regard he will be sadly missed by all of his associates in church fellowship. In this all; his loved ones, his fellowship in the church and a vast circle of friends have lost a loving companion, a worthy brother in the faith and and one of never failing heart interest in the welfare of his associates.

Jesus, while our hearts are bleeding,  
O'er the spoils that death has won,  
We would at this solemn meeting  
Calmly say,—"Thy will be done."

Though cast down, we're not forsaken;  
Though afflicted, not alone;  
Thou didst give and thou hast taken;  
Blessed Lord,—"Thy will be done."

Tho' today we're filled with mourning,  
Mercy still is on the throne;  
With thy smiles of love returning,  
We can say,—"Thy will be done."

By thy hands the boon was given,  
Thou hast taken but thine own;  
Lord of earth, and God of heaven,  
Evermore,—"Thy will be done."

The funeral services were from the Carson Undertaking parlors, Wednesday afternoon, September 25, with Apostle B. C. Flint of the Church of Christ in charge, and who preached the sermon. A very large attendance paid tribute to our dear departed brother.

Interment in Mound Grove Cemetery.

#### OBITUARY

We just received the sad news of the death of our Brother James Evans of 1 Waunganol Street, Caerphilly, Wales. Brother John G. Jenkins furnished the information. Brother Jenkins also conducted the service.

All of the information we have is that our brother died August 10, 1946, and was buried at Penrheol, Abertredws, Wednesday, August 14, 1946.

This is a real loss to the Church of Christ, as our brother was acting missionary in charge of the European field. He held the office of Seventy, and was a faithful minister. When we were in Wales we visited our brother who was living alone with a daughter, as his wife had passed to the other side a number of years ago.

In the passing of Brother Evans we feel a personal loss, as we found him a very pleasant and efficient associate minister. It will also seriously affect the work of the Church of Christ in Wales.

Speaking of Brother Evans, Brother Jenkins says: "We were informed by the family that he had a lovely death and we must say that, to the credit of the family, it was also a lovely funeral." May God comfort the bereaved ones is our prayer.

B. C. FLINT.