

# Zion's Advocate

—“And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost.”—1 Nephi 3:187.

Volume 24

Independence, Missouri, September, 1947

Number 9

## *Charity*

Charity is the pure love of Christ.  
Charity suffereth long, and is kind;  
Charity envieth not;  
Charity vaunteth not itself;  
Charity never faileth;  
And now abideth faith, hope, charity,  
These three;  
But the greatest of these is charity.  
Be ye therefore sober,  
And watch unto prayer;  
And above all things  
Have fervent charity among yourselves;  
For charity preventeth a multitude of sins.

—1 Cor. 13; 1 Pet. 4, I. T. B. of M. 768.

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## ZION'S ADVOCATE

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### "Editorial Policy of the Advocate"

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

### VIRGINS, AWAKEN!

The call is to the "wise" virgins.

The time is fast passing. There is much to be done.

There is no time to waste in an intensified slumber, such as has fastened itself upon us.

A mild warning was issued in an editorial in the *Advocate*, September, 1941, but went largely unheeded.

Perhaps it wasn't even read. Perhaps it was too mild. Perhaps it should have been delivered in Billy Sunday fashion, with a hurling of epithets, and a consigning to everlasting doom all those who dared to go to sleep.

The editorial mentioned, "The Deceitfulness of Riches," dwelt briefly upon the parable of the sower as given by the Savior, and which indicates that approximately only one-fourth of those who hear and receive the word gladly ever become spiritually awake and productive.

The warning mentioned was as follows:

"War hysteria is on. Many, remembering the 'boom' days of the World War in its beginning, are planning to take advantage of what they hope to be another prosperous 'boom' period, a period of high wages, of easy profits, and hasty acquisition of wealth.

"In this almost universal struggle to grasp and grab, lies the greatest opportunity the world has ever seen for the fulfillment of the words of the parable. In this struggle, hundreds in the church, and thousands in the world, will forget God, and their spirituality be choked beyond resuscitation.

"We should be warned. It is a day of danger, such as the world has never seen before along that line. And the sleeping time which is on, will increase

to greater intensity, as the "care of the world, and the deceitfulness of riches choke the world, and fasten a strangle-hold upon the spiritual lives of those who are deceived thereby."

The intensified slumber alluded to was not a physical slumber, but a spiritual slumber induced by the "sleeping potions" of the world in its allurments, allurements of a pecuniary nature, as well as the allurements of pleasure and of folly.

Did the sleeping sickness increase in intensity? It did. We heard of Sunday schools folding up and quitting because the struggle upon the part of the few to keep them going, in the absence of those who had been attracted by the lure of the world, as well as the call to service of country, was too great. Church attendance began to fall off, for the call of the world was too vociferous to permit the hearing of the church bell. And as the allurements of the world multiplied in number they began to create a distaste for church services; and as absence continued the distaste increased, as it always will and does.

The war is supposedly ended, officially, but the slumbering continues in its intensity, until many congregations have decreased by half, and some by more than half. But the mad scramble for the things of the world does not relax.

A few locals, be it said to their credit, have continued increasingly active in the face of these spiritually enervating conditions.

And now, from time to time, there are faint stirrings in various parts of the Restoration as if some were beginning to look around and wonder with some amazement that the achievement of a Zion redeemed had not been attained while "they all slumbered and sleep," and are becoming conscious of the fact that the Restoration can not sleep its way into the redemption of Zion; for as one writer says, "Zion will not be a miracle that descends from heaven." Not while we sleep. At least not a Zion to us. And the same writer has opened his eyes to some of the disqualifying things, manifested in our omnolent motions, that bar us from Zion now, and always will until discarded.

He knows, he says, a woman "who has sacrificed for the church most of her life. But she loves gossip—the spicier the better—especially about people who have offended her. The cause of Zion is hindered because she leaves behind her a trail littered with malice and contention."

He knows a man "who says he would lay down his life for Zion—but Zion may never be worth the sacrifice, because he is easily offended. A slight affront, even when he knows it is accidental, will throw him into a frenzy of injured pride. He retires to the side lines to lick his imaginary wounds and think angry thoughts."

He knows a man "who is quite sure he is a good man. Of course, he was careless about burning his waste paper when the neighbors had their family wash on the line." "We don't have Zion because his side of a dispute always seems to be God's side."

He knows a man "who, upon ordination to the priesthood, seemed more heavily endowed with the spirit of grandeur than the Spirit of God. People were antagonized and disgusted by his newly found sense

of wisdom and importance. We don't have Zion because he isn't big enough to see himself and his achievements in their proper place."

He knows a woman "who refused the mailman a cold drink on a hot day," etc., etc.

These people whom he knows are all sleeping virgins. Asleep to the fact that there is a "stewardship of Behavior" and of conduct that must be attained before there can be a stewardship in Zion,—otherwise the stewardship in Zion would be polluted.

He continues: "We don't have Zion because we aren't capable of producing it. We have the place, we have more than enough people in it, we have a desperate need, but we aren't big enough to make it work. In the face of this catastrophe, nothing else is worth talking about. We worry about the history of the Book of Mormon, pretty flowers for the church and the theory of evolution and restoring Nauvoo. They are important and deserve more support but—with the world going to ruin and us with it—Zion is the imperative. It is also the impossible until we change the quality of our living

"A group of men recently went to study archeology in Mexico. I know the trip was very worth while. But a similar expenditure of money and personnel to study the latest findings of science relative to human behavior and society would have been more profitable.

"Many of our people engage in presenting the story of the resurrection on slides, or making the principle of the sacrament more understandable. Fine, but the church still stagnates, waiting for those who will engage in projects to make the principles of wholesome living more understandable.

"Some ministers make a fetish of baptism by immersion. Zion would be better served if they were as resourceful and persistent in teaching the dignity and satisfaction of the Christlike life.

"Some of our congregations teach new priests how to serve the Communion and visit homes. Splendid, but we rarely equip them to deal effectively with the petty personal problems of the people. . . .

"We pray for Zion. Good, but these prayers are meaningless unless we pray for tolerance and consideration, humility and charity. Zion will be ours only as these are. As we achieve these, we will achieve Zion."

And in other quarters there is a stirring that forebodes awakening. From a letter received recently, I excerpt the following:

"Latter-day revelation led us to believe that a temple would be built and a great endowment given that would enable the ministry to go forth in power and gather out the honest in heart. The New Testament does not offer much hope that the conditions will be complied with and the opportunity used. Christ himself says, 'When the Son of man cometh, shall he find faith on the earth?' The 'ten virgins' are all asleep when the cry goes forth, 'Behold the bridegroom cometh.' The only hope that parable offers is that five wake up. Will they wake up in time? is the vital question. They are not even rubbing their eyes here. They seem to be quite contented with their little round of meetings, socials, etc."

The intensity of the sleeping condition is apparent. It is apparent in the seeking of the emoluments of the

world, and putting that first. It is apparent in the expenditure of time and means in the pleasures and follies of the world. It is apparent in the lassitude manifested with relation to our church opportunities and responsibilities. It is apparent in the matter of our "stewardship of behavior" and conduct. It is apparent in our lack of individual and collective effort.

The call to awaken is to "wise virgins" who have a little oil left in their vessels. For the others it is too late.

"And then, at that day, before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five of them were foolish. They that were foolish took their lamps and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Lest there be not enough for us and you, go you rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, You know me not."—Matthew 25:1-11, Inspired Translation.

The foolish virgins had dissipated their oil by engaging in the frivolities of life to the exclusion of their religious obligations. No one can replenish the oil in his vessel while in avid pursuit of that which the world has to offer.

"And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins: for they that are wise, and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance."—Book of Commandments 48:50-52.

LEON A. GOULD.

## LETTERS

Phoenix, Arizona, July 29, 1947.

With Greetings in the Fellowship of Faith, to the Church:

We have completed an extensive missionary tour across the nation, and are again at our home base in Arizona. The whole journey has been rich in experiences, and in those contacts with human life which enrich in all its exchanges for all who care to acquire such wealth.

After leaving Bemidji we had a good gospel meeting in Racine, Wisconsin. At Chicago we stayed some ten days or more and had quite a political convention.

At Grand Rapids, Michigan, I preached, by invitation, in the Mormon church.

At Flint, Michigan, we enjoyed a number of good meetings with the local church of Christ there. Stayed with Brother and Sister Morgan. Their nice new church there is a lovely structure, with upper and lower audi-

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m, class rooms, kitchenette, etc., built at a cost of \$8,000, mostly paid for. They have a fine growing congregation.

At Wyandotte, Michigan, the Church of Christ has her nice chapel, with a large and growing congregation. Brother Surbrook, their pastor, baptized six as we were there.

At Foundry Hill, near Puryear, Tennessee, where the reorganized Church has held a stronghold for many years, we had a rich experience. Some years ago when I was there, the Reorganized pastor denied me use of their church, and also warned his people to stay away from our meetings held near there. That year has now passed to the Great Eternity. His successor invited me to preach in their church. We had a full house for my Sunday morning sermon in their church. The Holy Spirit was present. As a result we left with a cordial good feeling in the hearts of all.

One of their young men asked for baptism. We proceeded to the baptism on Monday morning before leaving that region. Elder Roney Overcast, of the Church of Christ, came over from a rather distant point to assist in the confirmation. The confirmation can be described as similar to the Biblical account, where the Holy Spirit came as a "mighty rushing wind," and filled the whole house where we sat. Members of other churches present were all swept in spirit. There was no person present who was not so swept in the emotions of the soul, under the power of the Holy Spirit sent but that all wept, and even sobbed aloud like children—but in soul exultant joy. It was an experience never to be forgotten by all those who were present. We humbly and reverently give all honor to the Father, through Jesus Christ our Lord.

From points in southern Missouri, we received word of the serious illness of my son, Hubert A. Yates, here in Phoenix, Arizona. We cancelled all speaking dates there on, and drove directly home. He has returned home from the hospital, is much improved, and was miraculously saved from death by quick blood transfusions. God has spared his life.

Your brother and sister,  
JAMES E. and IRENE F. YATES,  
1438 East Polk Street.

Council Bluffs, Iowa.  
August 3, 1947.

Dear Advocate Readers: We feel that a "spiritual letter" from any locality of the church should be read in our Advocate, in the hope that it may bring increased faith and courage to someone.

We are late in writing of a very pleasant time spent in Council Bluffs and McClelland over the week end of August 7 and 8, when Brother and Sister C. L. Wheaton visited us. We always welcome a visit from them, because it means a pleasant time here at our home, and a spiritual feast on the Sabbath day in the home of Brother and Sister Carl Lubbe at McClelland, where a sacrament service was conducted by Brother Wheaton at 10:30 a. m., dinner served at 1:30, followed by a candid sermon by Brother Wheaton at 3:30, and a beautiful solo by Sister Angela.

God's Spirit was present at our sacrament service, and once more we were made to fully realize "The fellowship of kindred minds is like to that above."

In Council Bluffs, Omaha, and McClelland, there are truly "kindred minds," and we feel very thankful to our Heavenly Father for the absence of contention and strife in our little group.

Each Sunday, Brother and Sister Vance Harris and four children meet with us in Sunday school here in our home; and we were truly happy when they joined our little group about a year and a half ago. Since then Brother Harris and son, Alvin, have become members of the church.

Our son, Robert, his wife, Doris, and infant daughter, Marilyn Suzanne, born July 10; also reside in Omaha, and are regular attendants of our Sunday school. Sister Ida Parish, a member of our family, is also a regular attendant. We have a scriptural reading each Sunday, after which we spend our time in Book of Mormon study.

I pray daily that God will bless and guide his people wherever they abide, and keep them safe from evil and deception, in these days of which Christ spoke when he stated that seducing spirits would be abroad in great numbers, seeking those whom they may deceive and lead astray. Jesus said, "But whoso treasureth up my word shall not be deceived."

OPAL JENSEN.

### FROM THE LOCALS

### INDEPENDENCE NEWS

The first days of Fall have arrived with a lot cooler weather, which we all can enjoy very much, after such a long, hot, dry summer. But as the cooler days come, we think that soon winter will be here and another year will have rolled around and passed into history. I wonder how much advancement we each have made in God's work as the days have passed so swiftly along. Have we made any advancement or are we still in the same old place that we have occupied for so long? (just drifting along). We are told that NOW is the hastening time, so we each must make up our minds to advance in His work or else we will be left behind.

Brother Archie Bell's daughter of Ava, Mo., stopped off for an over Sunday visit with her cousins, Sister Irene Case and Sister Edith Bell. She was on her way to visit relatives in Nebraska.

The young people had Brother Hubert Case of the Reorganized Church speak for them one evening on his missionary work among the Indians of Oklahoma and his work in the Society Islands. Views were shown of the life and death of Christ, on another meeting night. For their social evening, they have had picnics and wiener roasts.

Brother and Sister Wm. F. Anderson went to Omaha and Weeping Water, Nebraska, and held meetings there, where they had a very good interest. They also went to Cowgill, Mo. to Brother and Sister D. Ray Bryant's and held meetings over Sunday at that place.

Brother and Sister Nicholas Denham spent their vacation visiting friends in Illinois. Sister Dorothy is one of those unfortunate victims who have to spend so many miserable weeks each year with hay fever. I expect she is glad to see cooler weather coming and is looking forward to our first frost, which will bring her

relief, as she has suffered a great deal during the past few weeks.

Brother Maley of Mt. Ayr, Iowa made his last visit for Sacrament services the first of August. He has gone to live in Toledo, Ohio, for a time, but we hope it will not be too long until he can return again, for we miss seeing him the first of every month.

Brother Floyd Denham received word of the serious illness of his mother, who lives down in Mexico. He and his wife, with his uncle, Brother Roy Frisbee and wife made the trip down into Mexico to see her. They brought back the good news that she was much better when they left. Brother Floyd brought his brother Ollie, who had been working in Texas, back with him, to make his home here. During their absence the two little Denham girls were cared for by Sister Margaret Mann.

Brother Forest Maley has found work in Kansas City and expects to make his home in Independence.

Sister Cary Frisbee has returned to Independence after spending several weeks in California visiting relatives.

Brother and Sister Elmer Hunter made a trip to Bemidji, Minnesota, where they attended the reunion and then did a little fishing in the lakes there. They said they had had a wonderful time.

Brother and Sister Alva Wheaton were also fishing up at Bemidji, Minnesota.

Brother and Sister Wm. Sheldon have a new baby son, who they have named Randall Allen.

Sister Clyde Babcock and daughter, Barbara, of Black River Falls, Wis., have been visiting at the Sheldon home and getting acquainted with the new baby.

Sister Margaret Skinner of Des Moines, Iowa, spent a few days visiting in Independence. She had been to the funeral of her brother in Kansas and was called home by the death of her sister-in-law. Word comes that she hopes to return to Independence soon and make a longer visit.

Brother Joseph Yates and his family and some of their friends made a trip to Phoenix, Ariz., to visit his relatives there. Joe has not seen some of his brothers and sisters for over ten years and when he appeared at their door wearing a heavy black beard, they did not know him.

Brother and Sister Sweem of Hamilton, Mo., spent Sunday with us, the first of the month. We are always glad to see them and hope they can come again soon.

Brother and Sister Charles Derry entertained his niece, Mrs. Paul Behm and her husband and family of Englewood, Calif., for a short visit. It was the first time they had seen her in over ten years.

Brother K. J. Smith was chosen for our pastor for the next six months. Brother J. M. Case was again elected as Sunday School Superintendent.

The two older children of Brother Kenneth and Sister Edna Smith were baptized. June was baptized by Brother Rolland Sprague and Alexander by Brother Nicholas Denham. These two children are the great, great grandchildren of Joseph Smith, the martyr. They are the grandchildren of Apostle Arthur M. Smith, and Apostle B. C. Flint.

Sister Edith Bell spent a week end visiting with the Harvey Bell family, at Ava, Mo.

On Sunday morning before the Santa-Cali-Gon, the chief of the group of Indians, Be-Be-Ca-Cam and chief Swift Eagle, who were here to take part in the three day festival, were the speakers; we had a good attendance of many outsiders, who are interested in the Indians. All enjoyed the services very much.

Brother Forest Maley was chosen leader of the young people for the next six months. Every one is invited to a get together at one of the parks close to Independence, as a start on the new term.

Brother Francis Darrah and wife had their baby blessed by Brother Wm. F. Anderson and Brother Rolland Sprague.

Brother and Sister Richardson have returned from California and are again looking for a place to live in Independence. We are glad to see them back again. Sister Richardson is a sister to Apostle Thomas Barton.

The hot-weather cut down the attendance at church during the past week, but we hope that as cooler weather comes, more of our people will feel the need of attending all of the services, for we need each other's presence at our meetings.

ORA B. DERRY.

### MINNEAPOLIS

It has been some time since I have written to the Advocate so will try to include all the news from June to date.

Elder Horace Darby attended the reunion in Viceroy, Canada, and reports a spiritual and profitable time. It was his first visit to his old stamping ground since he came to the United States during World War I. He enjoyed meeting old friends and renewing old acquaintances, also meeting new people.

I, myself, took a trip to Washington, D. C., our nation's capital, as a delegate to the Townsend National Convention. About eighty of us left Minneapolis in a coach assigned to the Townsend delegates. The railroad company sent a man along to see that everyone was well taken care of. We were treated royally; and when we returned there was some one at the depot in Washington to accompany us on our trip home.

I enjoyed every bit of my four days in Washington. It is a beautiful and clean city; and when one looks at those large beautiful government buildings, one feels as though they belonged to us as much as any one else. We feel a part of it.

I did not see as much as I would like; being a delegate I had to be on the job. But one afternoon was set aside for sightseeing. We visited the principal places of interest in Washington, then out to Arlington and the grave of the Unknown Soldier, then on to Mt. Vernon. The pages of history seemed to turn back; and in our mind we visualized the days when George Washington and other notable colonians were living and leading our country to freedom—especially religious freedom, a priceless gift to mankind. Little did these men realize they were preparing a nation where the Restored Gospel might come forth. It is wonderful how God guides the destinies of nations and peoples.

We visited our congressmen and senators; and between 6,000 and 7,000 delegates had their pictures taken in front of the capitol on Capitol Hill—the largest crowd in our nation's history ever to be allowed at one time on the Capitol steps and on the grounds. We heard

a great many of the congressmen and senators speak, and had a chance to talk to a great many people in Washington, and get their opinions concerning world events. It was a wonderful trip.

During August Brother and Sister Flint paid a visit to Minneapolis. We enjoyed their visit very much. Brother Flint held a few meetings; but because of the extremely hot weather at that time we did not have as many meetings as we would like. Brother Flint was looking better than I have seen him in years.

Elder and Sister Maley spent a few days' vacation in Bemidji, being able to take in the first day of the reunion there.

Brother and Sister Elmer Hunter came up from Kansas City on their way to Bemidji for a vacation. They stopped here one night, and I went with them to the Bemidji reunion. Brother Darby had gone on ahead. We were able to take in the last of the reunion which we enjoyed very much. The sacrament service was one of the best it has been my privilege to attend. We met Brother and Sister Henry Jenson, and daughter Helen; Brother Robert Jensen, and wife and baby; also Brother and Sister Alva Wheaton who came up for a vacation and fishing.

On their way home, Brother and Sister Hunter stopped for a day in Minneapolis. We enjoyed their visit, and hope they may come again.

Brother and Sister T. J. Jordan from Regina, were also at the reunion.

Sister Frank Hook has been very ill, and confined to her bed.

Here is hoping we all have a happy and prosperous reunion year ahead of us; and that when reunion time comes again we shall have a profitable time, and each contribute his or her share toward making it a spiritual time. May God bless one and all.

ALICE DARBY,  
1916 Second Avenue N.

### BEMIDJI REUNION

The Bemidji reunion, August 29, 30, 31, was very successful, and much enjoyed by all who attended. The social services were spiritual, the preaching services instructive, and all were characterized by a spirit of peace and tranquility. During the sacrament service Sunday morning, the Holy Ghost spoke through Apostle T. J. Jordan, directing in some specific measures to be carried out in proper order, which will no doubt be reported in due time. Visitors from distant points were the Jensens from Council Bluffs, the Harris family from Omaha, as well as Robert and Doris Jensen and infant daughter, the Darbys and Maleys from Minneapolis, Brother and Sister T. J. Jordan from Regina, Brother Elmer Hunter and wife, and Brother A. S. Wheaton and wife from Independence.

The speakers were T. S. Maley, L. A. Gould, Horace Darby, Elmer Hunter, B. A. Winegar and T. J. Jordan. On Friday evening a musical program was rendered entitled "A sermon in song," which consisted of scripture readings upon Restoration topics followed by appropriate songs. The basic material for this program was furnished us by Brother Archie Bell, of Ava, Mo.

Two were baptized, Carrol Ann, daughter of Brother and Sister James Spargo, and Carrol Sue,

daughter of Brother and Sister Wm. Nast. They were baptized Sunday afternoon, in the river near the Spargo home, and the confirmations were taken care of at the evening service, when also the usual Church of Christ custom of extending a welcome by the congregation was observed, after which Brother Jordan preached the closing sermon.

Noonday and evening meals were furnished free at the lodge where the meetings were held, the visitors comfortably quartered by assistance of members and friends, and the reunion committee reported some seven dollars more in the treasury at the close than at the beginning of the reunion. It was unanimously voted to have another reunion next year at approximately the same dates, the dining room committee was given a standing vote of thanks for their very efficient services, and Brother Horace Darby pronounced the final benediction.

### IN THE FIELD

Doubtless a word from the field will be appreciated by the readers of the Advocate. During the month of June we spent a few weeks in Illinois calling on some scattered members there, and also meeting with the good saints of Chambers Park near St. Louis. Our health, however, had not fully recovered so we were obliged to return home for a short time, and then the flooded Missouri River bottoms kept us home till about the first of July.

On the fifth of July we started out and our first stop was at Lamoni, Iowa, where we have a few members. We held meetings for them on Sunday in the beautiful little east side church, owned by the old Protector's group.

From Lamoni, we came to Newton, Iowa and preached a number of times in the home of our aged sister Anna Walker and her daughter, Sister Tucker. The few members there seemed to be encouraged by our visit. We then came on into Wisconsin, stopping first at Montfort, in the northern part of Grant County. On our way there from Newton, Iowa, we had one of the most harrowing experiences in our whole life. Grant County, Wisconsin had been the scene of a number of very violent wind storms, wherein barns had been blown down to the number of twenty-one in one week, and Grant County is a very rich farming country, so the loss was terrific. So, it was on the road between Platteville and Montfort that we were obliged to run headon into one of these cruel devastators. It was black as night, and for a few minutes, we felt that our missionary activities were about to be brought to a sudden close. We were far between any places of refuge so there was nothing to do but to take it, which we did, but with fervent prayers to God for protection and we came through safely, learning afterwards that the greater fury of the storm had crossed the road a few miles behind us. Anyhow we are here to tell about it, and give our kind father in heaven thanks for his preserving care.

At Montfort we held a number of services at the home of Sister John E. Davies. A number of outsiders attended our meetings and seemed very much interested, and are looking for our return later in the fall.

(Continued on Page 141)

# 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.*

## THE CHURCH OF CHRIST

During the year of 1820, as a lad fifteen years of age, Joseph Smith attended a united revival meeting composed of Methodist, Baptist, and Presbyterian ministers. He became concerned in matters of religion. At the close of the revival, the ministers began to contend as to who should have the converts, and as a result the boy's mind became confused. He did not know which of the churches to unite with, and in reading the scripture, he read in James 1st chapter and fifth verse, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." He was impressed by the statement, and deciding to take James at his word, he repaired to a secluded spot on his father's farm and in the midst of a clump of trees he knelt down with the idea of asking God to direct him, having no idea but that it would be best for him to unite with one of the churches. While on his knees, he said there was a power that overcame him to such an extent as to bind his tongue so that he could not speak. Thick darkness surrounded him, and he thought he was doomed to destruction. But, exerting all of his powers to call on God to be delivered from the power, there was a light which surrounded him, and the power that was seeking his destruction was dissipated. He saw two personages standing above him. One of them spoke to him and said, pointing to the other, "This is my beloved Son, hear him." He asked the question as to which of these churches he should unite with, and was told to join none of them, that they were all wrong, and their creeds were an abomination in his sight. Read Reorganized church history, 2nd Chapter.

On the 21st of September, 1823, he was again visited, this time by an angel who said his name was Nephi, and that God had a work for him to do. The angel spoke of a book that was deposited in a certain place which was written on gold plates, and he would be the instrument in bringing them forth to the world if he would be faithful. It is not necessary for me to go into the historical story of the coming forth of the Book of Mormon as that is not the purpose of this article, but rather to bring to our attention the rise of the Church of Christ in these last days.

In June, 1829 a revelation was received as to the procedure to follow in the organization of the church. D. & C. 16, B. of C. 15, contains the instructions given of the Lord. In it, Oliver Cowdery was told that the things he had written were true, and that they were to rely on that which was written, and if they would build up the church according to that which was written, "the gates of hell would not prevail against it." Note they were to build the church according to "that which was written." Would we be going afield if we advanced the idea that that which Oliver Cowdery had "written"

was the book of Mormon, and would we be going wrong if we called in the New Testament as a witness as well? It might be well to look at those two books, and see if we could ascertain how the church was established in Bible and Book of Mormon times. First we will refer to the Bible and call your attention to Luke 6:12, 13. We note that Christ went up into a mountain, and there he prayed all night, and in the morning he called his disciples together and, of them, he chose twelve whom he named apostles. There was no mention of a Presidency at that time. Mark 3:13, 14. He ordained twelve and sent them forth—again no mention of a Presidency. In Matt. 10:1 we have another witness, and there again it was twelve. Now turn to 1st Corinthians 12:18, also read verses 28, 29, Note Paul says, "God set in the church, FIRST APOSTLES"—God set in the church. Now turn back to Luke 6:12, 13 also Mk. 3:13 and Matt. 10:1. Christ prayed all night and in the morning he chose TWELVE, not fifteen, and Paul says, "God set . . ." Christ was in constant touch with God, and he was so concerned he prayed all night in regard to those he should choose.

You might also turn to Ephesians 4, for further evidence, and in neither instance is there any mention of a Prophet being first, or a presidency being set in the Church.

Now turn to the Book of Mormon and read Nephi 5:45, 46. There Christ instructs the multitude concerning hearing the TWELVE—no mention of a presidency, or others to be over the twelve, Nephi 6:1, 2, no mention of any but twelve being chosen; Nephi 7:13, twelve; Nephi 8:70, Nephi 9:4, 7; need we present any further evidence as to who Christ placed as the leading and directing body in the Church? Got set in the church first apostles, SECONDARILY prophets, etc. According to Paul, prophets come second, and it is plural, not one, but prophets—more than one.

Now, dear reader, we are unable to substantiate the office of presidency, the apostles were first in both Bible and Book of Mormon. In the Book of Mormon, we do not find where Christ selected or spoke of other ministers. It is true that when any of the twelve died another was called, 4 Nephi 1:15, 16, but no mention of a presidency being called.

According to the instruction given to Oliver Cowdery, they were to build according to that which had already been written, not that which was to come at some later date.

Oliver Cowdery and David Whitmer were called to be apostles, and they were to choose out unto twelve. The apostles were not chosen until 1835 and the claim is made that there were not sufficient men from whom to choose. If you will turn to the front of your Book of Mormon you will note that there are

eleven men and Joseph Smith, being twelve, who had not only seen but were permitted to handle the plates. These twelve men were amply fitted to be special witnesses as to the Book of Mormon, as were those men who had been with Christ during his ministry and who had not only seen but had felt him, following the resurrection. They could go to the world and say "we know, for we have seen and conversed with him, and we saw him ascend into heaven." So the men who had seen and handled the plates from which the Book of Mormon had been translated could say, "We know," and those men died confirming their testimony. None ever went back on his testimony as special witnesses. No men were ever more qualified to occupy as apostles than those men were.

We turn to Doctrine and Covenants 83:8 and we note there the Lord chastizes them—"Your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation." As you read on you will discover that condemnation was to remain until they repented and return to that which was written. They evidently did not repent for during the following year they were scourged and driven from Independence and finally from Missouri. Later comes the tragedy of Carthage. The "gates of hell" did prevail for the church was torn asunder, and broke up into factions, and many wandered to and fro seeking the right way, many claims were made as to who was to be successor to Joseph Smith, confusion reigned, some thousands followed the trend to Utah, and others fell out of the church. The church had not been set up "according to that which is written," but man chose to organize, set up, in his way; thus they come under condemnation, resulting in the breaking up of the church into groups, each claiming the other to be apostates—a condition which continues until this day. Instead of following God they chose to follow men. In 1830 the church was known as the Church of Christ; in 1834 it was known as the "Church of the Latter Day Saints," in 1838 it was known as the "Church of Jesus Christ of Latter Day Saints." Which name is correct, or according to scripture? I invite you now to your Book of Mormon, Book of Nephi 12:13, 21; Book of Nephi 13:35, 36; 4 Nephi 1:1; 4 Nephi 1:31; Moroni 6:1, 4.

From the above citations we learn that the church was known as the Church of Christ all through Book of Mormon times following the coming of Christ to this land.

At the time of the break up of the church in 1844 and subsequent years, there were four branches that refused to follow any of the so called successors to Joseph Smith, but held themselves apart, and continued as branches, finally repudiating the innovations that had crept into the church, one of which was the changed name of the church, reverting back to the original name under which the church was organized in 1830—the "Church of Christ." Doctrine and Covenants 17:1, "The rise of the Church of Christ in these last days," D. & C. 20, "Revelation to the Church of Christ," Church History Vol. 1, Page 67, paragraph 3, also page 453, you find where they changed the name of

the church from "The Church of Christ" to "The Church of the Latter Day Saints." Why the change? Then in 1838 they again made a change in the name, evidencing they made a mistake in the change made in 1834.

Those four branches were known as the Bloomington Branch, Eagle Creek Branch, Crow Creek Branch, and Half Moon Prairie Branch. These branches finally united and became known as the Bloomington branch, continuing on under that name until this day.

During the year 1852 the nucleus of the Reorganization was formed under elders Gurley and Briggs, they having withdrawn from the movement under J. J. Strang who went into polygamy and kingship, Gurley and Briggs withdrew and denounced Strang. They had been successful in raising up branches during their ministry with Strang, and from two of those branches they formed the beginning of the "New Organization" which later was known as the Reorganized Church of Jesus Christ of Latter Day Saints, completing their organization in 1860. We note there were none of the original members of the church who were in the groups or branches that were used to begin the organization of the "NEW ORGANIZATION." If the church had not been disorganized and had continued from 1830, then there was no need to reorganize, but the very fact that there was a reorganization evidences the disorganization. The four branches referred to were approached and invited to unite with the Reorganization and they asked why the need of reorganizing—"where there are six members, one of which is an elder, there the church exists with power of extension; let's continue and let God direct in the further extension of the church," but their suggestion was not accepted, so they continued on repudiating the changes when they discovered there had been changes made, even to the repudiating a presidency. The Reorganized Church, I think, had headquarters in Amboy, Illinois, the Church of Christ in Bloomington. In 1864 a revelation through Granville Hedrick came to them instructing them to make ready to move to Independence in 1867 and the way would be opened up for them. The Reorganization and other groups denounced the revelation as false, and the ministry of the Reorganization advised their members to pay no heed to it, but they were to wait for a revelation through their prophet—a revelation which has never come through their prophet. The Church of Christ believed God had spoken and in 1867 they moved to Independence and held a conference on the Temple Lot, finally buying each parcel or lot composing the "Spot for the Temple." They did not acquire it by squatters rights, but bought every foot of it as the records of Jackson County will show if any wish to take the time to go to the Court House in Independence and verify. While the Reorganized Church refused to accept the revelation through Hedrick, yet, there is not one of them in Jackson County but what has come on the strength of the revelation, as no other revelation is in existence directing a return.

The Reorganized Church moved from Amboy, Illinois to Lamoni, Iowa, having their headquarters there for a number of years, finally moving to Independence, and establishing headquarters there.

Through the years, the Church of Christ held out



the olive branch of peace, and sought to bring about a better understanding between the two groups, and at the April conferences of 1918 a working agreement was brought about, and a better understanding reached. From 1918 to 1925 that agreement existed, and the Reorganized Church honored the ministerial authority of the Church of Christ. Following the introduction of the document on church government, or "Supreme Directional Control," lodged with the Presidency, the Reorganized Church has repudiated the Church of Christ, and have closed their pulpits to the ministers of the Church of Christ. On the other hand, the Church of Christ adheres to a free pulpit and an open Bible, and some of their leading men have been invited to speak in the pulpit of the Church of Christ. A number accepted the invitations, but to date there has been no invitations to Church of Christ ministers to speak in any of the churches in Independence.

Surely truth has not divided us, and there should be a move to learn where the error is, and both groups of ministers get together and seek God for light and direction.

God had a definite purpose in restoring the gospel in these last days. He desired to raise up a people through whom he could be represented to mankind, and to prepare the way for the coming of the Christ. Possibly you are familiar with the histories of the past: Christ selected men from the common walks of life, such as fishermen. In the early days of the Restoration, he chose men from the common walks of life, and we note in Doctrine and Covenants 34:4 that he would call upon the weak things of the world, those who are unlearned and despised, to "thresh the nations." We find today there has been a change, and men have to be educated before they will be given a mission to preach the gospel. Education has taken the place of the Spirit of God. As we drift back through memories lane we recall such men as John J. Cornish who, when called and went forth to preach, could not even read his text, yet a wonderful and lasting work was performed by him. Also we recall Arthur Leverton and many others who, without education, confounded the educated ministers of their time. "I am the Lord I change not" is what we read, and surely God is still able to take care of his work, and inspire men and bring things to their remembrance. "Return unto me, and I will return unto you, saith the Lord." "Prove me, now herewith,—if I will not open you the windows of heaven and pour you out a blessing, there shall not be room enough to receive it."

We need to return to the Lord, and seek his ways and walk therein. The purposes of God will never be accomplished by a divided people, therefore it is needful that we come together and seek the Lord for advice and direction.

"Come unto me and I will give you rest" is as true today as when it was spoken by the Christ.

Yours in the hope of final victory.

WM. F. ANDERSON.

To fear God with Godly obedience dispels all other fear, and supplies courage to the soul.

### A SPIRITUAL MESSAGE

To all the Peoples of the Great Latter Day Restoration of the Gospel; and to All, Everywhere, Who Believe in God, and Christ:

(Dated from San Diego, California, on Lincoln's birthday, February 12, 1947; but withheld from release till August 21, 1947.)

Ermina Perkins Kearney gives the key for our possible salvation from national chaos, in publishing her very fine poem, "A Need Have We."

The poem calls for a renewal in America of the Statesmanship of Abraham Lincoln.

It is in substance a beautiful spiritual prayer that our Lord may lead, to "Strike the shackles from the Poor," and to raise up in "Joseph's Land" a man whom our Lord shall use to "Purge and make our Nation clean."

All our Peoples of the Restoration who have faith in God's promises concerning this "choice land" of our beloved America; and all of every faith which is centered in God our Creator, should now join in this prayer.

In my humble opinion, what all believers in Christ especially, and the peoples of every religious faith generally, should now endeavor to do, is to elect such men in our state and national public offices, who shall emphasize as of first importance to save this nation, that our present need,—our most urgent need is for general repentance from all our sins.

These should be men who shall make clear to the public the great economic sins, as well as of the soul and spiritual delinquencies, which sins in general are now most directly responsible for impending economic chaos, and threatened national destruction.

When we shall make our prayers specific before God in these things, who would then dare to assert that our penitence before Him would be either unheard or unanswered?

Let us all be encouraged in our hearts to unite in that prayer.

Let us encourage all our sorely divided and scattered peoples—all precious souls in the sight of our Creator—to offer that sincere prayer daily, with all our faces toward the holy spiritual Zion which God's faithfulness must provide for all who shall be faithful to Him, by being faithful to all His best, which He has placed within all our souls.

The poem:

### A NEED HAVE WE

Another Lincoln great and good,  
This is our country's need;  
To stand for Love and Brotherhood  
Against the power of Greed.

To strike the Shackles from the Poor  
And touch the rich man's heart;  
To bind with Bonds of Peace a world  
That War has torn apart.

If there's a man in Joseph's Land  
Who fills this want, we pray  
That God's own hand will raise him  
up,  
And speed him on the way—

To purge and make our nation clean,  
That we may once again  
Unfurl the Flag of Freedom  
Before the eyes of men.

—Ermina Perkins Kearney.

Our Firm Foundation Platform for All Who Would Promote Peace:

We must not foster hate-producing attitudes.

Hatred against evil is one thing; but hatred against persons or peoples who, by promoting evil thereby become victims of it,—that is quite another thing entirely.

Every American citizen of any religious faith of choice, is entitled under law to friendship and respect, and of that consideration which is every loyal citizen's right under our American Flag; until, or unless, specific disloyal deportment should forfeit those rights.

Those of us whose friendship with each other, and whose patriotic purposes for the freeing of our great country from the most foul political debris of wrong and injustice which now contaminates the very life stream of the nation's progress, need to keep our clarified vision fixed upon the vast and vital differences between the fighting against those vicious principles which are wrong, or of foolishly carrying our fight against those unfortunate peoples or persons who, by promoting that which is wrong, thereby become its most pathetic victims.

It is by clarification of those true principles upon which real friendship and true, patriotic and charitable tolerance between all honest workers for reform must stand, that progress toward "less enmity," greater civic justice, mightier peace, and richer prosperity can be brought to fruition.

In all our battling against the vice of political pollution, and of corrupt administration and civic injustice, we shall make greater progress for a worthwhile goal when we train our guns upon the specific wrong principles themselves, rather than upon some person or clique, class, color, race, or religion. Indictments against those may be argued, which, when proven, prove also, in the last analysis, that they who promote such wrong as the oppressors do, can not long escape becoming victims with the oppressed as well; and that both the oppressed and the oppressors need the deliverance which applied justice alone can give.

Now is the time for less Enmity and less Hatred to be applied in all our human exchanges; and more friendliness and more human kindness toward all, while we endeavor to unite in giving relentless battle against all EVIL, in its vicious principle, if any of the finer things worth saving among us can be saved.

Let us all, who would take our part in worth-while endeavor, labor to reduce hatred and to promote peace, if we desire to contribute that which shall be of lasting value in matters of government, or in civil and collective life, or as individuals.

Surely, all those having sufficiently clarified vision to lead them to labor for such as the foregoing ideals, shall not be disappointed in the quality of life's fruit-  
age resultant from their labor.

Let us do today the best that is within our hearts to do, lest the failure of our tomorrow to arrive leave our planned good deeds forever undone.

By the Help of God, yours in Love's Conquest for our national peace and prosperity; and in the fellowship of faith in Christ.

JAMES E. YATES.

**IF WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT,  
WE HAVE FELLOWSHIP ONE WITH ANOTHER**

By O. D. DeLong

Life, like war, is a series of mistakes, and he is not the best Christian nor the best General who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes, to restore ourselves once more into the good graces of God, and thereby organize a victory out of our mistakes.

Leighton says, "Study to follow His will in all, to have no will but His. This is thy duty, and thy wisdom. Nothing is gained by spurning and struggling against God's will, but to hurt and vex thyself; but by complying all is gained—bringing sweet peace. It is the very secret, the mystery of solid peace within, to resign ALL to His will, to be disposed of at His pleasure, without the least contrary thought."

There is so much of adversity and sin surrounding us that it means a constant warfare on our part, both in our individual lives and in the church. People have asked me many times, just what things are sin? The thought comes to me, "Where cross the crowded ways of life—To know where to go—" just what is right, and what is wrong? So many things seem harmless, but can we really know?

We have been told, Let your conscience be your guide. But I fear too often the conscience is asleep, especially when something we want to do suggests itself to our minds.

Some people contend against picture shows, against ball games, etc., and yet we often see those people listening to the radio stories or plays, and the ball games over their radios. Where is the sin or wrong in the listening more than in the going to see the same things? The same people who are on the screen and on the ball diamond are performing over the radio.

I wonder if those things can be called sins as some other things we overlook. These for instance: To think evil of a brother or sister, thereby hindering him or her in doing a work for the Lord; as it is just possible that our thoughts are expressed to others, spreading the poison until its reaction causes pain and suffering and too often one of the strong members find amputation necessary in order to prevent death. I am speaking of a spiritual death, which comes too often to a good brother and sister who is cruelly and thoughtlessly hurt by unkind words and deeds, and such is a greater sin than going to a picture show; for the latter is a getting away for a few moments of relaxation while the other is cruel and treacherous. Hurt not your conscience with any known sin, it weakens your power of prayer.

Also James says, "To him that knoweth to do good, and doeth it not, to him it is sin." So we can easily have sins of omission as well as commission. One author expresses himself thus: A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness,—a sin which we do not

intend to renounce,—is enough to render real prayer impracticable.

A course of action not wholly upright and honorable, feeling not entirely kind and loving towards another, habits not chaste and temperate, any of these are sin, and impassable obstacles toward an answered prayer. If we know of a kind act which we might do to encourage and strengthen some one, and yet do not intend to do, to perform, it is a sin of omission. If we be aware that our health requires the abandonment of some pleasure which we do not intend to abandon, that is another sin, and cause enough for the loss of spiritual power.

Do we try to soothe our conscience too often by making excuses for doing the many little things which are greater hindrances to our spiritual advancement, such as hypocrisy, pretending to be what one is not; deceiving one another, strife, contention, bickerings, disloyalty, unjust and unseemly remarks about others, selfishness, jealousy, envy, ANGER,—oh there are so many things such as these that are real sin because they effect the body of Christ as a whole.

It is astonishing, says Buxton, how soon the whole conscience begins to unravel, if a single thread or stitch drops; one, yes ONE sin indulged in, soon makes a hole you could put your head through.

We will have to trust one another, love our neighbors as ourselves, ask God to give us quick perception of the feelings and needs of others, and to make us eager-hearted in helping them. Let us pray constantly, "Grant unto us, Almighty God, knowledge of Thy will, and obedience thereunto; that we, being guided in our lives and governed in our thoughts by Thee, may be in harmony with all Thy word, and work."

We may deceive each other, but we cannot, I say CANNOT deceive God, for He knows us through and through; and I for one am glad that he does. Not the most secret thought which we must hide from ourselves, is hidden from Him.

We have all made mistakes in our lives, temporally and spiritually. Let us try not to repeat them; but endeavor with all earnestness to know God's way, His plan, His will, and then follow it as closely as we can. When we have done this, we shall be ready for greater and better things; we will see the development of spiritual things greater than our finite minds can grasp. When we relax for awhile from the busy day's work, we will find joy in picking up the scriptures and reading the many lessons that are contained therein, and we will be able to comprehend that which we read; and we shall also be able to retain in our minds the things which we study. Our education along spiritual lines will grow and enlarge, our vision will be broadened, our wisdom will increase; we will see things come to pass which we never realized we would see, our lives will have a richness they have not had before, and instead of the sordid thoughts which sometimes come unbidden, our minds will be clear and strong and healthy with good clean thoughts, our desires for right will be stronger. We will become unselfish, we will have no thought of envy or jealousy in our hearts; but we will want only one thing, and that is to see the work of God advance; we will prefer our brother or our sister; we will extend a willing helpful hand to all who need our

help; we will see each other in a way that will cause us to say, "You know I think she or he is a very nice person, and I have grown to feel so comfortable and happy to be near them as they radiate such a good influence, and do you know that influence shines from their eyes and their very soul." Yes that is the way we will feel toward each other, and our faith will be deep and beautiful, and our Christian bonds will be strong. The chain that will link us together will be of pure gold that has no weak link, because we will have learned to love one another; we will have learned to do good; and, as 3d John says, "He that doeth good is of God." And we will have scattered good seed, in word and in deed. We will be walking in the light, we will be having fellowship one with another; and we will be shedding that light by living a gospel that is bigger than anything else.

And now I want to write how I believe we can bring the true gospel to others.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And without this light and fellowship there can be no salvation. Therefore, the first work of the spirit of preparation, in this day, is to convince those who commit sin, that they are not born of God. (For 1 John 5:18 says, "We know that whosoever is born of God sinneth not.") By their fruits we shall know them as a child of God; for after having gained a sufficient degree of deliverance from the nature of lust, covetousness, selfishness, and the various branches of an evil nature; and having that growth and maturity in the principles and fruits of the Spirit, which are love, peace, meekness, gentleness, long-suffering, faithfulness, goodness, temperance, benevolence, and such like; they are then enabled to know God and demonstrate the gospel in their lives.

As the work of redemption is a great work, even from its beginning until its final accomplishment; so all iniquity will not be purged away at once. In the preparatory work of the bringing forth the gospel and in the building of Christ's Church, the true disciples or believers of Christ have passed and will pass through many scenes of tribulation, mortification, trial and temptation, in which all the faithful will be united from the eldest to the youngest as the heart of one man—when they are truly living and showing forth the fruits of the gospel. And as sin and confusion are removed, and everything contrary and offensive to the pure nature of the gospel are purged out, so purity, order, and righteousness will be established.

And as both the eyes in one head center in one, and see everything alike, so will the true followers of Christ be enabled to see eye to eye, and all things will be regulated, and set in order, in a perfect law of righteousness, justice and truth. And thus from faith to faith, and from one attainment to another, there will be a gradual and continual increase in unity, purity, and order, until the church of Christ is fully established. There will be a united desire to give of ourselves and of our services, with all our temporal interests, for the mutual support and benefit of each other, and for other charitable uses, worthy of support and consideration.

There can be no church complete, or in order, according to the law of Christ, without joint interest and

union, in which all the members have an equal right and privilege, according to their needs, in the use of all things in the church, without any differences being made, just so long as they remain in obedience to the order and government of the church and the laws of the gospel.

It should not be the purpose of the church to gather, and lay up an interest in the world's goods; but what they become possessed of by honest industry, more than for their own support, should be used to be devoted to the poor, and such other uses as the gospel might require. It should be the aim of all never to bring debt nor blame against the church, or each other, for any interest, or service which we have bestowed to the joint-interest of the church; but give our time and talents, as brothers and sisters, for the mutual good one of another and for the church.

We should come together in the full order of a church-relation, possessing all things jointly; neither saying any of us that aught of the things we possess are our own; but everything will be possessed in a perfect law of justice and equity, by all the members. We will not desire from any worldly motives, to lay up in store of this world's goods, but solely as a Christian duty and privilege, for the mutual benefit; therefore all will have an equal right as members jointly, in the use of all things in the church, and according to their several needs, whether they brought in any temporal substance or not—for there will be those who will not be able to bring in substance because of age, infirmities, etc. But in those who bring in their substance, more or less, that scripture will be fulfilled—"He that had gathered much had nothing over; and he that had gathered little had no lack."

The center of union and protection to all who believe, is in the church, established in the perfect order of the gospel, in a perfect law of liberty and equality, for the equal benefit of every member, in all things, spiritual and temporal.

The ministry holds no title to lands or property, just because they are in the ministry more than any other members, nor have they any pensions, or salaries, but whatever they need for their support at home, or expenditures abroad, they should receive at such times as they need it.

Unto every member of the body is given a measure of the Spirit of Christ to profit withal, in which by a faithful improvement of their created talents, every member becometh prepared, and groweth up into a fitness to fill that place and order, in the house of God, for which they were created; and their real qualifications appear visible and manifest to the whole body, who jointly unite in promoting every improved talent and gift of God, given to individuals, and which, thereby, becometh a real gift of God to the whole. Nothing should be considered established in the church until it receiveth the free and mutual consent, and united approbation of the whole body; and thus, by the body, in union everything important is established. These little simple, and very comprehensive words of Christ, "Whosoever will come after me, let him deny himself, and take up his cross and follow me," should be received and established among the peoples of God, as a foundation and lovely principle, from the time they

first received the gospel of Christ unto the present day. And no one member of the body should seek to obtain the pre-eminence, or to usurp authority over another; but each to build up, and support the welfare and comfort of the other; consequently all would be busy, peaceable and happy; and every blessing, spiritual and temporal would ensue, as naturally as rays of sunlight flow from the sun, or the fruits of the harvest from the rains of the summer.

When we get the very spirit of the gospel into our souls, we will become of one faith, one heart, and one soul; and in consequence there will be the production of peace and good-will, humility and temperance, condescension and obedience, order and harmony, with every fruit of righteousness, for the eternal life. We will show our faith through our works, in doing justice and loving mercy: being fully persuaded that where there are no doers of the very works of righteousness, there is neither a true faith nor a true church, nor any fruits or evidence by which the true church may be known or distinguished from the false, by those without. The internal spirit and substance of the true gospel covenant is more than ever was, or ever will be, written with paper and ink, being the fulness of the law of Christ, written by the Spirit of God, in the heart and on the mind of every TRUE MEMBER of His church; and is by them kept and maintained as an internal law of liberty, justice and equality.

Book of Mormon, authorized edition, page 672, paragraphs 9 to 13: "Behold, it came to pass on the morrow, that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths, and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them. And it came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them: and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught, and did minister one to another; and they had ALL THINGS COMMON AMONG THEM, EVERY MAN DEALING JUSTLY, ONE WITH ANOTHER. And it came to pass that they did do ALL things, even as Jesus had commanded them."

Acts 2:44, 47: "And ALL THAT BELIEVED were together, and had ALL THINGS COMMON: and sold their possessions and goods, and parted them to all men, as every man had need." (AS EVERY MAN HAD NEED.)

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and SINGLENESSE OF HEART. Praising God, and having favour with ALL people. And the Lord added to the church daily such as should be saved."

As you read my article, please study it carefully and prayerfully, and then ask yourself the question, "Is this the gospel way? Are these things contained in the true gospel of Christ? If so why are we not putting them into practice? We surely haven't much time left, have we, in which to correct our errors, and to bring to pass the purpose of God? for the hastening time is

right at our door, and if we will only profit by our mistakes and not continue in them we will accomplish the thing which God desires of us.

Some may take exceptions to what I have written, where I spoke of the ministry. But let me explain, first, before you let your feelings become hurt. In some factions the ministry are held up as little gods, and many a minister has lost his spiritual powers because of it, because he began to believe he was just a little better than the lay member, (a more holier than thou attitude,) while on the other hand if we look upon these men as co-workers with us and we with them in building up the work of Christ, and if all are willing to share equally in all things no one is going to be favored more than another; and in fact our ministry would no doubt be enjoying greater temporal and spiritual blessing than as of today; and it is just possible that greater spiritual strength would be felt by all because there would be the assurance that their real need would be supplied. And after all what more can one wish than to have our real honest needs supplied.

What would some of our real needs be, and to which each would be entitled? First, would be a modest comfortable home free from indebtedness. God has told us he approves of this when he said in Micah. 4:4: "But they shall sit every man under his vine and under his fig tree." And he is willing to grant us that privilege in the latter day as he has said. Are we not very near to that day? And is it not consistent to believe that he favors each and all having their own homes where they need not be afraid of being turned out of that home? Of course. God wants his children to enjoy every blessing possible, as he has in times past given to those who serve Him the fruits of the land, and blessed them abundantly. He also expects us to use that which is given into our hands, wisely, and unselfishly.

In writing this I know that I, of myself, am not able to meet every requirement that is necessary; but nevertheless it is in my heart to want to do this, and it is my constant prayer I may be able to grow day by day in the knowledge of the real truths, and apply them to my life. I realize I must watch the green light before crossing, thus preventing a misstep in my daily walks of life, and which would also prevent me from reaching the goal I am walking towards; and so I say again, if all will profit by our past mistakes, and not repeat them, we will realize advancement in God's work, and God's purposes will surely be made manifest.

Since coming to California I have started reading the Bible from the beginning. Thus far I am enjoying it, and learning that in order to understand the New Testament we must study the Old, and then we shall get the connection of many things strange to us when we have not learned fully the contents of both. We have gotten as far as 2 Chronicles 33, and find things so much plainer than before. It is a good thing to indulge in, as it were to form a habit of reading several chapters a day. Try it, and you will know what I mean.

Hold fast to God, yet not blindly. Be not torn from the grasp of His hand. To be torn from that grasp is to be hurled into a state of darkness, so refuse to let your hand be unclasped by the cunning powers of evil. Trustingly, though tremblingly hold fast your faith and

trust in God. Let your heart and mind be dictated by the heart and mind of God, and there will be a true peace when doing this.

Workman of God! Oh, lose not heart  
But learn what God is like;  
And in the darkest battle-field  
Thou shalt know when to strike.

Our fortress we can build secure—  
By trust and loving deed,  
Forgive, forget the past mistakes  
—By helping those in need.

### IN THE FIELD

(Continued From Page 134)

There are also a number of young folks there who should be baptized and doubtless will be later.

From Montfort we went to Madison to be with our oldest daughter, Virgie Culp, whose serious condition has been mentioned in the Advocate. We found her some improved, but still in a serious condition from a bad heart and dropsy. We appreciate the prayers that have been offered in the various locals in her behalf. We did not remain long on our first visit, but we went on with our work in the adjacent vicinity. Our first was an over night visit with our isolated brother and sister, the Addies at Lima Center, Wisconsin. Brother Addie is an elder, and took part in the funeral service of our dear boy last February. At Racine, we held some very good meetings encouraging the few saints there, also at Milwaukee. We remained nearly a week at each place. In Milwaukee we did put in two Sundays. It seems that the fast age in which we are living and the spirit that prevails generally, we cannot attract the crowds that used to greet us fifty years ago. We seem to be living in a different age now, and the gospel has become more or less a side issue with people generally. Yet as is said in scripture, the time would come when the fruits of missionary activities would be, "one of a family and two of a city," and so we are finding it. Yet the few who do hear and obey really do receive the blessings of God.

At Oconto, Wisconsin lives my only brother in the flesh, Clarence Flint. Independence folks have met him and his wife, as he has visited us there. His health is very very poor, and so we feel that since both he and I are reaching the shady side of life's brief span, we have ever made it a point to visit them while in Wisconsin. We stayed with them about a week and visited his married daughter also with her family. They are not members of the church, which is one of my own personal heartaches.

While in Oconto, we received a call to come to Mapleton, Minnesota, where dwells our faithful Brother and Sister F. L. Knapp, and their son and also, Sister Knapp's helpless brother, Elwin Bowen, whom Advocate readers have often heard about. This is the remaining one of the two who have had to sit year after year for over twenty years totally helpless. The older one passed away about seven years ago. Well, this last one now has become bed ridden and we were sent for to come there in his interest as well as the interest of Brother and Sister Knapp who have so faithfully and

unselfishly cared for these helpless ones for so many years. Our visit there seemed to relieve the tension to a considerable degree. We remained with them and ministered as much as possible for about a week, and then went to Minneapolis at the standing invitation of our good pastor there, Elder Thos. S. Maley, brother of our General Secretary, Forest Maley. We remained in Minneapolis over two Sundays and held a couple of meetings at each, also one mid-week preaching service, but the intense heat made evening services difficult. While we were there, Brother Levi Maley, father of our fine Maley boys, came for a couple of days visit with his loved ones and we all enjoyed his association very much. Also for the last Sunday we were there, Brother and Sister Wm. Nast, Carolyn and the new baby, Jenifer Lynn, came down from Bemidji to be with us. Our pleasure at meeting with them needs scarcely be mentioned.

Last Monday we came here to Black River Falls, Wisconsin where we have quite a goodly number of fine saints and began a series of meetings last evening, and had quite a nice representation out for the first night and the rather unannounced manner of our coming here. We usually do come here that way as we are more or less taken for granted here among these old timers whom we have loved so through the years. How long we remain will depend on the success of our work here.

There are still a number of points to be visited, the next being Sparta, Wisconsin, so we will doubtless have more news later.

While we were in Milwaukee, I took the occasion one day to run down to Madison to see my sick daughter. I found her improving steadily, and also took her to the doctor for another check-up and then had a good talk with the doctor concerning her condition and he told me that her chances now for recovery was very good if she would just rest as much as possible and follow his course of treatment faithfully. We have since heard that the intense heat had been very bad for her and that she had suffered somewhat of a setback for a time. At Madison we also have two sisters in the gospel whom we visited. They are Sister Fern Sepko, daughter of Sister Joe Matthews of Montfort, and Sister Kittie Krone, daughter of Sister Wm. Matthews of Lancaster, Wisconsin.

We cannot but discern something of the signs of the times in all that is now transpiring in the world, indicating the closing scenes of the Gentile period. This makes preaching now very easy because it indicates the fulfillment of the things we have preached to the people from the beginning of our ministry nearly a half century ago. Our faith in God has never abated, nor has our love for him failed us through the years. May God bless all of His work to the good of his children everywhere is our prayer.

In gospel bonds,

THE FLINTS.

## THE CHILDREN'S CORNER

### DAVID, THE SHEPHERD BOY OF ISRAEL

In the days when Samuel, the little boy who had lived in the temple, was the prophet of Israel, a man named Saul was king over God's people.

For a while Saul ruled his people in righteousness

and served God; but one time Saul disobeyed God, and the Lord sent Samuel to tell him that He was very displeased with his disobedience; and that he would lose the kingdom of Israel as a penalty.

Samuel told Saul that some day God would give the kingdom to someone who was better than Saul.

Samuel had helped choose Saul as a king, and he was very sad because of his disobedience to God. God said to Samuel, Do not be sad because I have rejected Saul as the king over Israel. Go instead to Bethlehem, to a man named Jesse, for I have provided another king from among his sons.

But Samuel knew that Saul would be very angry if he heard that another king had been named, so he said, How can I go. If Saul hears of it, he will kill me. Then God said, Take a cow and say, I have come to make a sacrifice to God, and call Jesse and his sons to the sacrifice; and anoint unto me the one whom I name.

So Samuel journeyed to Bethlehem, where he called the people to the sacrifice.

He looked carefully at the seven sons of Jesse, hoping to find the one whom the Lord had chosen.

One son named Eliab was so tall and handsome that Samuel said to himself, Surely this is the man the Lord has chosen. But God said, Do not look at his handsome face and fine body, for he is not the one I have chosen. Man judges by the outward appearance, but God judges by that which is within the heart.

The seven sons of Jesse passed before Samuel, but he knew that none of them was the chosen one, so he said to Jesse, Are these all of your children? And Jesse said, There is still another, the youngest boy, who is keeping the sheep. And Samuel said to Jesse, Send for him for we will not sit down until he comes.

So the other son, David, who was young and healthy and handsome, was brought to Samuel. And the Lord said, Arise, anoint him, for this is the one I have chosen. And Samuel took oil from a horn and anointed David before his father and his brothers and God's spirit rested upon David and he grew to be strong and God-fearing.

David was a skilled musician and played the harp and wrote many beautiful psalms.

But if God's spirit now rested upon David, it had departed completely from King Saul. The king was moody and sad, and his servants suggested that he have someone who was skilled in playing on the harp to play for him and perhaps drive away his gloom. Saul agreed to this and his servants told him of Jesse's son, David, who was both handsome and talented.

Saul asked David's father to send him to court to play for him; and when David came Saul was so pleased with him that he asked him to stay at the palace, and he made him his personal armor bearer.

During Saul's reign the people of Israel fought almost constantly with their enemies, the Philistines. One time David, who had returned home from the palace, was sent by his father with food to his older brothers who were fighting in Saul's army.

While David stood talking with his brothers, the champion of the Philistine army, a giant named Goliath, cried to the Israelites, Why do you come with your entire army to battle us. Choose one man from among you and send him out to fight with me. If he kills me we shall be your servants; but if I kill him, then you shall serve us.

But all the men of Israel were afraid of Goliath because of his great size and strength; and when they saw him they turned and ran away.

David asked them why no one killed this man who dared to defy the armies of God; but his brothers were angry with him, and thought he was boasting. They said, Why have you left the sheep alone in the field. You have only come down to see the battle.

And David answered them, If no one else will, I will go and fight the giant.

When King Saul heard of David's words he sent for him; but when he saw David he said: You can not fight this Philistine, because you are very young, and he has been trained as a soldier all his life.

And David said to the king, I am just a shepherd, but I have defended my flocks against the lions and bears that have tried to destroy them. I am not afraid of this Philistine, because I know that the Lord, who has protected me from the wild beasts as I guarded my flocks, will protect me from this giant, because I will be fighting for the Lord and his people Israel.

Then Saul put his own armor and weapons on David and sent him out to fight. But David could not fight in the heavy armor so he took it off, and armed himself with his staff and sling shot and five smooth stones from the brook.

The giant laughed when he saw David coming toward him and he said, Am I a dog that you send this boy to fight against me?

Then David, because of his great faith in God, said, You come to fight me with a sword and a spear and a shield; but I come against you in the name of God and the armies of Israel, and this day the Lord shall deliver you into my hands, and all the people of the earth shall know God's power.

Then David ran toward Goliath and shot a stone from his slingshot that stunned the giant and David cut off the Giant's head with his own sword; and the armies of Israel followed the fleeing Philistines and defeated them.

All the people in the land were very happy because they were delivered from their enemies; and they praised God, and loved David because of the help he had given them.

HELEN JENSEN.

### TRACING THE SABBATH

(Continued from August Issue)

20. We can readily see that with a fixed-date of the month Sabbath, the same as with a fixed-date of the month holiday, there would be only one year in seven that the Sabbath, or holiday, would fall on Saturday.

21. There is still another surprise in store, however. For the Sabbath never continued to be on the same day of the week, every week, throughout any one calendar year. It always changed before the end of the year. For instance, the first year out of Egypt the Sabbath began on Abib 15, 22, 29, etc., and were on Saturday; but before the end of the year they were on Sunday. The second year out of Egypt the sabbaths began on Sunday, but before the end of the year they changed to Monday.

22. But before we go into that, there are other things we want to notice in connection with the fixed-date of the month Sabbaths. There were also fixed-date of the month labor days. For instance, Abib 10 was a fixed-date labor day. It could never change. And it could never be a Sabbath, which it would have to be every seven years, if the Sabbath had been a fixed-day of the week Sabbath. On Abib 10 they had to select the lamb or kid and shut it up in preparation for the Passover feast. On the 14th day of Abib, they had to slaughter the lamb or kid, and prepare it for the feast. So the 14th, also, was always a labor day throughout Israel, and never could be changed and become a Sabbath.

23. Then Abib 16, the day after the Sabbath which was always on the 15th, was also a labor day; because in it the first ripe sheaf of barley had to be brought for a wave offering. This was the day the harvest began. It was a labor day, always.

24. Turn to Leviticus 23:15: "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering." etc.

25. Do you get that? The day they brought the sheaf offering was Abib 16. It was always the morrow after the Sabbath; therefore Abib 16 was always the first day of the week, and could never be the seventh day of the week, which it would have to be once in every seven years, if the Sabbaths were fixed-day of the week Saturday Sabbaths. Grouping these work days around the first Sabbath will help remember them, thus: Abib 10, 14, 15, 16.

26. Responsive Reading: Exodus 12:1-17.

27. Bible Reading: Exodus, chapters 12, 13.

28. Topics for discussion. Tell the difference between a fixed-date of the month Holiday, using Christmas and Thanksgiving Day as examples. What about Easter? Labor Day? Fourth of July? Other holidays you can mention? What did the Sabbath given, through Moses, to the Israelites, commemorate? When did they actually begin to observe the Sabbath?

### TRACING THE SABBATH

#### CHAPTER 16

#### (The Tenth Day—Continued)

Memory Verse: Thou camest down also upon Mount Sinai, and speakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath."—Nehemiah 9:13, 14.

1. When did he talk to them upon Mount Sinai, and when did he make known "thy holy sabbath," and what day was it that he made known to be his holy sabbath? It is the purpose of this lesson to answer these questions.

2. Investigation shows that it was about a month and a half after they left Egypt that they came to Mount Sinai. We read:

3. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai."—Exodus 19:1. Now let us look at this calendar:

	Abib 1st Month	Iyar 2nd Month	Sivan 3rd Month
Sat.	1 8 15 22 29	6 13 20 27	4 11 18 25
Sun.	2 9 16 23 30	7 14 21 28	5 12 19 26
Mon.	3 10 17 24	1 8 15 22 29	6 13 20 27
Tues.	4 11 18 25	2 9 16 23 30	7 14 21 28
Wed.	5 12 19 26	3 10 17 24	1 8 15 22 29
Thurs.	6 13 20 27	4 11 18 25	2 9 16 23 30
Fri.	7 14 21 28	5 12 19 26	3 10 17 24
	7th Egyptian Month	8th Egypt. Mo.	9th Egypt. Mo.

4. The children of Israel came to Sinai in the third month, which would be Sivan, as shown above. "The third month," "the same day." Which day? The 1st? the 10th? the 30th? No. "In the third month," "the same day." Why the 3rd day of course, which would be on Friday as we see in the calendar above.

5. "And Moses went up unto God."—3rd verse. As we read on we find that God told him to go down and tell the people how to prepare for the time when he would speak to them out of the mount. He said, "Sanctify them today (which would be Friday) and tomorrow" (which would be Saturday) the Sabbath, "and be ready against the third day: for the third day will the Lord come down in the sight of all the people upon Mount Sinai."—Verses 10 and 11.

6. Let us get that firmly fixed: "Sanctify them today" (Friday, Sivan 3rd) "and tomorrow," (Sivan 4, Saturday, the seventh sabbath counting from Abib 15); and on the third day," (Sivan 5th, Sunday, the morrow after the 7th sabbath,) "the Lord will come down."

7. Again, what day was Sivan 5th? Sunday, the first day of the week after the seventh sabbath. And that day, Sivan 5th, Sunday, Moses went up into the mount, and the Lord made known unto them his holy sabbath. What sabbath was it he made known? Remember they had already kept seven sabbaths, so they already knew those sabbaths, and had counted seven sabbaths after the Passover. And what kind of sabbaths were they? They were sabbaths to commemorate their coming out of Egypt (see Deut. 5:15.)

8. And what was the Sabbath that he made known unto them on that Sunday, on Mount Sinai, to commemorate? What other, than the sabbath when the Lord rested after the creation. It was revealed to them on the first day of the week, Sunday; and right there Sunday was made a sabbath for their observance that year—foreshadowing a time to come when there would be a change from the sabbath to commemorate their flight from Egypt to God's holy sabbath which he made known unto them that day.

9. There was a change made right there from the last day of their week to the first day, which continued on through the year; and that change was made every year thereafter at that same time, for 1,680 years—and some people have not learned yet that that change was ever made, but still cling to the idea of a fixed day of the week Saturday sabbath.

10. There was great significance in that change being made at that particular time; and we will try to make that significance clear as the lessons proceed. Let us continue our reading:

11. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete."—Lev. 23:15.

12. The day they brought the sheaf of the wave offering was Abib 16, the day after the sabbath (which was the 15th). Now look at the calendar again. Find the 16th of Abib, and then the next sabbath after that, which was the 22nd; and then note the sabbaths as they appear, Abib 29, which would be two, Iyar 6, three; and 13, which would be four, 20th would be five, 27th, six, and Sivan 4, seven. Making seven sabbaths complete after the Passover; and the next day, Sivan 5, the Lord appeared to them on Mount Sinai.

13. They were to count until "seven sabbaths be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days." Now commence with Abib 16, again, and to count fifty days, and you will see that it brings you Sivan 5, Sunday, the day after the seventh sabbath.

14. And what was that day called? The Day of Pentecost. Pente—fifty. Cost—day. The day of Pentecost always came on the first day of the week after the seventh Sabbath, which was a fixed date of the month sabbath, therefore the Day of Pentecost was also a fixed date of the month observance.

15. The significance of the occasion begins to appear. For the first Day of Pentecost, with a wonderful display of God's power marked the ushering in of an Israelitish commonwealth; and sixteen hundred years later, the first Day of Pentecost, after Christ's resurrection, with a wonderful display of God's power, marked the ushering in of the Christian Era. Both were on Sunday, to commemorate God's holy Sabbath, the Sabbath upon which God rested after the creation, and also to commemorate the day upon which Christ rose from the tomb, to be observed after that event.

16. Yes, on this First Day of Pentecost, God spoke from Mount Sinai, revealing himself in power; and it was on Sunday, the first day of the week that this miraculous event occurred. And what did the Lord say about this day?

17. "And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you; ye shall do no servile work therein; it shall be a statute forever in all your dwellings throughout your generations." Lev. 23:21. Thus it was a rest day, a sabbath.

18. The word **Sabbath** does not mean Saturday, as has been so erroneously taught by some. Neither does it mean Sunday. It means **cessation** or **rest**. There is an object lesson in this event where the old sabbath merged into the new. Sivan 4 and 5 were not two sabbaths; but one sabbath of double length. A forty-eight hour rest period, or cessation from labor. You can't have two sabbaths, two "cessations" from work, two "rest" periods without a work period in between. It was one "rest period," one "cessation—the double sabbath.

19. Responsive reading: Exodus 12:14-42.

20. Bible reading: Chapters 4 to 11 of Exodus.

21. Topics for discussion: 1. What events clustered around the designation of Abib 15 as the sabbath? 2. Since this sabbath given to them was to commemorate those events, could it have been given before these events occurred? How long was it to continue? 3. If and when the time came that these events would no longer be commemorated, would there be any purpose in that sabbath?