

# 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.”—I Nephi 3:187.

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No. 11

## *My Church*

Is where the word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is received.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

I owe it my zeal, my benevolence, and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members, and I CHILL MY OWN SOUL.

I have solemnly promised in the sight of God and man to advance its interests by faithful attendance, by reading the literature it advocates, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare and by joining with them in prayer, praise, and service; and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Ghost my Comforter.

—Selected.

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**ZION'S ADVOCATE**

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Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds.

**IT SHALL BE A SIGN**

Jesus said:

"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

Perhaps some have taken these words as referring almost entirely to His teachings or to the words of others regarding doctrine, or to those prophecies which point distinctly toward Him. It does, certainly, mean these things, but the words, "Search the scriptures", seem to cover an even broader scope than has just been outlined.

Carrying the thought a step further: any and all scripture concerned with the relationship between God and man, is truly a testimony of the Christ:

"For by him were all things created, that are in heaven, and that are in the earth, \* \* \* all things were created by him and for him: and he is before all things, and by him all things consist." Col. 1:16-17.

So Christ is the great directing power, as the beloved ambassador of the Father! and we may study all the prophecies with the full expectation of learning of Him in some respect.

These thoughts are here presented because exception is sometimes taken to a study of the prophecies as being of little value. It is not to be denied that the teachings contained in the sermon on the Mount and elsewhere, are of prime importance to fit us as members of the Kingdom, but it may be that we could profit by the experiences of those early "pilgrims" upon the earth as they sought a "better land"—and it just might be that God had a purpose in inspiring men to foretell future events. Could it be for our profit and learning? Evidently so, as we may easily see from the words of Christ in reference to the writings of one prophet in particular—Isaiah:

"And now behold I say unto you, that ye had ought to search these things. Yea, A COMMANDMENT I GIVE UNTO YOU, THAT YE SEARCH THESE THINGS DILIGENTLY; for great are the words of Isaiah." P. 666, B. of M.

As Jesus thought it worthwhile to explain some of "these things" to the believers on this land, I do not believe we would go wrong by examining His words in this regard.

We are living in such momentous times, and there is so much on record concerning these times, that to the believer of prophetic statements, there is a very real thrill when understanding comes. Then with the fulfillment, in rapid sequence, of the word, may we not lift up our heads and be lifted up, if our lives have been prepared that we might stand in this day? Yes, in a sense, there may be joyful anticipation, but on the other hand, there may be anguish of soul to those who have been forewarned of these things, but have so foolishly whiled away the time, saying within themselves, "My Lord delayeth His coming."

In this discussion, we are not primarily interested in the second coming of Christ, but in some events which must take place just prior to that time.

We may hardly over-emphasize these present critical days, for the air fairly vibrates as the world stands on the threshold of an awe-inspiring era to surpass anything on record.

Does this sound like arm-waving, air-beating calamity howling? It is not so intended but rather to present an accurate interpretation of prophecy concerning that marvelous work and a wonder which the Lord promised He would do.

"But this latter-day Restoration of the Gospel—?" someone may say. "Marvelous and wonderful—how true!" we say, "But only the beginning."

Jesus told His disciples of many things which would come to pass before His coming and the end of the world. Among them was this:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Has the gospel been preached unto all the world as a witness, yet? Evidently not, for the end is still in the future.

It may be protested that various Christian sects have already penetrated the most far-flung outposts of human occupation, and this is probably true, but has it been "this gospel" of which Christ spoke? The answer is, no, because His gospel was that given to Him by the Father—everlasting and unchangeable in every detail. How may the multitude of conflicting precepts be reconciled to such truth? Impossible! The Restoration effort has hardly scratched the surface, either.

But let us see, by that inspired record, the Book of Mormon, how it is to be done—at least to a greater extent than to the present.

After quoting to the Nephites from Isaiah as we have it in the 52nd chapter of that book, Jesus went on to say:

"Verily, verily, I saw unto you, all these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily, I say unto you, **I give unto you a sign, that ye may know the time when these things shall be about to take place**, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion.

And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles,

That they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

Verily, verily, I say unto you, when these things shall be made known unto them of the Father, and

shall come forth of the Father, from them unto you, for it is wisdom in the Father that they shall be established in this land,

And be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

Therefore when these works, and the work which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity;

For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, **AND KNOW THE TRUE POINTS OF MY DOCTRINE**, that they may be numbered among my people, O house of Israel:

**And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel."** PP. 662, 663.

Now these statements are clear, but being lengthy and interspersed with many explanatory phrases, perhaps we can condense it to get the main thought before us.

When the Gentiles hear and receive the true Gospel of Christ and the knowledge of Israel, understanding that the Indians are of that house, and when they take that knowledge to the Indians, that they may also understand, then shall the Indians (and us, too) realize that the great gathering of all Israel is in process.

This prophecy is partially fulfilled, in that the Gospel has come and been accepted by the people of the Restoration. It cannot truthfully be said that the knowledge has been passed on to the Lamamites, or Indians—in other words, that they have really begun to know to any extent. Signs would indicate, however, that the time is swiftly approaching.

Do I hear some of our friends declare that Joseph Smith took the Gospel to the Indians? If so, little mention is made of it, and we fail to see, as yet, any pronounced evidence of increased knowledge among Indian peoples regarding their Israelitish lineage or of the true doctrine of Christ.

But there are some very interesting things to transpire at that time which will further serve as sign posts. Returning to our scripture reading, we find that not only will the Indians come to this greater knowledge, but the Gentiles, too.

"And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider."

Can this be anything but the Gospel proclaimed under inspiration of the Holy Ghost?

Read further:

"For in that day, for my sake shall the Father work a work, which shall be **a great and a marvelous work** among them; and there shall be among them who will not believe it, although a man shall declare it unto them."

"See there," I hear, "If that isn't Joseph Smith, then who is it?"

Well, I confess, I do not know, for the simple reason that we still affirm that the time has not arrived, yet.

"Hold on," we hear from another corner, "Of course it isn't Joseph Smith—it refers simply to the Gospel.

Read on and you will see."

All right, here is the next verse:

"But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them."

I believe people sometimes confuse the word Gospel, with the written word, or scripture. Now, it is true that the Bible has undergone many changes from the original manuscripts, with parts deleted, and so forth—in other words, "marred" or mutilated—but the Gospel?—never! Any change in God's word simply removes those words from the possibility of claiming divinity, and it becomes the "precepts of men". The Gospel remains intact.

Do you know the words of the grand old hymn in which we find:

"But the word of God, O blessed be His name, it shall never, never pass away."

And then, too (referring to the last B. of M. quotation), what peculiar way to speak of the "word", as though it were a man! His servant!

But, let us finish reading the next two verses before we comment further:

"Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil.

"Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause **him** to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said), they shall be cut off from among my people who are of the covenant."

Once again, I say: this "man" is not Joseph, because the Lamanites are not yet convinced of the Gospel truths, neither was he marred (as Isaiah said) "more than any man, and his form more than the sons of men". He was not marred, but was slain, which certainly precludes him from qualifying, for Christ said: "the life of my servant shall be in my hand; therefore, they shall not hurt him"—(or, kill him. W.A.S.).

This "man" couldn't be Christ, as he obviously would not refer to himself as "my servant", neither has he been "marred".

So, we may conclude that the time is ahead of us when the Lord shall raise up a man, endow him with great power of the Spirit by which he will teach the Gospel, and do many mighty works among even the nobility of the earth. It will be as a witness; many will not believe, but will persecute him, causing bodily injury. However, his life will be spared, for the glory of the name of the Lord.

These things will occur at about the same time that the Indians shall begin their "return" to God, as will the whole house of Israel.

Then, as was pointed out in our last article, will "a remnant of Jacob" "be among the Gentiles" "as a lion among the beasts of the forest" "who, if he go through both treadeth down and teareth in pieces, and none can deliver."

Failure to repent after the witness of the Gospel of Christ, will bring sure destruction to the Gentile peoples, and thus "the first shall be last, and the last shall be first."

WILLIAM A. SHELDON.

### MY TESTIMONY

More than a year ago, there came to me a dream that has been such a great source of hope and encouragement to me, that it has been suggested I write an account of it for the Advocate.

At the time I had this dream, I was undergoing a severe trial which many times, seemed more than I could bear. While I never lost faith in God or His gospel, yet it seemed to me that the spiritual health of our people had degenerated to such a point that Satan was able to have his way with everyone. Deeply discouraged, I wondered what was to become of us as a people, and if we failed, what would become of the Lord's work.

One night, after praying earnestly over the situation, I fell asleep and dreamed that I, in company with my sister, Angela; and her husband, Clarence Wheaton, found myself in a strange land among a very strange people. We were not there by our own volition, but because of circumstances over which we had no control. I was vaguely under the impression that we had been traveling by air and had been forced to come down near this place and had found our way or had been led to these people by happenstance.

At any rate, we were there among them and were being treated kindly by them, but more or less matter-of-factly. While they were hospitable, they seemed to treat us very casually; for, while we were very much interested in them, they were not particularly curious about us at all. We were surprised, of course, knowing that people from our part of the world did not drop in on them just every day, but we were very glad that they were at least friendly.

At the time of our arrival among them, the people were having a sort of holiday. They were gathered at a large central hall of some sort, and seemed to be recessed from some sort of meeting. Since their language was unknown to us, and ours to them, we

could not hold much conversation, and conveyed our desires mostly by signs. We let them know we were hungry and wanted help to get back to our own land. We were given to understand we would be fed presently, and while we were waiting for food, we looked about us.

The beauty of the place was very striking, both in natural beauty and by man's handiwork. Absolutely everything was immaculately clean and neat. The buildings were not like anything we had ever seen before. They were constructed of stone masonry, but brilliant colors were used lavishly in a sort of mosaic decoration, some in the roofs, some in a kind of siding which I find hard to describe. Thin slabs of brilliant colored material like stone, overlapped like shingles, were somehow applied to the outside of stone structures, somewhat as we use asbestos siding over a frame house. This material had as much brilliance and sparkle as fire opal, but with every color you could name. Actually its beauty defies description. It fascinated us, especially my sister, Angela.

We expressed a desire to see the inside of the buildings and presently we were given a guide who conducted us through a public building and also through a home. He was able to understand us, and so from then on we had an easier time. We wanted to learn where we were, and about the life and customs of these strange people, and we asked him many questions about them. The people, he explained, had separate homes, or apartments, whichever they desired, but much of their time was spent in the public or communal places, as we later came to understand. They enjoyed being together. Their homes were substantially built, as I have said, of stone which to us, being used to small cozy rooms, seemed somewhat cold and austere, like medieval castles in a way, yet very simply, though comfortably, furnished. The public buildings were much like them, except larger. There seemed to be a common dining hall where the people were now gathering for their feast, and when I inquired, yes, there was connected with it a community kitchen where the food was then being prepared. This encouraged us in the hope of soon getting something to eat, for it seemed we were very hungry, but we were also curious about the manner in which it was cooked. We knew it would take a lot of work to prepare food for so many people.

We had seen no signs of servants, nor of a poorer class. This thought directed my curiosity more personally to the people, and I began to look closely at them, trying to analyze or size up each one. Beginning with our guide, he did not actually look much different from us. His skin was the same shade as Clarence's and his eyes and hair as black. Others around us were of similar coloring. Their stature was about like we find in a group of Americans; some over six feet, others not so tall. As to their clothing, I cannot recall one thing about it except in one instance, which I will relate later on.

They seemed to be, generally speaking, a happy, healthy people, with smiling faces and straight bodies. I did not see a single one who looked unhappy. While they were aware of us, they seemed to be so much engrossed with each other—visiting, I would term it—that

we did not particularly excite their interest. It amazed us. We thought: there is something very strange here. We were first puzzled at then just a little bit affronted by their indifference.

At this point we asked our guide who it was that prepared the meals for such a large group. He explained that part of the people prepared it part of the time then another part took their turn, and so on. We thought, how simple and wonderful it sounded. Everyone had an equal share in the responsibility. I began to think, why that must be a very happy system. No wonder they all looked so contented. I wondered, then, how the food supply was obtained, and upon inquiry, was told that all their foodstuffs were raised there in their community. The guide then offered to show us "the garden"; but this term hardly prepared us for the sight we beheld. In the approximate center of the community, lay the most beautiful platted garden I have ever seen anywhere. In size, it seemed too small, when we were told that it fed the entire group. But when, later, it was explained to us that seedtime and harvest are perpetual, that when one plant had born its crop of fruit, it is taken away and another seed planted in its place, we began to understand why so small a space was required. But that was not all. There was no spoiled nor blemished fruit anywhere. There were no signs of destructive insects or animals. There was not a weed anywhere in the entire plot. It seemed odd to us to see, for instance, in a bean patch, part of the beans were ready to pick, others just blooming, some only beginning to vine, and still others just coming up, and no sign of rot or worm or weed.

While we continued to walk through the garden, fascinated by the many different varieties of vegetable, our guide went over to one spot and busied himself as a gardener will. I asked him, then, if that was his patch, supposing that the garden was divided up among the various families. He replied that certain parts were assigned certain people to care for, but it belonged to the people. No one, seeing a weed that should be plucked, would walk on and fail to pluck it, no matter who had planted the seed. I thought: how different that is from our way, yet how sweet it must be to live like that. And I thought to myself: how can this be unless they have a knowledge of God?

As we returned to the dining hall, the people were ready for the meal, and as we, who were strangers, stood to one side of the group, and apparently ignored by them, we began to wonder if we would be fed after all for no one had yet come near us with an invitation to join them at the tables. Yet all the people seemed to be helping themselves busily filling their bowls with food from the long tables. I said to my sister, "I don't believe they are going to give us anything to eat", and she replied, "Oh, they surely will, or maybe they do not understand we have not eaten.". Then, as we anxiously watched them for a sign of invitation to us to join them, each person in that great hall except us, having filled a bowl with food, instead of eating of it himself, took it, with an expression of great love and admiration on his face, and presented it to someone else. **No one ate of the bowl he had, himself filled!** As we witnessed this, our astonishment was so great that we forgot how hungry we had been. Everyone preferred his brother to himself. It was like beholding

a miracle. When we had fully comprehended the significance of what was taking place I tried to picture such a thing happening among my own people, and it was not possible for me to imagine it.

Our own hearts were filled with shame for the selfish thoughts that we had had. From that moment on, we began to understand this strange people we were among, and love and respect for them was born in our hearts. We saw how beautiful was their relationship one to another. I was able to see into their hearts and I then began to see why the destroyer was not found in their garden. Again I thought: how can this be if they do not know God.

Soon enough, they brought food to the "strangers within the gates", and while we were as courteously treated as before, but no more so, we, ourselves, now very humbly accepted their offering of food, knowing ourselves to be unworthy to receive it from their hands.

With understanding at last, upon me, I looked with different eyes upon each one I had scrutinized before, and I saw, instead of indifference toward us, that their love for each other was so full, concern for any others must take second place. I saw love, joy, peace, brotherly-kindness, patience, meekness. Not one of the fruits was lacking in abundance, and all seemed to be of the same spirit. I thought: Oh, how I wish the folks at home could see this. I can hardly wait to get back and tell them all I have seen and heard. I know if I can accurately describe this, our people will be able to understand why we have so much trouble among ourselves.

Presently after we had eaten, the guide offered to take us through some of the shops and storehouses, although, since it was a holiday, no one was working there. We were now very conscious of our own imperfectness, and realized that, no doubt, these people who were themselves so pure in heart, could see us as we actually were, and as we could now see ourselves. The result was that we were not so anxious for them to notice us now; although we accepted gladly, but with more meekness, our guide's invitation.

We went, first, into the great warehouse containing the beautiful colored material I described before, which was used in some of their buildings. Great stacks of it filled a huge room of the building. The stacks were sometimes higher than our heads, placed in rows broken by aisle-ways.

As the guide showed and explained various things about the material, we became aware of a small rustling noise somewhere among the rows. Alert at once, we asked about it. "It is nothing of importance," he assured us, and went on talking about the material. Soon we heard the sound again, and one of us remarked that it sounded like a rat. The guide shook his head, saying, "No, it is not a rat." But he would not volunteer any explanation, and we were more mystified than ever. Then we saw, a short distance away, what appeared to be a little man, furtively trying to keep out of sight, as he slipped behind some of the stacks. I said, "Why, it is a man." And our guide indifferently agreed. Angela said, "What is he doing there; why doesn't he come out?" He answered, a little sadly, "He is stealing." We were astonished. Angela

said excitedly, "What shall we do? Aren't you going to stop him?" "No", he told us calmly, "You see, he need not steal the material. He can have any of this without price whenever he needs it." "Why then," we wanted to know, "is he stealing it?" Our guide explained it very simply: "**He does not need it.**"

The thunderclap of truth in that simple statement was so powerful that we were struck speechless for the moment. Silently, and once again very humbly, we pondered over his attitude, which we recognized was typical of these strange people. How true that people seldom covet the things they really need. The things that are coveted are almost always **not** needed, but if needed would be freely given with no necessity, of being coveted. Even those who covet prestige actually have no need of it, yet covetousness is so strong that it leads to bearing false witness, lying, and all manner of wickedness, in order to steal a little praise or honor.

Thinking of these things, and marvelling, yet we thought, surely this thief must be caught and punished. Our guide said no, we would not molest him. "He who steals from us harms no one but himself; and", he said, "He will be punished enough for his greed". So we, feeling in awe of such great patience and forbearance, honored his example by following it.

We caught several more glimpses of the poor little man, trying hard to control our own curiosity, but seeing enough to describe his appearance to you. It is the only one whom I saw that I took enough notice of outward appearance to describe the clothing. Our first glimpses revealed him dressed in a loose robe or cloak of white, with a conical shaped hood that covered the entire head and face, having only two holes for the eyes. It was almost like the garments worn by the group called Ku Klux Klan. The last look we had of him as he scurried out of the building, it was as if he had gone through a shower of blue dye. Everything about him was the same, except he had changed from white to a very bright blue. Even the skin of his hands was the same blue color. We mentioned this phenomenon to the guide, and he explained to us that it was shame that had colored him, and his shame would burn and torment him until he was free of it.

He was so sadly pitying toward the poor fellow now, that I could see he actually suffered, physically, out of sympathy for him. I perceived that if he could have spared him this shame by preventing him from stealing, he would have done it. But stopping him would not have destroyed the greed in his heart. Only suffering the pangs of shame would do that. So it was necessary that the great man indulge the little man, in order that he might be healed of his greed.

Comprehension of the principles of truth, as lived by them, dawning upon me at last, there came into my heart such a burning of the spirit of love toward these great people that tears of humility filled my own eyes at my own unworthiness even to be there in their presence. I desired to stay and try to learn to live as they did, and I also, at the same time, longed to return to my home and explain all I had already learned to my friends and loved ones.

I awakened with that spirit still upon me and my

eyes wet with tears, and I knew that the Lord had heeded my pleading, and had given me grace and light to more fully comprehend the greatest commandment of all: "Love the Lord thy God," and "Love thy neighbor".

Without full obedience to these there can be no Zion. With less than this there could not be peace.

I have told this dream to many people, and related part of it once, in a prayer service. One sister, to whom I told it last winter, thought I might have dreamed of the Millennial reign. But I know that could not be true, for during that time, Satan will be bound and cannot tempt the people. In my dream, he certainly was not bound, for he tempted the poor little man with the greedy heart, until he sinned against his people.

I prayed many times to be given the full understanding of what I had dreamed, and this much I know: these people that I saw were truly pure in heart. And of such will Zion be made. They verily loved each other without selfishness, and it was only when selfishness reared its ugly head that Satan was able to prevail against any of them.

May it be our happy lot to find that we can purify our hearts and so qualify ourselves to help bring forth Zion. It is my earnest desire that I may so live.

MARION SPRAGUE

On the first night of the lectures held in Independence by Natoni Nez Bah my sister Marion Sprague had us over to her home for a late supper. I was in the kitchen helping her when she said that the things Toni had described in his lecture that evening were so much like the things she had seen in her dream as related in this issue. She thought I had been present a year or so before when she told about it in prayer meeting. I must have been out of town at the time for I have not heard it, so I urged her to tell me. As she did, interest gave way to amazement for I realized it was exactly like the report Toni had given us earlier that day of home conditions as he had found them among the white Indians.

I called him in to hear what she was telling. On some points, as if testing him to be sure he was not just agreeing with her, she would ask him how certain things looked or how they conducted some activity, only to find that invariably his description was exactly as it had been shown in her dream.

—Angela Wheaton

### LETTERS

For some time, now, I have been straddling the fence of indecision as to whether to pen my bit for the Advocate or not. Now an urge to do so, and again a disinclination on the basis that whatever I might say has probably been said by someone, in some way, a thousand times over.

I do not testify of miracles but I am convinced of the truth of the gospel; that the work of the restored church will be accomplished; that Zion will be redeemed, and that we may be the people to do it or not just as we choose.

To me, the plan of salvation is a doctrine of personal excellence in righteousness. Until such is the course of my daily associations with my fellow men, I am not good Kingdom building material. And the Kingdom of God cannot be builded with inferior quality materials.

What of our workmanship? Have we—are we—striving to prepare for the corner we hope to occupy? Are we sufficiently skilled in our handiwork that the Lord can use us? Have we studied to show ourselves approved, a workman who needeth not to be ashamed?

Of course our greatest need is to live that the Holy Ghost may abide in us. Not present itself in flashes, at times when sore trials humble us and bring us to repentance, but as a constant companion that all we do, think, or say may be tempered with its guiding wisdom.

My heart has often been troubled at the evident lack of the spirit in our midst. It tells of proneness to human weaknesses. So few of the signs that are to follow believers, are manifest. And when the ugly troubles rear their heads, and we show our tendency to contention, to impatience, to disunity, then I realize the Lord cannot very well stamp such a faulty people with a great outpouring of the blessings of his irrevocable approval. However, he has not rejected us and will hear and bless the individual prayer of faith.

Only by a greater humility, a greater consecration of ourselves and our efforts, can we claim the constant progress needed.

The harvest is surely white and the reapers are all too few.

My prayer is, and may your prayers be, that the Holy Spirit will move on us all, and awaken to repentance those who are sleeping, and endow those who are working; that the sheaves may be gathered quickly and Zion prepared for the coming of the bridegroom.

This that the terrible calamities of these evil days may be cut short, and the millennial reign ushered in, that we may all find our portion appointed there.

In the bonds of the gospel of our Lord Jesus Christ.

AMY SCHRADER

Dear Brother Sheldon:

I read my sister's (Mrs. Meredyth (Willard) Malone) letter in the August issue of the Advocate, and wanted to offer my bit of news.

Her brother and mine, Bob Willard, who has been attending Graceland College, came home this summer and proposed to hold weekly Sunday School services at his home for the family. Since we operate a business that is open on Sunday, we held our services between seven and eight in the morning. Several times, my aunt and uncle, Mr. and Mrs. William Campbell, of Phoenix, came over from Prescott where they spent the summer, to attend.

Bob was ordained to the priesthood early this summer and therefore had the authority to hold the services and to administer the sacrament to our small group. The weekly services meant a great deal to my mother and me, and to my young son.

One service, in particular, was memorable for us. On the twentieth of August, the Ed McIndoo family and the Oren Caviness family came from Phoenix to join us. The Campbells were with us also. Darrell Yates, my cousin, had been spending a few weeks with us and had decided to accept an earlier call to the priesthood. Oren Caviness and Donnie McIndoo officiated, and Darrell was ordained. Also I took the opportunity to have my baby daughter, Marlene, blessed by the same two; elder and priest respectively. There

(Continued on page 174)

## 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 FOREST AND THE GOD

"—He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir trees are her house."—Psalm 104: 14-17.

Our world of peoples are like great forests of trees. Even as trees differ in quality, size, and species, so people differ in spiritual qualities, size, and kinds. Let us explore our spiritual "forest" and compare them to the tree forest we know.

There are fine forests where the trees grow large, rooted in deep, rich soil, and nourished by an abundance of rain and sunshine. There is a minimum of underbrush and undesirable growth. The variety of the species may be hardwood, perhaps oak, and not so subject to forest fire damage.

There are other forests, (while good timber may be found there) which grow under more adverse conditions. The land is poor and rocky; the elevation is higher; winds and storms buffet them easily, and the species, of perhaps pine or fir, are subject to great fire hazards.

High in the mountains and low near the deserts grow other trees which are under great handicaps of environment. The lack of proper nourishment, extremes of temperatures, and subjection to terrific storms take a heavy toll in the quality and size of such timber. In fact, some is of little worth, even for firewood.

In a forest, individual trees will greatly differ in quality and age. A close scrutiny will disclose flaws and blemishes of time, storms, fire and destructive insects. Let us analyze an individual, that we might judge the worth of this timber.

Here before us is a fine specimen; straight, tall, and, from outward signs, has real value. On closer look, the tree has a few dead branches high in its top, perhaps broken by a passing storm or killed by invasion of insect borers. Yet the health and strength of the whole tree has overcome the depredations of time, fires, storms, and insects. The rough bark on the massive trunk hides valuable timbers of great strength and beauty.

While standing in the forest, the tree gives shelter to birds, animals, and shade to man. This is a worthy service for which it was created, in part. Yet, we know the greatest value lies within its heart. To realize its ultimate end, it must be harvested. It must be hewn down. It must first fall to the ground.

In falling beneath the swift blade of axe and saw, the tree must perish. The branches from the main trunk are removed and discarded. Also the dead branches near the top are cast aside. The master craftsman

only harvests and keeps the straight and unblemished time. The rest is forgotten on the floor of the forest. Sawed and shaped by a master craftsman, the tree is transformed into beautiful and useful timbers, polished and fashioned fit for a king.

Now, in saving the timbers, a flaw here and there is sorted out and cut away carefully to preserve the precious and beautiful timbers. Sometimes a tree is cut down, but decay in the heart of the trunk has spoiled the timbers. Outward appearances can be deceiving, and only the harvest reveals the loss of the tree. It must perish in vain and be forgotten upon the floor of the forest with branches, tops, etc. Only one who has harvested trees can understand the disappointment that comes after such labor has been spent in vain.

The Lord created all the species of trees for a purpose, and all are beautiful when grown strong and healthy. Some woods have enormous strength, others have rare beauty, still others are light and easy to carve, while still others are hard and heavy and take a brilliant polish.

So do we differ as people in our various characteristics as men, and nations, yet we are equally valued in the eyes of God.

The living tree can be likened to a living soul. While time may leave its scars and sin may have caused small blemishes, the righteousness, representing straight ways and good living, will be highly valued by our Lord. Forgiven will be the broken and blemished parts and in the skillful hands of God the sound timbers of our souls will become beautiful and beyond price. In passing from this life such a soul shall be harvested and built into the Kingdom of God.

We may labor in strange lands, high mountains, low plains, or in rich forests of more fertile ground. In our toil, let us watch over and nourish the timbers growing about us for future harvests.

We minister to harvest souls for Christ. Let us be sure to sort with care lest we judge by the rough "bark" or outward "blemishes" and broken "limbs" and forget the real value lies in the straight, tall, and sound heartwood. Let us encourage them to grow strong and straight that the harvest may be pleasing to the Master for building in His Kingdom.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."—Psalm 1.

Elder Arthur G. Smith



## NOT TO THE STRONG

Not to the strong is the battle,  
Not to the swift is the race,  
Yet to the true and the faithful,  
Victory is promised through grace.

Did it ever thrill you to sing this old song (No. 2, Zion's Praises)? I hope it did and I hope that it still does and that you know the full meaning of the words—"CONQUERING NOW". Webster says, to conquer is to "SUBDUÉ", to "GAIN" by "EFFORT", to "SURMOUNT OBSTACLES", or to "MAKE CONQUESTS". Let us stop and consider just who this is that's doing the CONQUERING NOW. Well the song says, A King (Christ) is leading the host of ALL THE FAITHFUL (Church of Christ?) into the FIGHT (against Satan).

Now let us just stop for a time and consider this as far as we have gone. You most likely agree with me that the King is Christ the Savior, and the Faithful are His Church. We claim that we are the authorized restored Church of Christ, but can we call ourselves the FAITHFUL? Well, if we call ourselves the FAITHFUL, are we SUBDUING Satan? Are we GAINING eternal life by the EFFORT we put forth? Are we SURMOUNTING the obstacles that Satan puts in our path? Are we making CONQUESTS over the things, great or small, that interfere with our serving our King? Are we actually CONQUERING NOW? Are we "safe" in saying that this means US; that we are applying these things to our lives? Yes? Well let us see what the rest of the song is like.

### "SEE THEM WITH COURAGE ADVANCING".

Are we still "safe"? Yes? Well, let us go on. "CLAD IN THEIR BRILLIANT ARRAY". Now if this still means us, then we will be CLAD in the armor of God, having "our loins girt about with truth and having on the breastplate of righteousness and our feet shod with the preparation of the gospel of peace, and, above all taking the shield of faith and the helmet of salvation to go with the sword of truth". Which I might say, is quite a BRILLIANT ARRAY if we be CLAD in such. Are we still "safe"?

Let us depart from quoting the song for a little bit and stop to do some serious THINKING. Don't you think we have been resting on our "laurels" long enough?

I might explain that a laurel is a fir tree of Europe, and they used to make wreaths of them and award them to the victors of a footrace or some other such contest. When I said that we had been resting on our laurels, maybe I stretched it a little when I said "our" laurels. As near as I have been able to observe, we haven't won many laurels, at least not on our EFFORT, nor because we have made any great CONQUESTS, because they do not generally give such awards for HALF an EFFORT or for partly subduing nor for half a CONQUEST. If they did, then we could start boasting.

One hundred and twenty years ago this great ship of the Restoration was launched mid stormy seas with Christ its Captain. Did it ever strike you as being wonderful that this great ship is STILL AFLOAT after all the stormy seas that it has passed through? Was it because the sailors or stewards of this ship remained on duty and did all that was required of them that it remained afloat? Or was it because of the Captain

that it has? Surely we can't possibly think that we, as the sailors and stewards, are alone responsible that this ship still remains afloat. Let us give credit where credit is due and tell ourselves and the world about the Captain we have at the helm of our ship. I cannot express too strongly the fact that we have fallen far short of fulfilling our responsibilities that we took upon ourselves when we promised the Lord that WE WOULD FIGHT A GOOD FIGHT and that WE WOULD KEEP THE FAITH.

Of course, I am mindful of what Paul says in I Corinthians 9:24, that all who run do not win the prize. But does that necessarily mean that we have to stop running? I remind you that it is the HOST OF ALL THE FAITHFUL who are running in this race, and the competitors in this race are SATAN AND HIS FAITHFUL. So, we as individuals must ALL RUN in this race or we shall surely come out as the losers COLLECTIVELY. When you fail to TRY to run, simply because you think the odds are too great against you, you are not alone the one to lose, but the "team" of which you are a member, fails to win the prize.

I am mindful of Ecclesiastes 9:11-12:

"I returned and saw under the sun that the race is **not to the swift**, nor the battle **to the strong**, neither yet bread to the wise, nor yet riches to the men of understanding, nor yet favor to men of skill; but TIME AND CHANCE HAPPENETH TO THEM ALL. For man KNOWETH NOT HIS TIME: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them."

Now let us get back to the song we started to quote. We have had much to say about the first two words, "CONQUERING NOW" but let us refer now to the next three words, "STILL TO CONQUER". These words lead me to believe that there are some things to be done yet, some things to conquer, no chance for us to "rest on our laurels". The resting time comes AFTER the race is run. So, if there be cause to "STILL TO CONQUER", let us, you and I, get down on our knees and lift our faces to God, and with humble hearts, pray that we may be valient soldiers (as the song continues) in the army He leads, faithful and true to the last; that we might find in His mansions eternal rest when our warfare is past.

To relate, here, the things required of us, as members of the body of Christ, would take too much time and space, so it is sufficient to say,—Study to show thyself approved, a workman that need not be ashamed.

So in my endeavor to learn of God's way, I have come to realize that we in the Church of Christ have failed immeasurably to keep His laws and commandments, one of which is the key to our successful endeavor in taking this Gospel to those who are seeking the right way. I would like you to read Malachi, third chapter, and verses 8 through 12 in particular, and with it, read the 11th chapter of 4th Nephi and see what verses 28 and 29 on page 670 mean in reference to—"For it was wisdom in Him that they should be given unto FUTURE GENERATIONS".

It is inexcusable that we have neglected to keep so important a law. Of course, all the laws of God are important, but as I said before, this particular law is the "key" to our successful endeavor as missionaries of the Gospel of Christ.

I would like to refer now to the May issue of Zion's Advocate wherein the Bishops and the 1950 Conference make a plea for financial support, and a tentative budget was presented. The requirements for meeting this budget were small, but the response to this plea was even smaller. I do not want you to think I'm boasting but I would like to give you some figures and prove to you that I have practiced what I have taught. In a certain small branch in Michigan there are **four** contributors, of which three represent the total number of wage earners in that branch. The fourth member is a widow who, by the way, should be **receiving** instead of **giving**. Every seventh dollar that has been paid to the general church represents this certain small branch. I, myself, have paid well over fifty dollars per month up to the time I quit a five hundred dollar a month job to go into the missionary field.

I say, shame on you if you have not done your part. Money! Money! I suppose some will say, all they think of is money. Yes money, but it's money that belongs to the Lord. Need I remind you of the blessings the Lord has promised if we obey this law. I have asked that you read it, and now I ask you to pray that the Lord will help you obey.

Just in case you have mislaid or did not receive the May Advocate, I would like to repeat the statement and request of the General Bishops at that time:

"Inasmuch as the Church of Christ has expressed its belief in the practice of tithing one tenth of one's income, therefore be it resolved that it be the sense of the General Bishopric that tithing as referred to in the scripture means one-tenth of one's NET income (net income means after income taxes are taken out, but not living or household expenses. We therefore call upon all members of the church to send their tithes and offering into the storehouse that there may be meat in the Lord's house AND THAT THE WORK OF THE LORD MAY PROSPER.

So when a budget of \$1,000.00 per month was set, that means that that is the minimum amount required to meet expenses, and the last word I received, we were receiving a little better than HALF THAT AMOUNT. Which means that the missionary families must go without, or the missionaries must go home and get a job to support their families.

I hope that from this time forward we will attempt to "CONQUER NOW" the things that have hampered our progress and I hope you will not think too badly of me that I have expressed myself as I have, but I love the Lord and if I am to fulfill my calling as His servant and one of your shepherds, I must, when seeing His sheep go astray, do all within my power to prevent such.

I have no apology to make that I have written as I have, but I pray the Lord that we all may awake to responsibilities, myself very much included.

I would like to end this heart to heart talk with the words of the poet, J. R. Clements:

Somebody did a golden deed, proving himself a friend in need;

Somebody sang a cheerful song, brightening the sky the whole day long,

Somebody thought 'tis sweet to live, willingly said "I'm glad to give;"

Somebody fought a valiant fight, bravely he lived to shield the right,

Somebody made a loving gift, cheerfully tried a load to lift;

Somebody told the love of Christ, told how His will was sacrificed,

Somebody idled all the hours, carelessly crushed life's fairest flowers;

Somebody made life loss, not gain, thoughtlessly seemed to live in vain,

Somebody filled the days with light, constantly chased away the night;

Somebody's work bore joy and peace, surely his life shall never cease.

WAS THAT SOMEBODY YOU? WAS THAT SOMEBODY YOU?

Let us forget those things that are behind us now and reach forth unto those things that are before us and press toward the mark FOR THE PRIZE of the high calling of God in Christ Jesus.

God bless you everyone.

Your humble servant,

D. W. Housknecht

### BELIEVE ON THE LORD JESUS CHRIST

The above citation is being constantly used by ministers with the claim that all one has to do is to simply believe and they will be saved.

In this effort we will endeavor to show that that is a mistaken idea, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

Shall we examine the law, and the testimony of Christ, and see if a better understanding can be reached as to what is needed to obtain salvation.

When Christ was here among men, He was not universally received. The masses would not accept His claims of being the promised Saviour, therefore their hardest task was to get the people to believe the claims He made. Even though He healed their sick, raised their dead, and did many wonderful things among them, yet only a few accepted His claims, and because of their refusal to BELIEVE, He was rejected and finally put to death on the cross.

He had promised His followers that He would be resurrected, but just following His death, even those who had been the closest to Him lost hope, and turned to their various occupations. Finally Christ appeared to them, and we find they rallied to Him, and just before He left them, He commissioned them to preach the GOSPEL. "Go ye into all the world, and preach the gospel to every creature. He that believeth (the Gospel) Mark 16:15-16. We will not quote more of it at this time, as we wish to get the purpose of believing, or in other words, just what it means to believe.

The hardest thing Christ had to do was to get people to believe He was the Christ, and that He had come in fulfillment of prophecy, and as their Saviour. It is needless to point out to you, dear reader, that Christ was the most unpopular person of His time. Among the Jews, were a number of sects, or different forms of religion, and when Christ came, they united in their persecution of Him, and were very active in their endeavor to poison the minds of the populace against him. As you, no doubt, are familiar with the story of

His life, the High Priests (Ministers) of that time succeeded in having Him crucified. There were a few who accepted Him, and they were persecuted; many were killed because they believed His teachings.

Jesus said:

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life."—John 6:47.

"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. For God sent not His Son into the world to condemn the world; but that the world through him might be saved."—John 3:15-18.

"Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."—Acts 16:31.

Most all believers in the Bible have read the story of the conversion of Saul as he was on his way to Damascus to persecute those who believed in Christ. He was met by a light and a voice spoke to him, and he was told that he was persecuting Christ. Saul asked, "What wilt thou have me to do"?

Saul had been halted by the Christ himself from his mission of destruction. He talked with the Christ direct from Heaven. Is there any question but that he believed? So, he was not told to believe.

Note: It took a miracle to have Saul believe that Jesus was the Christ. He had to be stricken blind and spoken to, direct, before he would believe. He thought he was doing the will of God by helping to stamp out the work of Christ.

He was told what he MUST "DO". Acts 9. Read the entire chapter carefully.

Paul was very diligent in telling the story of the gospel to all he came in contact with, so we find while he was in prison, he was asked by the jailer the same as he had asked of the Christ. You will note the jailor was not a believer. He did not accept Paul and Silas as ministers, and was willing to make them fast in stocks, yet when the prison doors were open and the bonds broken, and they had not taken advantage of the opportunity to escape, but were there when the jailor awakened and was about to kill himself, Paul told him to do himself no harm.

We find the jailor willing to investigate, and he went to the apostles and asked a very important question: "Sirs, what must I do to be saved"?

The first thing Paul had to do was to have the jailor believe that Jesus was the Christ, so, he said:

"Believe on the Lord Jesus Christ, and thou shalt be saved and thy house".

Following this, he told the jailor and his family the word of the Lord. Note: After believing they had to be taught the teachings of Christ. It seems as though it took a little more than just believing for the jailor to obtain salvation.—Acts 16:25-34.

The most difficult thing the Christ and His ministry had to do was to convince people that Jesus was the Christ. When people believed that, they were willing

to believe that He taught as to how salvation could be obtained.

Jesus taught men to believe the gospel. Read Mark 1:14-15; Matt. 4:17; Matt. 3:2.

Jesus came into the world to tell mankind how they could be saved, and no place do we find where He said that all a person had to do was to just believe that He was the Christ, and that was all that was necessary.

We find Paul is on record as saying:

"I am not ashamed of the gospel of Christ; for it (the gospel) is the power of God unto salvation to everyone that believeth."—Rom. 1:16. Paul seemingly stressed that it was the gospel, or rather obedience to the gospel, that held the power of salvation. In the following verse we note:

"For therein (the gospel) is the righteousness of God revealed from faith to faith."

It is very necessary to believe that Jesus is the Christ, but to really believe in Him would be to believe His sayings.

He said: "If ye love Me keep my commandments."—John 14:15.

"For this is the love of God, that we keep His commandments;" I John 5:3.

"If a man love Me he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him."—John 14:23-24.

The difficulty, seemingly, in our day is to believe the teachings of Christ, for men tell us that certain of that which Christ said is no longer acceptable, or not necessary for our time.

"I am the Lord I change not" Mal. 3:6; James 1:17; Eccl. 3:14; Numbers 23:19; Luke 6:46; Galatians 1:6.

You will discover in the reading of the above citations, that God does not change, therefore it will take the same to save men today as it did in all ages. Then to believe in Jesus Christ, one must believe what He said and be willing to do it, even if it is not popular.

In future efforts, we will consider the question of faith, and what it takes to constitute faith.

With a desire to help,

Sincerely,

Wm. F. Anderson

## HOW MEN LIVED IN THE KINGDOM OF HEAVEN

Taken from the Book of Arius the Libyan, a Romance of the Primitive Church

Soon the ripple of excitement caused by the arrival of the young Arius at the Baucalis farm passed away, and the life of the dwellers there resumed its wonted quiet. Ammonius, generally bareheaded and naked from the waist up and from the knees down, as the custom of the country was, his olive skin glistening

with healthy perspiration, pursued the various labors of the farm, and his wife attended to the fruits and vegetables nigh the house; and old Thopt prepared their food, and did the washing which their simple style of living rendered necessary; and both women devoted the hours not otherwise employed to the manufacture of woolen, cotton, and linen goods for the domestic uses. Neither Jewish, Greek, nor Roman women generally adopted the luxurious manners and elegance of dress and ornament common to noble or opulent Egyptian; and those Egyptians who dwelt in the agricultural portions of Cyrenaica, especially those who were Christians, followed the simpler manners of the same classes among their neighbors. At the Baucalis farm everything about the house was scrupulously clean and neat, manifestly designed for comfort and convenience, nothing for ostentation. In the business of the place, out-doors and in-doors, there was never seen any of that driving spirit which indicates a thirst for accumulation, but all duties were prosecuted as if reasonable diligence were esteemed to be both a duty and pleasure. At the end of a year's labor Ammonius would have felt no concern at all if he had found that he had not gained a single coin beyond the sum requisite to pay taxes, but he would have experienced a humiliating sense of shame and unworthiness if the occupant of so fine a farm had failed to have enough and to spare for every call of charity, for every reasonable claim upon his hospitality, or for liberal contribution to every work in which the church was interested. Corn, wheat and barley, variously prepared for table use, a large variety of fruits, both preserved and fresh, and many kinds, and in great abundance, was in common use, and domestic fowls were raised by all. The consumption of flesh was not an every day thing with these simple and healthful people. Twice or, at most, thrice a week neighbors would club together and kill and part among themselves a kid or sheep. Beef was little used among them, and was raised for market chiefly. Swine's flesh they never used, and they wondered at the Roman appetite for coarse, strong meat dishes. The light, pleasant wine made everywhere along the coast was in general use among them all. The everyday dress of both sexes was cotton cloth, a short kilt reaching from the shoulder to the knee, and over this, when not actively at work, a loose gown covering the person from neck to ankle, and confined at the waist with a girdle or sash of bright-colored cloth. They had garments of finest wool and linen for extraordinary occasions.

In this region the Christian communities were not formally organized upon the communistic basis of the primitive Church, because all of them were in a nearly equally prosperous condition, and there were none among them who were "poor" in the sense of requiring assistance. The few that were in any way incapacitated for earning a livelihood were related by ties of blood to one or more families, able and always willing to afford them every needful comfort and assistance. But no Christian family was ever known to refuse anything for which a needy person asked, in money, clothing, food, or whatever they possessed; and in this respect it made little difference what might be the religion or nationality of the applicant. To refuse to give to any one that asked would have seemed to any of these Christians to be wicked: "Give to him that asketh,

and from him that would borrow of thee, turn not away." They regarded all property of Christians as in the ownership of the church, and themselves only as stewards intrusted with the management of this or that portion thereof. Hence every call of presbyter or bishop for assistance to less fortunate communities, and every individual application for aid, was gladly and promptly responded to; and they regarded it as part of their profession of faith to find some healthful occupation for everyone that was able and willing to do anything for the common good. In the cities of Cyrenaica were many Christians engaged in multi-form avocation, but even there the Christian communities were so temperate and diligent that few among them wanted anything; and union of the faithful furnished such a perfect safeguard against the ills of life that they were not only able to care for those of their own number who might be overtaken by calamity, but were always able and willing to afford assistance to foreign communities less fortunately situated, when requested so to do. In short, all and far more than modern "Poor laws," Masonic, Odd-Fellows', and other eleemosynary associations, marine, life, and fire companies, have been enabled to do toward the amelioration of condition of the unfortunate, was far more perfectly accomplished by these Christian communities, that recognized as a matter of faith the principle of all human charity which extends beyond mere alms-giving, that the average prosperity of the community should extend to each individual thereof when overtaken by misfortune—a redeeming principle which Jesus and His apostles taught in its most perfect and effective form as the "communion of saints," the partnership or fellowship of the holy community of property and rights among all who believe; a principle which good men have been vainly seeking to restore in some form ever since the subversion of Christianity, in the fourth century, but the agency of numberless nugatory statutes and associations; a divine truth which, in its Christless forms of "communism," "socialism," and "Nihilism", now threatens the very existence of law and order throughout Christendom; a system perhaps impossible to any government which recognizes the legality of private-property rights, and is therefore committed to mammon-worship.

But these Christians had learned a higher truth than any known to human laws: they were the owners of nothing; they were only stewards of their Lord's goods; the wealth which they accumulated and held for the common good was to them "true riches"; the wealth which any individual held for himself and his own private aggrandizement was the "mammon of unrighteousness". Hence no Christian could be in want while the community was prosperous; no community could suffer while any other communities accessible to them by land or sea had anything to spare; and faith of Christ made the general prosperity of all Christians insure the individual prosperity of each one; so that there were no "rich" and no "poor" among them. Plato's dream of a perfect community ("Republic") admitted human slavery—Jesus Christ taught the freedom, equality, and fraternity of all men: Sir Thomas More's "Utopia" abolished marriage, and proposed to hold women in common—Jesus Christ elevated marriage into a sacrament; denied man's right to "hold" women at all; proclaimed freedom and equality for her also, re-

radiating the universal idea that she was a chattel, and teaching that she is a soul endowed with the same rights, duties, and responsibilities as are inherent in the soul of men. Modern reformers proposed to "divide" out all property, and limit individual acquisitions thereof; but Jesus proposed to divide out nothing, and to limit nothing, but, that all things should be accumulated, owned, and used in common, as every one hath need, just as air, sunlight, and the boundless sea are common. The word "catholic" was unknown to Jesus and the New Testament; the word "common" was the key to all His teachings, social, spiritual, and political.

The only relation which these Christians sustained to the "government" of Cyrenaica, or to that of Rome, was to pay the taxes demanded of them; and they had no concern as to who might be emperor or procounsel, except as far as these rulers might be disposed to persecute the Christians, or otherwise. They paid taxes, to avoid giving offense, even as Jesus himself had paid tribute, although born under Roman rule, and a "stranger", and not liable to pay tribute; but they never acknowledged the Roman authority in any other way. It would have been ineffaceable stigma on the character of a Christian to summon another Christian before a civil magistrate for any cause; they would not "go to law before the heathen." If any differences arose between any, they left it to some of the brethren to consider the matter and adjust it; and they consider themselves bound to abide by the settlement reached, by bonds of faith and love stronger than human statutes can be made. If any became careless of right and duty, or actively wicked, his nearest friends remonstrated with him, and, if he refused to abandon his sinful course, the presbyters reproved him; and if this proved ineffectual in working out the needed reformation, they brought the offender before the church, and either succeeded in drawing him back into the right way, or, if he proved incorrigible, they simply refused henceforth to fellowship with him, and held him as a publican and a sinner. They never had recourse to any temporal penalties to enforce the law of Christian brotherhood; knowing that no one who refused to be controlled without the use of force was a Christian, they publicly disowned him, and that was the end of it. For they had been taught from the beginning that the essential difference between the kingdom of heaven and every other kingdom established upon earth consisted in the fact that human governments recognize private property-rights in estates, rank, office, prerogatives, and seek to enforce these legal, fictitious rights by temporal penalties, contrary to reason and justice; while Jesus denounced all such private rights as Mammon-worship, and all statutes enacted to enforce them lies of the Scribes and Pharisees; and never fixed, and never authorized His apostles to fix, any temporal penalties whatever. They understood perfectly well that the necessary and inevitable result of all law-and-order system is to produce a ruling class at the top of every political fabric to whom all of its benefits inure, an oppressed or enslaved people at the bottom upon whose weary shoulders rest all of the burdens and waste of life, and between these extreme ecclesiasticisms and an army (always on the side of the ruling classes and against the multitudes) seeking to adjust their mutual legal rights and duties by the agency of bayonets and prayer—a system of laws creating fic-

titious rights, creating legal offenses by the disregard of these pretended rights, and denouncing legal penalties. But they knew that Jesus died as much for the children of Barabbas as for the offspring of Herod; and that every statute, custom, or superstition which attempts to make one of the babies "better" than the other is a fraud on our common humanity and a violation of the law of Christ. For the kingdom of heaven was organized upon the basis of community of rights and property among all who believe, thereby removing all inducements to commit such crimes as treason, larceny, and fraud, which exist only by force of the statutes creating and punishing them; for civilization itself is the parent of all crime except murder or lust, which might sometimes occur from the mere ebullition of brutal passion and instinct in low and base natures. Hence those Christians, who "called nothing they possessed their own", regarding themselves as only stewards of the Lord's goods, held by them for the common good of all believers, had no use for the Roman government or any other, and cared nothing for it except so far as taxes and persecutions, imposed or omitted, might effect the temporal welfare of individuals and of the communities of which they were members. They were citizens of a kingdom in but not of the world, desiring to be at peace with all worldly kingdoms. They knew that Jesus proclaimed a good news or gospel to the poor, the very foundation-stone of which is the absolute equality, liberty, and fraternity of man; and they learned from the same divine Teacher that kings, lords, nobles, all personal and class distinctions among men, are the mere creation of legal fiction, sustained by unjust force, like slavery and piracy, and do not exist in the nature of things or by the will of God; and that these laws are everywhere only the utterances of selfishness crystallized into the form of statutes, customs, or decrees, government over the people being nothing more nor less an organized expression of faith in the ancient lie that private property (in estates, rank, or prerogatives, is the one thing sacred in human life, and that laws and penalties are necessary to maintain it; which faith is the idolatry of Mammon, the only paganism that Jesus denounced by name, and declared to be utterly antagonistic to the worship of God. They understood, therefore, that in place of attempting (as all human legislators have ever done) to provide a more perfect law-and-order system for the protection of private rights, our Lord designed to abolish all private property, and with it all the unjust laws and penalties by which the worship of Mammons is maintained. Hence, in place of teaching to men a better slave-code than the world had known before, Jesus taught freedom for all men. In place of teaching a more effective art of war, he proclaimed the gospel of peace, love, justice. In place of ordaining only more wise and just regulations for government the intercourse of men with their female chattels, He elevated monogamic marriage into a holy sacrament, and applied to man and wife alike the same divine law of personal rights, duties, and responsibilities. In place of teaching better laws for the government of men by other men as erring, sinful, and selfish as themselves, he taught all such laws and government are unnecessary to any people who believe that there is something more sacred, higher, and holier than private rights, and are willing by faith to renounce all human, statutory advantages in order to acquire divine truth.

So in beautiful Cyrenaica, while Greek and Roman, Egyptian and Jew, concerned themselves about politics, and struggled for offices, and toiled beyond measure for useless gain, the Christian communities pursued the calm and even tenor of their way, meeting on every Sabbath for religious services and instruction; closing each week-day's labor with a pleasant formula of evening prayer; training up their sons and daughters to despise all the false statutory and customary distinctions and vanities of the worldly life "after which the Gentiles seek"; teaching them to seek knowledge, especially the knowledge peculiar to their faith; to love all men, especially the brethren; and to regard this earthly life as but the threshold of a higher, holier, and more perfect state of being that lay only a few brief, fleeting years away from every one of them. And so while the sun rose and set; while the harvests were grown and garnered; while the pure and fadeless sea lapsed along the fertile garden of the Baucalis farm and new lives came upon the stage of human action, and older ones were gathered into the rest appointed for all the living, peace and plenty, charity and love, purity and truth, blessed the dwellers at the stone cottage by the seaside.

### LETTERS

(Continued from page 167)

were prayers for healing, which seem to have been heard and perhaps answered. Altogether the day was one which we here will remember, and we feel blessed in having shared it with our much loved friends and family.

Bob has gone back to school at Graceland, and, I am sure, can feel that he did some good in his work here this summer. It meant opportunity for worship together that we seldom have.

We enjoy reading the Advocate always. It helps to give us the feeling of belonging to the fellowship of the church.

Sincerely,

Donna (Willard) Moser

### BLACK RIVER AND SPARTA NEWS

Brother and Sister Clyde Babcock and son, Elwood, from Black River Falls, and Sister Marquette and grandson, Buddy, motored to Lima Center to the reunion, August 27 and 28. The Spirit was felt by all who were present. We certainly feel it was wonderful of Brother and Sister Addie to open their home to the members.

The sacrament in September was held at Sister Stavlo's home in Sparta with many of the members present, including Sister Wilson.

She is making her home with her parents, Brother and Sister Chas. Eddie, in Black River Falls.

Our last prayer meeting and Book of Mormon study was held at Sister Stavlo's home in Sparta, after which Sister Leo Clifton served lunch. The meeting was very well attended, and the next one will be held at Brother and Sister Muth's home in Black River.

Brother and Sister August Brockman and son, Isaac, and family, recently moved from Sparta to Angelo. Their daughter, Sister Viola Brockman is expected home this month, from Illinois, to make her home with them.

We are very happy to report that Sister Bowen has recovered from her recent illness, but we're sorry to add: Sister Tucker was feeling much worse. She is now with her daughter, Sister Hutchinson in Milwaukee.

We ask the prayers of the saints in her behalf.

Wanda and Verna

### INDEPENDENCE NEWS

Sacrament services October 1, were in charge of our Pastor, Bro. C. LeRoy Wheaton, assisted by Bro. Nicholas Denham. Bro. Denver Chapman and Bro. Bob Willard served the Sacrament. Prayers were asked for Sr. Tucker of Black River Falls, Wisconsin, and Sr. Ethel Holcomb of our own group. Sr. Holcomb is at home, now, after spending more than three weeks in the hospital. She is much improved. Sr. Leslie Case was able to be out to the services, with her new baby boy. Bro. and Sr. D. Ray Bryant of Cowgill, Mo., came again to worship with us this sacrament day. They were noon dinner guests of Apostle and Sr. C. L. Wheaton; Bro. and Sr. Wheaton returned home with the folks and spent the night to finish their visit. Sr. Marion Denham was able to attend this service and bore her testimony of God's goodness to her.

At the evening service Bro. Darrol Yates was the speaker. This was Darrol's first sermon since he was ordained a priest; he made some very good points. He asked the question: "What can we do to help the people who are going astray"? He said, "We can help them to reason things out. Some people are timid and weak. We must give a reason for being different. God will show us the way. We are the moulders of our futures. Some people don't have enough will power to hold up for what they believe". He said: "It is very important the way we conduct ourselves as this will help others." Quite a number of his young school friends were present to hear him. He ended his talk with a poem he composed.

I was out of town October 8, so did not hear the speakers for that day. My husband and I visited a week with his brother in St. Louis, Missouri.

October 15th our pastor, Bro. LeRoy Wheaton, was the speaker. He read for us a part of the Sermon on the Mount. He admonished us to seek to understand the true meaning of the words used. He used his dictionary to explain the words:

Poor in spirit—lacking in spirit.

Hunger and thirst after righteousness—as if we had none.

Peacemaker—seek to reconcile.

Meek—gentle, humble, long suffering.

Humble—having or expressing a sense of inferiority, unpretending.

Love—is to promote the welfare of the object of our love.

In closing he read Maroni 7:48: "We must have faith and hope and charity but save we be meek and lowly of heart these availeth nothing."

Following the morning service Albert Rudd and Virgil Rudd, father and son, were baptized, Apostle C. L. Wheaton officiating. They were confirmed at the opening of the six o'clock prayer meeting the same day. These brothers are husband and son of our Sister Sylvia Bressie Rudd who has been a member of the church since her childhood. We all rejoice with her that her loved ones have joined with her.

Apostle B. C. Flint was the speaker at the evening service. He read the 16th chapter of Matthew. He asked: "What is there in the world that you would be willing to exchange for your hope in salvation?" He read an article telling how many people are victims of superstition and fortune telling, saying, "We should raise the banner of King Immanuel above such."

October 15th, Bro. and Sr. Denver Chapman and Sr. Ritchison drove to Collins, Missouri for the day. Bro. Chapman reports Bro. and Sr. R. R. Robertson were there, too, and Bro. Robertson preached a good sermon at the morning service; also in the evening.

October 22, Apostle Wm. A. Sheldon was the speaker at the morning service. He read from Isaiah 58. He called our attention especially to verses 13 and 14 as follows: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day;—not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." He exhorted us to do whatever we do with all our being. Be either hot or cold, if we are only lukewarm our offering will not be acceptable. James said: Ask in faith or your prayer is in vain. Do we fear we will not have the needs of the day? If we have faith we will not fear, we will not worry. Christ said, Your Father knoweth ye have need of these things. In closing, let us live each day as we preach Christ by word or by right living so that we shall run strong; but know this, if our life is not according to the teachings of Christ it will be in vain.

At the evening service Bro. J. M. Case was the speaker: he called our attention to articles in the August Advocate of the revelation by Granville Hedrick and George Washington's vision; both tell of the great destructions that are coming upon the land. He told us he had so many thoughts in his mind which he wanted to bring out and he did give us much to think about. I was wishing I could write short hand so I could get it all down. He admonished us to think more for ourselves, not to take someone's word for things; just stop and think, think, for yourselves. There are three principal things in the teachings of Christ: faith, hope and charity. Shall we occupy faithfully that when things begin to happen we will be ready. Read those articles in August Advocate.

Bro. and Sr. J. M. Case and Br. and Sr. Elmer Hunter, drove to Collins, Missouri, October 1st, for services.

Apostle and Sr. C. L. Wheaton stopped at Collins,

Mo., on their return from Parsons, Kansas, where they had attended the convention of the League of Nations of Pan American Indians October 7 and 8. Bro. Wheaton is chaplain of the League and held services for them on October 8. Bro. and Sr. R. D. Sprague also attended the League and Bro. Sprague assisted Bro. Wheaton in the services. There were in attendance some outstanding members of the Indian race from all over the United States. One, Mr. Howard La Hurreau, a Pottawattomie from Indiana, whose grandfather was once connected with the consular service, had accompanied his grandfather to the walled city of the white Indians described recently by Mr. Natoni Nez Bah. Being careful to give no hints of what had already been told them, both the Wheatons and the Spragues questioned him about these people, their customs and legends. His account coincided remarkably with that of Mr. Nez Bah. Upon being told that Brother and Sister Wheaton plan to visit these people he seemed pleased and gave them additional advice pertaining to routes, equipment, etc.

Mr. La Hurreau testified to having seen and handled the "golden books". He said they actually are in custody of these people who, he said, are known by other Indians as "the holy people". They are revered as such and are therefore vigorously protected by all tribes from interference by the outside world.

Later he said to Bro. Wheaton, "I know why you are going there; you hope to get proof of your Book of Mormon." Bro. Wheaton acknowledged that is true, and asked if he had ever read it. He replied that he had, but that he had not joined any part of the restoration. He added in a very serious and positive manner, "you will get your proof, my friend."

October 22 Bro. Rolland Sprague and family, Darrell Yates, and Robert Willard went to Collins, Missouri for services. Bro. Sprague was the speaker at the morning service and was assisted by the two younger brothers. Afterwards a wonderful dinner was enjoyed at the Sarratt home, and the afternoon was spent in informal discussion of the Lord's work.

Bro. and Sr. Chas. E. Derry drove to Bagnell Dam October 14th, then to Licking, Missouri, their old hometown. They visited the Big Spring at Van Buren, Mo. This is the largest spring in the country. They visited the famous Indian mounds where many Indian skeletons are to be seen which had been buried in the mounds. Also visited in Wickliffe, Ky. Sr. Willie Yates was with Sr. Ethel Holcomb while the Derrys were away.

Bro. Bert Cooper is visiting his son and family in Sunnyside, Wash.

Sr. Maud Wagaman and husband visited their daughter, Mrs. R. E. Trafton and Mr. Trafton of Warsaw, Mo.

Apostle and Sr. C. L. Wheaton are in Arizona among the Navajos. They took some clothing to the Indians, also a comfort the United Workers had made for them.

Thursday, October 26, the United Workers held an all day meeting with a covered dish luncheon at noon.

Thursday evening the Y.C.P.L. presented Colonel Crawford who showed slide pictures of Lebanon, Germany and Greece which he made while he was overseas during the World War.

Saturday night, October 28, the Social Committees of the Sunday School and the church held a masked party at the farm home of Bro. Joe Yates and family. Everyone reported a good time. Lots of pie, donuts and cider were served.

At the morning service, October 29, Bro. R. D. Sprague was the speaker. He read Eccles. 3:13-14. He expressed the hope that all our minds be seeking after the things of the spirit: reminded us that Paul said, "If you be risen with Christ seek the things from above where Christ sitteth on the right hand of God. In all thy getting get understanding. The wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated full of mercy and good fruits, . . . the fruits of righteousness is sown in peace of them that make peace". In closing he admonished us to "seek a convenient time to search your own conscience." At this morning service our pastor read a letter asking prayers for Bro. James M. Anderson, Palmona, Calif.

Bro. Bob Willard was the speaker at the evening service. He gave us a fine sermon on faith. This was his first sermon since he was ordained a Priest last summer. His mother of Ladona, Ariz., came to Independence, for the week-end and was present to hear him in his first attempt.

Miriam Mason, Reporter.

### A SONG OF PEACE ON EARTH AND GOOD WILL FROM ABOVE

By Natoni Nez Bah (Navaho)

When these dark clouds of trouble have passed over,  
And the light of Peace will shine from above;  
We will stand on the highest mountain  
And see God's world of Peace and Love.

There shall be no more sadness or sorrow,  
There will be no more grief or pain;  
For the love from our hearts shall spread o'er all the world  
Love and Peace will reign once again.

We will heed to the words of our Prophet  
Who was inspired by the voice of the Lord;  
And we will join with our Lamanite Brothers,  
And live forever as one in accord.

Then we'll know of His infinite mercy,  
We will know of His tenderness and love:  
And angels will sing out their glad tidings  
Of Peace on Earth and Good Will from above.

This song to be sung to the tune of "We Thank Thee Oh God For Thy Spirit."

September 10, 1950

Sung by Sr. Marion Sprague at the evening service when Natoni Nez Bah spoke on the Temple Lot.

### OBITUARY

James L. Fender passed away August 10, 1950.

He had been seriously ill for three years.

Bro. Fender was the son of A. Fender and America Myers Fender, born at Palmyra, Ill., January 18, 1867.

He was baptized into the Reorganized Church of Jesus Christ of L.D.S. at Keystone, Iowa by Elder J. R. Badham on May 8, 1882. He was ordained to the office of deacon, October 1, 1916, at Holden, Missouri. On March 21, 1926, he and his family transferred their membership to the Church of Christ.

Bro. Fender is survived by his wife, Anna M., a daughter, Mrs. Alan Des Combes, three grandsons, four sisters, two brothers and many other relatives.

Funeral services were held at the E. B. Cast Funeral Home, August 13, 1950. Rev. J. R. Sipes was the speak.

Interment was in Fairview Cemetery, Holden, Mo.

### OBITUARY

#### Mrs. Olive Wentworth

Sister Byron Wentworth was born, Olive Lydia Hines, of Hannah, N. D., on December 6, 1892, and departed this life the Sunday morning of September 10, 1950, at the age of 57. Sister Wentworth underwent a serious major operation eighteen months ago, through which the Lord graciously extended her life to this present time. The Lord continued to bless her till, in His wisdom, he called her home.

Funeral services were held at the McKee Funeral Home in Bemidji, Minn., on Thursday the 14th, with interment in the Northern Township Cemetery. Bro. Horace Darby journeyed from Minneapolis to conduct the funeral service. Music was provided by the local church.

Sister Wentworth married Byron N. Wentworth on November 15, 1916 at Bemidji, and they made their home on Three Island Lake, where they lived for thirty-four years. The Wentworths came in contact with the Restored Gospel during the first of the year and entered the waters of baptism on August 30, 1931.

Sister Wentworth was a devoted wife and mother, and was firm in her faith in the Restored Gospel.

The deceased left to mourn her passing, her husband, Bro. Byron Wentworth, two sons, Byron Philip of Olney, Montana; Ernest of Hines, Minn., five daughters: Mrs. P. R. Lamb of Bemidji; Miss Irene Wentworth of Minneapolis; Mrs. Gerald Shirk of Bemidji; Vivian and Lovita of the home; seven grandchildren; her mother, Mrs. Mary Hines; two sisters, Mrs. John Erickson and Mrs. Robert Quienby; four brothers, Garnett, William, George and Glen Hines, besides a host of neighbors and friends.

Two children preceded her in death: one infant daughter, Dorothy, and one son, Burt, who was killed in action in the late war.