

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.

Volume 28

Independence, Missouri, April, 1951

No. 4

He Stands By

How can it be we do not hear
When Christ our Lord doth speak—
How can it be, when He doth bear
With us poor mortals, weak?
Why is our will in bondage held
By foolish worldly snare,
When He stands by, with arms outstretched—
Pleads with us to rest there?

It seems our inner senses sleep
Until, in utter woe,
We cry aloud in fear and pain
Our blessed Lord to know.
He never turns away from us;
His heart, all gracious, sweet,
Pours out forgiveness until we
Kneel humbly at His feet.

'Tis then we waken to His love,
And strive to better be—
To come into the ONENESS where
All is true harmony.
In the beginning, long ago,
Christ His decree hath stated;
All must come to be in One,
Each in Christ related.

GRACE SPRING LAU

CONTENTS

| | | | |
|------------------------------|----|--|----|
| Editorial | 50 | A Word to People Who Say, "I Don't Believe"..... | 58 |
| Michigan State Reunion | 52 | The Plan of Salvation | 58 |
| Work in the Vineyard..... | 52 | With the Church in an Early Day..... | 59 |
| Letters | 53 | Objections to Baptism Considered | 62 |
| News From Locals | 54 | Apostasy | 56 |

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

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

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INSTRUCTIONS IN ORDERING

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.

EDITORIAL

IN HIS SERVICE

If we think of the word—servant—we consciously, or subconsciously, think of one who is required to render service; who has certain responsibilities placed upon him by some one of authority over him. However, it follows that a degree of recompense, or reward, must be returned to the servant if he is to continue to serve. This return may be great or small, depending upon how well the "master" has been served, and upon the "master's" disposition to reward his servant. ("Master" is used here in a general sense to indicate one who uses servants).

These same conditions apply within the "household" of God—not alone for the "chief" servants (we use this advisedly), but the "least" of them as well. The point that we wish to present is: regardless of the responsibility, great or small, the very best effort to fulfill that responsibility is required by our Master of our hands.

Jesus' parable (and it must be understood as being a parable) of the Lord who left various talents in the care of his servants, illustrates this thought. You will note in the story, as recorded in the 25th chapter of Matthew, that he who had received one talent, hid it up for fear of not having it to return to the lord at his request. The lord was angry with this man because he had not put it to the exchangers and received more through usury.

We must not suppose that the Lord our God sanctions the practice of usury, or the interest system as established in the world today; He expressly condemns it. Emphasis is to be placed upon the principle of increasing that which we have received from Him, signifying that our interest is His interest; our desires, His desires.

Jesus said:

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."--John 15:8.

Now, it is obvious, too, that what is required of one is not necessarily required of another, but rather according to the measure each servant has received. Referring to the parable mentioned before, it will be seen that unto those who "bore fruit" according to the talents in his possession—each one was made a ruler over "many things". It would seem that they received an equal reward, though some were able to return more than others by reason of having received more talents in the first place.

In proof of this statement, we may further refer to the 20th chapter of Matthew where a "householder" went out at different hours of the day to hire laborers into his vineyard. This parable, it is true, is speaking of the various times in the world history when God saw fit to send forth His servants with His Word and commandments, but it clearly shows that they all received a "penny", or equal reward, without respect to the time or length of their labor. It was not unfair because each had agreed to labor for a "penny". Rather, it shows the greatness of love which was extended to all.

Thus it is that the gift of eternal life is offered to all who accept of it. Not as though it is free—all free—in the simplest interpretation of the expression. How vain and foolish is the precept of men to suppose an oral confession of Christ—alone—is sufficient! How cunning is the plan of the "enemy" to suggest to man's mind: "once saved, always saved".

How clear (and contrary) is the word of Christ:

"He that endureth to the end, the same shall be saved."

It matters not, in His loving mind, just what "hour" of the "day" we may begin to endure to the end, **unless** we put it off till later, after having the opportunity to partake of that life. In that case, it is to our **condemnation**.—not justification.

Happy, are we if, early in life, we hear and accept the Gospel of our dear Lord, that we may be better prepared to endure to the end. Human nature tells us that it is much easier to learn in youth than in later years, and how important it is that we learn to yield full obedience to our heavenly Parent that we may partake of His grace!

"If ye love me (Jesus speaking—W.A.S.), keep my commandments."

Now: what is it to serve God? To understand this, we must remember that:

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24.

So, then, if we endeavor to worship Him, serve Him, or labor in the interest of His household, it must be through our spirit. Shall we understand this to be the silent meditations of the heart? Not necessarily, and certainly not exclusively so. To serve God is to do just as Jesus said: "Keep my commandments"; and as far as possible, do as He gave the example.

If we pray with the spirit, sing with the spirit, teach with the spirit, etc., not to be heard of men, it is recognized by those with spiritual discernment, and they will glorify God—herein is service.

If we have opportunity to "do good to all men, especially those of the household of faith", here also, is service to God. He **needs nothing** from us (do not forget this), and indeed, we can give Him nothing but what He has first given us. He demands service only to see if we are willing to give it and **do** give it.

At the first, we said that he who expects continued service must also give a degree of reward to his servant. He is an ungrateful and unprofitable servant who will not confess that his life has been spared and enriched by a kind, heavenly Father; and last, but most important, is the gift of eternal life.

Will you say that you have earned it all? Should you labor with all the diligence and love of your soul, you would receive "life"—surely—but not through merit. It **is** the gift of God. On the other hand, if we do not labor to bring forth "fruit", we will not receive "life".

At some other time, we may take up the study of what "life" is—that is: eternal life.

The important point, right now, is that we realize

our dependence upon God, being of the mind as Jesus instructed:

"So likewise ye, when ye shall have done all those things which are commanded you, say, WE ARE UNPROFITABLE SERVANTS: we have done that which is our duty to do."—Luke 17:10.

Going back to what service we may give, and thinking of those of the priesthood: it would seem that the greatest care should be observed by them, that reproach may not come upon the "work" because of negligence in ministering according to the Spirit of God. Too often and quickly have men forgotten the example of the lowly Master of men wherein He girded himself with a towel, taking basin and water to wash the feet of His disciples.

He said:

". . . Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever shall be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many".—Matthew 21:25-28.

Again, He said to Peter (three times for emphasis):

"Peter, lovest thou me?" "FEED MY SHEEP."

Those who have been chosen as under-shepherds, then, should strive to minister rather than "administer". By this, we mean that service should be their watchword. Management is of secondary importance.

My brethren of that holy priesthood of God, let us examine ourselves to see whether we be wise and profitable servants according to the Holy Spirit, for know this; if the ravenous wolf enter in and scatter the sheep, shall it not be required of us to give the accounting? Or if we, by over-rule, offend these little ones, and precious, driving them away, will it not incur the vengeance of God? The scriptures so give us to understand.

When we preach, is it for God's glory, and edification of the church—or for our glory?

If we are called upon to lay hands on the believers in the ordinance of baptism, or for the healing of the sick, is it our desire: that they truly receive the Holy Ghost; that they might be healed; or do we desire the confirmation of our authority for exaltation of self?

He that humbleth himself will be lifted up, and he that exalteth himself shall be abased! Surely God who has called us to serve will provide the means (power) to labor profitably, if we are righteous.

Serving the Master is the duty, and PRIVILEGE, of all who have taken His name upon them, and each bit is necessary, small or great. Can the eye say it has no need of the ear, or hand, or toe? See I Cor. 12th chapter.

"Loving each other; how pleasant to cherish a brother. Serving each other; the Savior looks on us with joy."

WILLIAM A. SHELDON

MICHIGAN STATE REUNION

By consultation between the Missionaries in Charge and the Reunion Committee, Hopkinsburg has been selected as the place for the next State Reunion to be held June 23 and 24, 1951. A large hall has been secured for the occasion, with accommodations for seating and feeding about a hundred; with kitchen equipment in connection. Ample parking space is assured, and a number of citizens have agreed to open their homes for sleeping accommodations. It would be well for those coming by car to bring a couple of blankets, and pillows to help out with the bedding. Meals will be served in the hall. Hopkinsburg is fairly central for southern portion of state. Those coming from Kalamazoo or Grand Rapids on Highway No. 131 should turn west at a point three quarters of a mile south of Bradford, where a signboard says "HOPKINS", and go three miles to Hopkinsburg, which is the half-way place between Highway 131 and Hopkins.

Reunion Committee members: Elder A. G. Smith, R.F.D. 1, Ottawa Lake, Mich., secretary; Elder Wm. Postma, Hopkins, Mich., R.F.D. 2; and Elder V. H. Burns R.F.D. 2, Belding, Mich. Address of Don W. Housknecht, associate missionary in charge, 205 E. Shiawasse, Fenton, Mich.

Signed,

LEON A. GOULD,

On behalf of the Committee and
Associate Missionary in Charge.

WORK IN THE VINEYARD

From out of the field of service where the harvest is ripe and ready for reaping we send our words of comfort and cheer.

This is a report of our labors among the Saints in St. Louis, Mo. I have met with these good folks several times and found them seeking to be about the Master's work. On March 7, Apostle Wm. Sheldon and myself left Independence shortly after 7 a. m., and arrived in St. Louis in the early afternoon, going to the home of Elder Alton Shankle where he and Sister Shankle made us most welcome.

They have two lovely children, a boy fourteen and a daughter who is married to Raymond Birdmow, and has two sweet little girls. Sister Shankle's mother, Sr. Burnett, lives with them, and we find her very strong in the faith.

On Saturday evening we had a good gospel visit with all those fine folks, and later Elder Lawrence S. Nichols, who is pastor of the branch, stopped in and the four of us talked together of the gospel work until eleven o'clock. Sunday morning we met to worship with the church in their little chapel and enjoyed the church school. I was asked to teach the Bible class because Bro. Louise Boyce, a member of the Quorum of Seventy who is their teacher, had not fully recovered from a slight stroke which he recently suffered. However we are happy to report he is much improved. Sr. Boyce is the pianist and her help is much appreciated by the school and church.

Bro. Shanks is superintendent of the church school. He and his good wife are new members, having come into the church last year. Bro. Shanks' daughter and son-in-law whom I shall call Brother and Sister McCormic even though they are not yet members of Christ's church, are very deeply interested in the gospel. I feel sure that they will soon be with us as citizens of the Kingdom of Heaven.

We also feel the same way about Brother and Sister Long. To meet them and talk with them is to know that they are fertile ground and that the seed grown there shall come forth and bear much fruit. Sr. Long gave me a testimony that I want to pass on to you, about their son who was reported missing in action in Korea. (If I make a mistake Sister Long, we will be glad to have your own story to publish in the Advocate.) Here is the story as I remember it:

"Early in the morning of December 1, 1950, I was awakened my someone shaking me. I opened my eyes and there standing by my bed was my son who is in the army. I thought at first I was dreaming but I knew I was awake. He had on blue jeans and a sweat shirt and I wondered about this because I knew he should be in uniform. So I asked him about it, and he replied, "Mother, I left the war three hours ago." This worried me a great deal, but I went about my duties as usual. My son had written for warm clothing, so I went to town and bought those things he had asked me for and mailed them, and wrote a letter to him. Then on December 8, I received word from the War Department telling us our son was missing in action on December 1. I was nearly overcome with grief and worry. But I made up my mind that I must know if he was dead or alive. So I took it to the Lord in prayer and I prayed for twelve days without ceasing. Then on the twelfth day I received word from the War Department saying that they had picked up a Communist broadcast giving names of prisoners of war and our son's name was among them. The War Department did not know why they should give these names, but Bro. and Sr. Lang do, and so do we. Prayer changes things.

At the eleven o'clock service Bro. Sheldon was the speaker, and the Holy Spirit bore witness unto us of the truth of his message. To witness the Spirit working with people is a joy beyond compare. Between the services Sister Burnett asked for administration, and we hope she is much stronger by now.

We returned to Brother and Sister Shankle's for a grand dinner, stopping on the way to say hello to Sister Nichols who was not able to be out, and to congratulate Bro. and Sr. Nichols on their 22nd wedding anniversary. On our first trip to St. Louis, Sr. Sprague and I became acquainted with Sr. Nichols and found her to be a very lovely person. After dinner we took our leave of our hosts and went on to visit for a while with Bro. and Sr. Shanks in their home. We have confidence for the work ahead in the hands of these folks.

After the long drive home we were tired but very happy in the Lords' work. When we go again we plan to visit other homes and get these good people together for several meetings. We are asking the

church everywhere to pray for them in their work as we asked them to pray for the church.

Yours in gospel bonds,

ELDER ROLLAND D. SPRAGUE
of the Seventys.

LETTERS

Editor Advocate:

A few lines again before we point the Pontiac northward in another circuit around the field to give a word of encouragement here and there, if we may, and call upon the isolated ones.

February 11 was a rally day for Muskegon Local, the special occasion being the baptism of our Sister Grace Spring Lau, who has been studying and investigating our claims since some time before Christmas. Flint and Sand Lake Locals were represented at our rally day services, and some who would have been here were prevented because of various hindering causes, including crippled transportation equipment, or lack of any.

Apostle Don W. Housknecht was the speaker at the 9 o'clock hour, after which we repaired to the Y.M.C.A. building in Muskegon for the baptismal service, where the pastor, Elder Cleo E. Heath, a servant of the Lord, conducted Sister Lau through the gate into the sheepfold.

Dinner for all was served in the dining room of a nearby school building.

At 2:30 p. m., we returned to the church building where an additional feast, of spiritual things, was enjoyed to the full. The sacred presence of the Holy Spirit hovered over the assembly as earnest humble prayers were offered, and the confirmation of our sister in the giving of the Holy Spirit through the laying on of hands was observed; and then, in an unusually quiet manner, the saints came forward and welcomed her into our number by the right hand of fellowship. The Lord's Supper was then served, and the remainder of the time until 4:30 was occupied in bearing testimony to God's goodness, and His intervening hand extended in time of need.

The spirit of unity and peace characterizing the services of the day was of such a nature that it reminded one of the unity and oneness enjoyed by the saints of old, who "continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers." (Acts 2:42). As the Savior said, upon an occasion, "And now, my joy is full", so could we say.

At the close of the afternoon service, a number gathered up front and engaged in a song fest, with Sister Mabel Bergey at the piano.

The fore part of January, we visited the Sand Lake Local for one week end, then went to a location eight miles south of Battle Creek and held a series of meetings in Paradise schoolhouse, which is two and a half miles west of Graham Lake Grocery, and half mile south. Our Brother and Sister Raymond Ferdig, who formerly lived at Quiring, north of Bemidji, lives right

across the road a few rods from the schoolhouse in which we held our meetings. We were received very kindly by them, and were glad to renew acquaintance with them and their fine family of two boys and two girls, also with Sister Ferdig's brother Sam Paulous, and his wife and two children, a son and daughter. I was privilege to join Mr. and Mrs. Paulous in marriage a number of years ago at Bemidji.

Brother Ferdig's call, which had waited for some time, was renewed, and he expressed himself as satisfied of his call, and was ordained an elder. We feel that good seed was sown in some good ground there, and hope that in due time it will produce abundantly.

From there we went to Dowogiac at the call of our Sister Verna Goodenough, her letter addressed to Muskegon having followed us there. She and her sister, Mrs. Dokey, were very much under the weather. We found Mr. Dokey very busily and capably looking after the needs of the household. After procuring oil, for which Sister Goodenough had inclosed money in her letter, we found their home at 429 E. Division St., and administered to the sick upon arrival, and also in the morning before taking our journey homeward.

We found that Sister Goodenough had sent to an elder who had formerly belong to the church, but who, unknown to her, had withdrawn, to have him send her some oil. He sent the oil, but when she found it wrapped in tracts that taught doctrines contrary to the faith of the church, she would not use the oil.

These good people are isolated, and have no way of getting to and from other places where church services are held. Any who are passing that way will be gladly received. And please remember them in your prayers, that God may sustain them, and comfort them in their lonely hours. They were very urgent that we call that way as we go to conference, and if at all possible we shall be glad to do so.

There is much to be done to restore Michigan to its once high plane; but a long pull, a strong pull, and a pull all together would do it. In oneness there is peace and unselfishness; in unity there is strength, and the fervent prayers of the righteous avail much.

In Gospel Bonds,

LEON A. GOULD

(Editor's Note: We regret very much having misplaced this letter for a time, but feel it will be enjoyable reading, nevertheless.)

San Diego, Calif.
February 19, 1951

Zion's Advocate:

Dear brothers and sisters, it gives me pleasure to read the letters and articles in our Church paper, so I thought perhaps some would like to hear from me. James and I are so busy most all the time I forget to write. I want to give an account of my sister's Golden Wedding Anniversary.

Brother and Sister Lloyd L. Lang were married in Chicago, February 11, 1901. They are workers in the Reorganized Church of Jesus Christ, L. D. S. Have

reared a family of eleven children, nine of which are living, and eight of which were present to celebrate the day. The children present were: Lloyd A., John and David, all of National City; Mrs. A. DeVere Ellis, of Lemon Grove; Mrs. John Livaudis, of Otay; Mrs. Lawrence Nissen of Chula Vista; Mrs. Howard Moody and Mrs. James Johnson, of San Ysidro.

The youngest son, Edward, is with the Navy in Korea.

Bro. and Sr. Lang have eleven grandchildren.

Brother Lang's sister, Hazel Forqueran, and Sister Lang's two sisters, Edeva Floto, and Irene Yates were the reception committee.

Sister Irene F. Yates composed and read these verses to them.

Fifty years of sun and shadow,
Fifty years of peace and woe;
Fifty years of toil together
As down the path of life you go.

Hand in hand to meet all duties,
Heart to heart all burdens bear;
Step by step your journey Heavenward
As you lift your hearts in prayer.

Fifty years our God has blessed you,
Both in happiness and tears;
Given strength to rear your family,
Blessed you through the passing years.

He whose promise will sustain you
Always with you to abide;
Till your duties here are ended
And you reach the other side.

HOUSTON LOCAL

This is my first attempt at news from our local, but thought saints from other locals might be interested in what we are doing.

The first Sunday of each month is reserved for the Church of Christ at the community church. Our pastor, Elder Paul Mercer, preaches at 11 a. m., followed by sacrament service, prayer and testimony meeting. Services again at 7:30 p. m.

Sr. Alzada Keeney Massey, husband and small son, Billy, spent the week end of the eleventh with her parents, the Keeneys. She was present among the group at the home of Sr. Darrah, Sunday, 7:30 p. m., for Book of Mormon study. Each Sunday night we meet in our homes for Book of Mormon study. We enjoy this very much. We are studying Alma, using the N. & S. American ancient map to trace their travels.

Friday night, we meet at the church for prayer meeting and Bible study. We receive much spiritual food from these meetings and are more closely drawn together with the tie that binds our hearts in Christian love. We are now studying II Corinthians and enjoying Apostle Paul's writings very much. He is truly

an example to each of us for his tenderness, nobility, sincerity and loyalty to Christ. He was very bold in teaching them to be firm in the faith and reprove various abuses and disorders which had crept into the church. He was continually warning the saints against unbelievers.

Elder and Sr. Paul Mercer were called to Alice, Tex., in February to care for her father, C. E. Sallee, who had taken seriously ill. Bro. Mercer returned home after Mr. Sallee was able to be taken home. Sr. Mercer remained to help care for her father.

Sr. Florence Marie Keeney, who is working for the A. T. & T., in St. Louis spent her vacation visiting her sister, Mrs. Alzada Massey of Columbia, Mrs. Mary Jane Ware of El Dorado, Kansas, and her parents the Keeneys.

On March third, the writer and husband were pleasantly surprised when Elder and Sr. A. M. Smith and grandson, Butch, of Ava, drove up to spend the week end. They, in turn were greatly surprised to learn we were looking for Elder and Sr. B. C. Flint, Elder and Sr. Wm. A. Sheldon and two children, of Independence.

Sunday at 11 a. m., Elder Flint preached a spiritual sermon, and in the afternoon, at the writer's home, the saints met for sacrament service, and following, a wonderful sermon was given by Elder Sheldon.

After this, they left for Independence, and Bro. and Sr. Smith remained and he was the speaker for the 7:30 services at the church.

We enjoyed having the saints with us, and wish it could happen more often. This was a day long to be remembered.

We are looking forward to conference, 1951, with much prayer in our hearts for the spirit of our Lord, that He may chase darkness from among us, that all may be light which will become brighter and brighter. Let us not look to the past—it comes not again—but look to the future. Let us build up our spiritual welfare with that great commandment, "Love", which will overcome all evil put before us. May we weak creatures have strength to do His will without a murmur, that this conference may be one long to be remembered.

SR. ANNA KEENEY

NEWS OF THE MAPLE CITY LOCAL

We have had good attendance this winter considering the stormy weather.

We have been blessed with the spiritual blessings of the gospel.

We are glad to have Sr. Knoth and her daughters, Marie, Marlene and Diane, back to church again.

Sr. Edith Mallory, our daughter was quite ill for some time. She has a baby daughter, named Beverly Alice. Both are doing well.

Our daughter and husband, Sr. Sylvia and Edd. Mallory have been a great help in the work here. They haven't missed many times, coming even in the cold stormy weather.

Sr. Irma, our daughter, is suffering with an affliction and we miss her as she helps with the music.

Mr. Mosher says he feels the spirit of God here. He helps with the singing and also in a financial way.

Sr. Ethel is working at the boy's camp at a resort place.

We enjoy reading the letters and sermons in the Advocate. They grow more spiritual every time we read them.

We have been praying for Bro. Wheaton's success on his visit to the white Indians.

We were pleased to hear from Bro. Gould and also from Sr. Brantner.

As soon as spring comes we hope to continue the building of our church in Maple City.

We are praying for the advancement of the work of the Church of Christ everywhere.

I am reporting in place of Sr. Whitten for Maple City local.

Yours in Christ's Cause,

SISTER MINNIE PRICE
Maple City, Mich.

INDEPENDENCE NEWS

Dear readers, I'm afraid my news will be a little short this month as I have been sick and not able to be out to preaching services to know who our speakers have been so have missed out myself which I regret very much; I can sympathize with our isolated members.

March 25th, Easter Sunday, Bro. Ernie Premoe was the speaker; his talk was of the crucifixion and resurrection of Christ. His scripture readings were from the Acts of the Apostles at the time of these happenings.

He admonished us to so live that we may have a hope of resurrection with the faithful.

Special music for the services were: "Olive's Brow", sung by the Choir. A duet, "Whispering Hope", by Sr. Edna Smith and Sr. Metta Rupe. A quartet composed of Bro. Forest Maley, Bro. Wm. Sheldon and Sisters Margaret Wheaton and Marion Sprague, sang "Easter".

A reading by Bro. Joseph Yates titled "An Easter Story".

A reading by Sister Willie Grace Yates, "That Carpenter of Nazareth".

A duet, "Alone", by Sr. Margaret Wheaton and Sr. Marion Sprague.

Some of the children of our congregation have been having chickenpox, but all are recovering nicely.

Sr. Marion Denham is reported improving.

Word has been received from Apostle C. L. Wheaton and Sr. Wheaton. They expect to return to Independence in time for Conference, April 6th.

Bro. and Sr. James E. Yates and Bro. and Sr. A. M. Smith are in town now. Sr. Smith is chairman of the General United Workers, and she hopes to see many United Workers from different branches at the Conference.

Bro. Bert Cooper has gone to England to visit his relatives.

MIRIAM MASON, Reporter.

BLESSINGS

A beautiful and impressive service took place on Easter morning, March 25, at the little white church on the Temple Lot, when two wee baby boys were brought forward and presented for a blessing at the hands of the Elders.

They were John Robert Wheaton, little son of Bro. Edward and Dorothy Wheaton and Roy Allen Frisbey, little son of Bro. Charles and Betty Frisbey.

John Robert was blessed by his uncle, Elder C. LeRoy Wheaton and Elder Nicholas F. Denham. Roy Allen was blessed by Elders James M. Case and C. LeRoy Wheaton.

See Israel's gentle Shepherd stand
With all engaging charms;
Hark, how he calls the tender lambs,
And folds them in his arms!

"Permit them to approach," he cries,
"Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came."

We bring them, Lord, in thankful hands,
And yield them up to Thee;
Joyful that we ourselves are thine,
Thine let our off-spring be.

ACTIONS SPEAK LOUDER THAN WORDS

I'd rather see a sermon, than hear one any day;
I'd rather one should walk with me, than merely show
the way;

The eye's a better pupil, and more willing than the ear;
Fine counsel is confusing, but example's always clear.
And best of all the preachers are the men who live
their creeds;
For to see good put into action is what everybody
needs.

I soon can learn to do it, if you'll let me see it done;
I can see your hands in action, but your tongue too
fast may run.

And the lectures you deliver may be very fine and
true;

But I'd rather get my lesson by observing what you
do;

For I may understand you and the high advice you
give;

But there's no misunderstanding how you act and how
you live.

—ODC Safety Hints on Drilling.

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.

APOSTASY

Apostasy—"An abandonment of one's religion, a departure from."—Webster.

Christ set up His church when He was here among men. He placed in that church certain officers, and gave laws to govern in all things pertaining thereto; how to enter, and how to become good citizens.

We find He set officers in His church, for the teaching and perfecting of the citizens.—Eph. 4th chapter.

That church continued for a number of years following the death of Christ, internal strifes, worldly ways, and ambitious men entered in.

Christ indicated while He lived among men, that the time would come when there would be a departure from the truth as He gave it. He said to His followers that violence would enter, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matt. 11:12. John the Baptist was beheaded, a violent death; later Christ was crucified, a violent death. The apostles met violent deaths; also the saints.

Let us look at a few at least of the prophetic forecasts, and if possible learn from them. "For behold, the darkness shall cover the earth, and gross darkness the people;"—Isa. 60:2.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."—Amos 8:11-12.

The prophet Amos saw the time when there would be a famine in the land, and that famine would be the scarcity of the word of the Lord. Famine indicates want, lack of that which is needed. So Amos said there would be a time when there would not be any of the "word of the Lord" in the land. Thus there would be a spiritual famine, and the word of the Lord would not be found.

If you will get your Bible and turn to Isaiah 24:1-6, you will find there another reference to a spiritual darkness that was to come.

Daniel also tells of a war that would be waged against the saints (followers of Christ) of four beasts that would rise, and the fourth beast would be the fourth kingdom ". . . which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down. . . . And he shall speak great words against the most High, . . . and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."—Dan. 7:21-25. In this connection read Dan. 8:23-25.

A study of the above prophecies will verify the coming of an apostasy; in other words, a turning away from the teachings of the Christ. The apostle Paul warned of the time when there would be a departure from the truth.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own-selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts 20:28-31.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God."—II Thess. 2:3-4.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables."—II Tim. 4:3-4. Read also I Tim. 3:1-5.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel! which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:6-10.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—II Peter 2:1-3. Read also, Romans 11:20-23. Jude 1:3.

If you will, read very carefully the 12th chapter of Revelation, especially the first six verses, also the 13th chapter 5-8.

In the study of the above noted references, coupled with Daniel chapters 7 and 8, you will note that there would be a time when a time of persecution would come to the church, and it would be overthrown. John says it would go into the wilderness, and be there for twelve hundred and sixty days (years), Daniel says it would be for a "time, times and half a time."

Time, according to all commentators, refers to a

year, a half a time would be half a year; thus, we find it adds up to twelve hundred and sixty years, thus there was to be a period of time when the church would be in the wilderness (inactive); a place where she would be fed (cared for) "a thousand two hundred and three score days."

If you will refer to the following scriptures you might be able to draw a few conclusions along the lines of the apostasy. One thing however, is needful, and that is to have an open mind, and also to ask God to help you to understand.—II Thess. 2:7, I Tim. 1:19, 20, II Tim. 5:15.

I will now give some historical proofs of the apostasy.

"The public teachers and instructors of the people grievously degenerated from the apostolic character. They seemed to aim at nothing else than to sink the multitude into the most opprobrious ignorance and superstition; to efface from their minds all sense of the beauty and excellence of genuine piety, and to substitute in the place of religious principles, a blind veneration for the clergy, and a stupid zeal for a senseless round of ridiculous. This, perhaps, will appear less surprising, when we consider that the 'blind led the blind'; for the public ministers and teachers of religion were, for the most part, grossly ignorant."—Mosheim History, p. 138.

Dionysius says: "We justly cherish an aversion to the Novation, by whom the church is split asunder, and some of the brethren have been drawn into impiety and blasphemy, and most nefarious doctrine has been introduced respecting God, and our most gracious Lord and Savior Christ has been calumniated as devoid of compassion; which also, beside all this, sets aside the holy baptism, and overturns the faith and confession that precede it."—Esub. Eccl. Hist. p. 261.

Alexander Campbell says: "The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been till recently, disinterred. Various efforts have been made, and considerable progress attended them; but since the Grand Apostasy was completed, till the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity, and majesty."—Christianity Restored, 1835, pp. 184, 185.

Barton W. Stone; "Sectarianism, which is only another name for heresy, sprung out of the apostasy, and the parties named themselves according to their own fancy."—Ibid. p. 259.

John Fleetwood; "The Christian of this period (the forepart of the second century) was fast forgetting those apostolic cautions, and drifting away into darkness that might be felt."—Life of Christ p. 636.

Church of England Homily: "Laity and clergy, learned and unlearned, men, women, and children, of all ages, sexes, and degrees, of whole christendom, have been at once buried in the most abominable idolatry, (a most dreadful thing to think) and that for the space of eight hundred years or more."

Newton; "The Empire was idolatrous under the

heathen Emperors, and ceased to be so under the Christian Emperors, and then become idolatrous again under the Roman Pontiffs, and hath so continued ever since."—Cause and Cure of Infidelity, p. 144.

"Apostasy has been universal. If we trace the history and note the condition of the Eastern churches, the Coptic, American, Nestorian, Syrian, or Greek professing Christian churches, we shall see the same thing. In all, sooner or later, the light of truth, so graciously granted has been first obscured, and then lost, while a darkness, all the more dangerous in that it professes to be light, has taken place. The worship offered in these churches has for ages been little better than idolatry; the morality practiced and the doctrines inculcated at fundamental variance with those of Christ."—Guiness; End of the Age, Vol. 10, p. 338.

"By a declension of the true spirit of Christianity it gradually fell away until the spirit of anti-Christ, through the influence of false teachers, under the Christian name, gained the ascendancy and began his dark and deplorable reign, which continued for the space of 1,260 years. During this long and gloomy period darkness covered the earth, and gross darkness the people so that there was not found upon the earth a church which stood in the true order and power of the primitive Church of Christ. For, although there were many bright and powerful witnesses of the truth during the whole of that period, who testified against the growing corruptions of the times; yet in consequences of the tyrannical dominion over the consciences of men, these witnesses were not suffered to build in the true order of the Church of Christ . . . thus the power of the holy people was scattered."—Summary View of the United Society of Believers, Commonly called Shakers, p. 1; published by order of the ministry 1828.

"The city of Rome ruleth over all the earth as far as it is inhabited; and commands all the sea, not only that within the pillar of the Hercules but also the ocean as far as it is navigable, having first and alone all the most celebrated kingdoms made the east and the west the bounds of its empire.—Bishop Newton, on the Prophecies, p. 233.

The power of the pope is greater than all created power, extending itself to things both celestial and terrestrial and infernal.—Jepp's Terminal Synchronism, p. 5.

Pope Innocent the III wrote "Christ hath set one man over the world, him whom he hath appointed his vicar on earth . . . In him (pope) alone is the right of making laws . . . His sentence is not to be repealed, by anyone. . . He is judged by none."—Elements of Prophetic Interpretation, pp. 378, 382. Rev. J. W. Brooks.

"I do make holy and unholy; I do justify the wicked; I do forgive sins; I open and no man shutteth. All the world is my diocese, and I am the ordinary of all men, having the authority of king of kings upon subjects. I am in all and above all. . . If these things that I do be said to be done not of man, but of God, what do you make of me but God? . . . I, being above all prelates, seem by this reason to be above all gods; where-

upon no marvel if it be in my power to change times and abrogate laws, to dispense with all things, yea, the precepts of Christ."—Bolton's. The Great Antichrist, p. 48. The above is a decree put forth by the pope of Rome. Read in this connection Isa. 24:5.

No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuites; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The inquisition destroyed by tortures, one hundred and fifty thousand Christians, within thirty years. These are a few specimens, and but few of those which history has recorded; but the total amount will never be known till the earth shall disclose her blood, and shall no more cover her slain. These were put to death by the secular arm; by the power, of which the empire was the head, and which subsisted in ten kingdoms: for the persecuting ecclesiastical power, condescended to employ kings and emperors as the executioners of its murderous decrees! Rev. Scott in his Bible Commentary. Vol. 3, p. 947.

Many more references could be brought to bear on the subject, but this has become lengthy, so we will leave you to consider what has been offered.

Sincerely,

WM. F. ANDERSON.

A WORD TO PEOPLE WHO SAY, "I DON'T BELIEVE"

Without "belief", there is no intelligence. Every sane person begins believing **something** from childhood on, and when we begin to believe, what do we discover?

We learn there are two opposing forces around us, namely: heat and cold; love and hate; up and down; right and wrong; truth and lies; intelligence and ignorance; positive and negative; God and Satan.

Without divine belief and knowledge, all human conception would become mystical! As we learn, there is another discovery: **that is truth!** It is the revealed word of God, the Creator, as far as it is translated correctly.

Without it for a basis of reasoning, we would not know of which we were: a fish or a grasshopper, or a man! With the use of the wisdom found in the word of God, we, the descendants of Adam, can use our free agency to work out our salvation by learning and believing, putting into practice what we believe.

By our **works** we are known.

In every-day life, we are not serving God when we are serving "mammon".

We are not born criminals and sinners; our crimes and sins come into being as we grow up under an evil environment of a wicked money rule that is con-

trolling all the means of life for "**profit**" (riches). Humanity, living under these conditions of evil environment, gives place to alliance with satan, who was cast to this earth "afore-time"; whose "rebellion" against the Creator has instigated a chain of traditional circumstances here on earth, making ruin and "death" inevitable, unless we, the people, come out of "**Babylon**" (capitalism), repent, and act to revolutionize this world society of peoples into an environment of **social equality** (government of God).

Alas, **Zion!** Except we reform our living into works and fruits of righteousness—not until, can we hope to reach the goal of spiritual and temporal salvation.

ELDER ASA GRINSTEAD

THE PLAN OF SALVATION

The gospel of the Lord Jesus Christ is as beautiful in theory, as it is effective in its practical application to the needs of the race. The highest intellects with which men in any age have been endowed, have had the deepest admiration for the sublimity and grandeur of the gospel scheme, and some of the greatest statesmen and brightest minds of the world have had a heartfelt reverence in its contemplation, and the practice of some of its principles, though their understanding of its scope and power was limited.

Examining the scheme from a philosophical standpoint, it is perfect in all its appointments and provisions, and its adaptability to effect in the highest degree the purpose of its mission. Starting with the principal of FAITH; it is a beautiful and inspiring thought, that man in his helpless condition, so far as his ability to perpetuate life is concerned, can, by a simple childlike faith in the scheme of salvation arranged by a matchlessly perfect hand, make such a change in his life as shall assure him of continued happiness and felicity in the eternal hereafter.

Faith is the assurance that we shall receive a full fruition of promised inheritance if we are faithful in following the rules governing that scheme. How natural and harmonious the next step in the plan—REPENTANCE. Would it be possible for any other emotion to enter the mind of the individual seeking the benefit attaching to a higher life, and who realizes his true condition as an alien to that exaltation? What more natural, than a feeling of humility and regret over misspent days, and an earnest resolution to redeem the time by a different manner of action, a desire to undo, and so far as possible, make reparation for the past; this is repentance, then that which follows is what we might expect. "Lord, what wilt thou have me do?" The answer comes as a logical sequence, BAPTISM, a cleansing process, remission of sins the object, always, in the application of this sacred rite, and in what other manner could even a suggestion of an entire cleansing be so clearly given, as a complete submersion of the body, a burial of the old man, the rising up out of the water, an exact similitude of the resurrection of the body from the grave? What other mode could be substituted to show this representation? Neither sprinkling nor pouring would answer in any sense.

What then, more in accordance with the beautiful symmetry of the scheme thus far indicated, than the quickening of the new man into life through the baptism of the Holy Spirit through the LAYING ON OF HANDS. A new life imparted, and what more natural than the placing of the hands of those in authority on the head of the candidate, the very attitude of conferring blessings, and those performing this rite having themselves been placed in possession of that divine power through the same ordinance become the medium of communication through whom this same power shall come to others whose bodies have already been cleansed by baptism in water and prepared for its reception.

Then after the individual has been thus fitted for the reception of God's Spirit, and thus witnessed their willingness to do the will of their heavenly Father, what is more reasonable from even our own human manner of thought, than that this Spirit should begin to instruct, guide and endow with a new intelligence, the mind and heart, and in what clearer or more direct manner could the object sought be obtained, than by and through the operation of the Holy Spirit as promised by the Savior:

"Nevertheless I tell you the truth: It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he will not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine and shall shew it unto you."—John 16:7, 13-15.

What wisdom could devise a more simple and perfect plan, than that this operation of the Spirit should be through the different manifestations of the gifts, as recounted by the great apostle to the Gentiles, in his first letter to the Corinthians (12th, 13th and 14th chapters); how clearly are they delineated so that "he who runs may read," and a wayfaring man though accounted as a fool, need not err therein. (Unfortunately it is not that they will not, but the prophet says they NEED not err therein).

Following out the same line to a logical conclusion, we have the RESURRECTIONS—first of the righteous, those who follow the plan all through, and who are to reign with Christ on the earth a thousand years free from sin and care, when naught but righteousness shall surround them. A thousand years of tuition in heavenly things to perfect them for eternity, when time shall be no more. Second, the resurrection of the wicked, then the GENERAL JUDGMENT at the end of the scheme and the gift of eternal life to those who are worthy, and the apportionment of the awards to those who have shown themselves unworthy of God's greatest gift of that life, and must therefore receive that condition in which they have shown themselves as willing to abide.

We see then, that in theory and in practice the gospel plan is in entire accord with the character of

its great Author, perfect in all its appointments and powers. The acceptance of a correct theory in any philosophical or scientific principle results in intelligence and advancement in the knowledge and comprehension of that particular realm in which our investigation is directed; while on the other hand an incorrect starting point will bring only loss and confusion. So that it is needful for the successful issue before us, in seeking to carry out the Divine will, that we adopt only those principles and rules which will cause light to shine upon our understanding and give us an assurance which cannot be moved by any trial which we may encounter, that we are in the right way, and with confidence and satisfaction engendered by that knowledge, we may steadily continue in the same line to add to our acquirements, "here a little and there a little" until we shall have reached "the measure of the stature of the fullness of Christ."—Taken from Old Records.

WITH THE CHURCH IN AN EARLY DAY

(As a result of Daniel Clark's experience in the woods, the thought of angelic ministration has been given serious consideration by his parents, as well as other thoughts which had long disturbed them—thoughts gained from their study of the Bible, and as yet, unsatisfactorily explained by their church leaders. W.A.S.)

Chapter III

It had long been known to Mrs. Clark that her husband, though a faithful member of the Methodist Church, was not satisfied with their doctrines, nor with his Christian experience; but she was not prepared to hear him say to her as he did the next evening, after the children had all retired for the night, "Mother" (this is the way in which he always addressed her), "I am thinking of withdrawing my name from the church."

"Why, Father, you surely are not in earnest," said Mrs. Clark, as her hands fell into her lap and she quickly looked up to his face.

"Yes, I am very much in earnest, and I have been thinking that as you feel very much as I do, it might be best for us to withdraw at the same time."

"I had not thought it would ever come to this," she answered. "I know we do not believe in many things as they do, but it will be a very hard matter to sever our connection with them. We have both been in the church ever since we were children, and if we leave it now, where shall we go?"

There was a tremor in her voice as she asked the question, and a tear rolled slowly, though unnoticed, down her cheek as she resumed her sewing and waited his reply.

He did not answer immediately, for in addition to being naturally deliberate in speech, he seemed even in his thoughts very reluctant to move hastily in a matter of such vast moment, not only to himself, but also to his wife and family, to say nothing of the influence which he knew he possessed in the church.

He too had asked the question, "Where shall we go?" and yet no definite answer had formed itself; but a vague, unsatisfied longing had taken possession of his soul for something more, something better, something more fully declaring the ways and purposes of God than the doctrine taught by the followers of John Wesley; and, not being able to divest himself of these feelings, to him it seemed little short of hypocrisy to meet with them from time to time, to partake with them of the emblems of the broken body and shed blood of the Savior, and yet feel that they were not teaching the same gospel Jesus suffered so much to bring to the children of men. So many plain passages of the Word of God he was required to pass silently over or take in a spiritual sense; a sense so different from what he honestly believed to be the true meaning, that he felt as though it was changing the Word of God and bringing it to suit the views or belief of men, instead of men believing that God has the right, because of His infinite justice and mercy, to say upon what terms sinners shall be saved. These feelings had become like a chain of bondage, and he had at last resolved to break loose from them and seek God for himself.

"Where shall we go if we separate from the church?" he repeated slowly. "I have asked the question many times in the last few months, without being able to answer it to my own satisfaction, but I have come to the conclusion at last, to follow the dictates of my conscience, do what I believe to be right, and leave the result with God. I do not believe as I once did, in all the doctrines taught by John and Charles Wesley, and I have made up my mind fully to the belief that God is unchangeable; and if He is unchangeable so must His gospel be. I believe that just what would save a man in the days of Christ will save him now, and not one whit more or less; and the story you told me of Daniel leads me to believe more firmly than ever that it is our own fault that we do not have the same gifts and blessings God bestowed upon his people anciently. I do not believe God ever intended that the gifts of the gospel should cease with the apostles and early Christians, because the promise is that He will be with them to the end of time.

"It may be hard for us to stand alone, but my faith is that we will not be alone. I believe that God is leading us by the power of His Spirit, and when we sever ourselves from the fellowship of those who are blind to His truth He will lead us, if we are earnest and prayerful, into the truth. I am going to sever my connection with the Methodist Church this coming Sabbath, and I believe it your duty to do the same, but will not urge you."

"Thy people shall be my people, and thy God my God," said Mrs. Clark as she looked up at her tall, manly husband, who in answer to her glance of perfect confidence, stooped down and imprinted a kiss upon her lips. The next Sabbath their resolution was carried out, and no amount of persuasion upon the part of their friends availed to change their minds.

After this, Mr. Clark, especially, gave himself more earnestly to prayer than ever before; praying God that if He had a people on the face of the earth, he would direct him to them; and asking Him to make known

His will to him that he might walk in light and not grope in darkness and uncertainty. Many times he would seek the stillness of the forest and for hours pour out his soul before God in prayer.

One afternoon, while praying earnestly, the forest around him was suddenly illuminated with a bright cloud which descended from above, and while he covered his eyes to shut out its intense brightness, a voice out of the cloud spoke to him, giving him much instruction, and showing him many things which God intended shortly to bring to pass.

He was told that God had not upon the face of the earth a people whom He recognized as His own, but that He was about to bring to pass a strange work to establish His church again upon the earth; and promised him that if he would study the Scriptures faithfully he should receive great light upon them, and exhorted him to "stand still and see the salvation of God."

He was also shown the man whom God would choose as His instrument to begin this work; and we want our readers to bear this in mind, for as our story progresses we shall come to the time when it was literally fulfilled, as was all the rest which the voice that day declared to him would soon come to pass.

When the light faded away, in the fullness of his gratitude to God, Mr. Clark fell upon his face and poured out his soul in prayer and praise. So light was his heart that he sang aloud until the woods took up the echo, and from tree-top and hill-side came back, "Glory to God in the highest."

The talk which followed the children's retiring that night was long and earnest, and the joy of their hearts was almost boundless. Night after night the word of God was read aloud, while in accordance with the promise which had been given him, light accompanied the reading of every page, and the great plan of God's redemption was made plain to their minds.

In time, the clearing of the farm approached completion, and still the promise in regard to the church remained unfulfilled. It had indeed been organized, but the news of it had not yet reached our waiting friends. A strong desire, however, had arisen in their minds to sell the farm and move farther west, and when a buyer presented himself with a liberal offer, they accepted it and were soon on their way to Pennsylvania. Here a farm was rented; and, still waiting for the fulfillment of the promise, they remained until the year 1832.

One evening a traveler asked for the privilege of staying overnight, and while at supper among other things he asked:

"Have you heard of Joe Smith and his golden Bible?" and upon Mr. Clark's answering him that they had not, he proceeded to tell them that a boy, by the name of Smith (Joe Smith, he called him), professed to have found a book with leaves of gold, which he had translated by the help of angels, and had now set himself up as a prophet and leader of a church.

"Where is he now?" asked Mr. Clark, scarcely able to restrain his eagerness as he waited for the answer.

"They are scattered in many places, and, strange as it may seem, many believe his silly story; but the

main body of them, I hear, are now at a place called Kirtland, Ohio, about seventy miles from here."

"How do they differ from other churches?"

"Oh, they claim to heal the sick and perform miracles and do things in general about as they did in Christ's time."

"Do you know whether or not they really do these things?"

"No, I can not say that I personally know anything about them; I hear they are regarded as imposters and a bad set of men, but I have never met any of them."

"Have you seen the book you spoke about?"

"No; but it is said to have been a novel, stolen from a Presbyterian clergyman who wrote it merely to pass away time, and by some means it has fallen into their hands and they expect to make money out of it."

"If it is a novel, how can they call it a Bible?"

"Oh, they do not call it a Bible, but the Book of Mormon; and it professes to tell about some Jews who came to this country before the time when they were taken to Babylon after Jerusalem was destroyed. You see the novel was in the style of a sacred history, and this is what they claim for it, and call it the Book of Mormon, after a great prophet of that name whose history is in the book."

Seeing that no further information could be obtained from their guest, the next morning, after he had departed, they consulted together and made preparations for going to Kirtland, that they might ascertain what they had heard was true or not; and as they could accomplish the journey in two days, Mrs. Clark resolved to go with her husband. Accordingly, after making hurried arrangements for their departure and probably a week's stay, they started that very morning.

"I wonder if this is the way the news was carried in the days of Christ," said Mrs. Clark. "I have often pictured to myself the scene on the banks of the Jordan where John was baptizing, and have wondered if there were not scoffers and unbelievers there as well as those who went to be baptized."

"Do you remember, Mother, what is said about the Scribes and Pharisees rejecting the counsel of God against themselves, not being baptized by John? I have no doubt they said many wicked things about those who were baptized."

"Do you really think, Father, that you will know Joseph Smith when you see him?"

"If he is the man God has raised up to lead His people, I surely shall know him, just as well as I know the face of any friend I have."

"But John did not know Jesus except by the sign that had been given him by the angel."

"I saw this man in my vision, and when I see him again I shall know him, and I shall know if he is sent of God."

"Of course you will know, if you see him, and he is the same one you saw before, that the Lord has sent him."

"I shall know by the doctrine he teaches as well as by the other. If he is sent of God he will preach repentance and baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost."

"Why do you think of this?"

"Because it is what Christ sent His disciples to teach, and it is what they taught; and Peter, on the day of Pentecost, told the people the promise was unto them and their children and unto all who were afar off; and I believe the promise is to us today just as much as it was to them."

"They claim to have the Holy Ghost now, as they did in those days."

"I know that, but they deny nearly everything which the Holy Ghost gave them power to do. They have the 'form of godliness', but deny 'the power thereof.'"

"They say that we do not need it in this day."

"Strange if we do not; and if it be so, why was the promise made 'to all who are afar off?'"

"Do you believe that if they have the true faith, they will have the gifts Paul speaks of in Corinthians?"

"Certainly I do."

"Well, it will be a glorious day for the world; and if it really is as you think, how can men reject them or deny the truth of what they teach?"

"They will do it because they are evil. Did they not accuse the Son of God of casting out devils through the prince of devils? Who, do you suppose, would believe me, if I were to tell them what I have seen and heard?"

"Not many, perhaps, but our own case proves that there will be found some willing to believe and obey the truth when they have found it."

"Yes, there will be many, and in going up to Kirtland I believe we will find many such, for something tells me that we are not going in vain."

"It will not be long before we shall know. We will be at the end of our journey by tomorrow evening, will we not?"

"Yes; if we meet with no accident we will reach Kirtland about five o'clock tomorrow."

"I have been thinking how strange it is that we should be going on this journey, hunting up, as it were, a chance to be deceived. John was 'preaching in the wilderness of Judea', and they came out to him; he did not go to them, they sought him. Do you suppose that they were led as we are being led now?"

"I believe that many of them were; and if history were more complete, we would be told many such circumstances. Some, you remember, are recorded. It was shown to Simeon that he should not die until he had seen Christ."

"Yes, I have often wondered in my mind why

Simeon did not make this known to the Jews, that they might have been expecting the Savior. Perhaps it might have led more of them to believe on Him."

"If I had told our Methodist brethren of the vision I had, do you think many of them would be going up to Kirtland with us today?"

"Some perhaps would have believed; and I confess that my mind has been troubled sometimes because you did not make it known."

"Do you remember the command that was given me by the voice out of the cloud, 'Stand still and see the salvation of God'? Had I disregarded the divine command, we might not be where we are today. I recall what the prophet Samuel said to the king of Israel: 'Behold, to obey is better than sacrifice; to hearken, than the fat of rams.' My faith is that the time will soon come when the command will be reversed, and I shall be called upon to be a witness to the world of these things. Have you ever thought, Mother, that the time may come when we will be called to sacrifice everything which we have, even life itself, in following Christ?"

"You do not think that in this age of the world men would reject the gospel and persecute its followers as they did in ancient times?"

"We do not have to go back very far in the history of the world to find out that men have not changed very materially. When the government of Switzerland passed sentence of death upon Servetus for differing from Calvin, Calvin could have had the sentence revoked, but would not, and calmly saw him bound to the stake, and the flames consumed him. Later still, after the Pilgrim Fathers had forsaken home and country, enduring all manner of hardships and facing danger and death in almost every form, that they might have the privilege of worshiping God as their consciences told them was right, they in their turn banished Roger Williams from their midst because he could not believe as they did. Ann Hutchinson and John Wheelright shared the same fate. But further than this, you remember that they passed a law in the Massachusetts Bay Colony, banishing all Quakers from their midst, and imposing the penalty of death upon all who returned; and four persons were executed under this law before it was repealed. If men have done this in opposing men, what may we not expect Satan will put into their hearts to do in opposing the work of God?"

This was a thought that had never occurred to her; and as they drove along the shaded road, with the blue sky showing above them, the birds singing in the branches of the forest trees and the cool breeze of the evening rustling the leaves, the mother-heart flew quickly to the home nest, and she thought, "If I knew the way of truth was to lead me through scenes of trial, and even bloodshed, have I courage enough to enter upon it and take my little ones with me to share the same fate?"

Thinking earnestly of this, she lapsed into silence, and shortly stopping for the night, the conversation was not renewed until they resumed their journey the next day.

(To be continued)

"OBJECTIONS TO BAPTISM CONSIDERED"

(A Reprint)

Matthew 3:11 "With water." It is frequently urged by those who oppose immersion that this text "with water" signifies water to be applied to the individual and not the person to the water. However, this is false as we shall see. The individual is not applied to the water in immersion as no part of the person is left in the water but the water is left clinging to the person after burial in water.

In the above quotation in Matthew 3:11, John wishes to convey the thought that his sole mission was to preach repentance and to baptize with water for the remission of sins. This was the extent of his authority. He had no authority to baptize with the Holy Ghost nor with fire.

Acts 8:38: "They went down both into the water." It is argued that "into" means, **at, by, near to, along side**, but does not mean "into." However, let us see how that idea would work. If that be true we can get rid of many things even heaven and hell. Luke 2:15: "Angels received **into** heaven." Second Kings 2:1: "Elijah is taken **into** heaven." Mark 16:19: "The Lord received **into** heaven." Daniel 3:16, 11, 21; Cast **into** the fiery furnace." Jonah 1:15: "**Into** the sea." Matthew 15:17: "Whatsoever enters the mouth goeth **into** the belly." Daniel 6:16, 24: "Daniel **into** the lion's den." Psalm 9:17: "The wicked turned **into** hell." Revelation 22:14: "Through the gates **into** the city." Genesis 37:20: "**Into** pit." Second Kings 4:41: "**Into** pit." Joshua 10:27: "**Into** cave." Acts 16:23: "**Into** prison."

Thus, friends, you see the ridiculousness of the position taken that "into" does not mean "into." It means exactly what the term implies.

Some use the foolish argument that Christ did not go up into the mountain and sit down, but he went close by the mountain. Please prove he did not, and give us your authority for such a statement. If you can not prove your assertions your objections have no weight.

Acts 10:47: "Who can forbid water." (Being fetched the objector says.) There is not a word in the text about "fetching water." They are simply adding to the word of God. Peter is the one who asked the question, "Can any man forbid water?" And the same Peter tells us the flood was a figure of baptism; and Paul tells us in Ephesians 4:5, "There is but one baptism." May we ask, How do you suppose Peter would baptize in his day? Giving instruction that it was to be by immersion and that it was for the remission of sins. (See Acts 2.) and then go out and practice some other method? No, we do not believe Peter would tell his congregations one thing and then practice another.

Acts 16:15: "Lydia's household." Some have urged if she had a household there must have been a baby. That is merely supposition and merely adding to the word of God. We defy any one to prove she was even married. Thus not at all likely any babies in her household. She was a foreigner from Thyatira and a maker (weaver) of purple. By this means she made her living and assisted those in need. It was quite evident that those of her household were assistants in

making purple, as she and her household were able to go to the river for prayer.

Acts 16:23: "Jailor's household." Some say, had they no babies? Not, not one, and we read when he was baptized and his household they all rejoiced in God and believed, (which babies could not do). However, the objector says it does not say he was buried or immersed. May we ask you if it says he was sprinkled? Let us be consistent in these matters. Let us remember, this man Paul is the one who tells us in Ephesians 4:5 there was but "one baptism" and again in writing to the Roman Saints he said, Roman 6:4, that "baptism" was a "burial." Once again may we ask you, how would you expect an honest apostle of Jesus Christ to tell them it was necessary for them to be buried in water and then go out and practice the pouring or sprinkling of a little water on an individual? No, these men were honest men and not only practiced the things they taught but observed them throughout their daily lives.

But another objector arises and quotes, First Corinthians 1:17, where Paul said "He sent me not to baptize but to preach the gospel." There now you see the objector says, Paul put not stress on baptism and did not consider it a part of the gospel of Christ. Let us examine that theory. Paul in Hebrew 6:1, 2, says baptism is one of the "first principles of the doctrine of Christ," and it will not be denied the doctrine of Christ was the gospel.

This same Paul was the one who said in Roman 6:4, and Colossians 2:12, "Burial in baptism." Planted in the likeness of his (Christ's) death.

Paul is the man who said, Ephesians 4:5, "One baptism."

Paul is the one who said, First Corinthians 3:6, "I have planted and Apollos has watered."

Paul preached the doctrine of Christ, the gospel of Christ, which became planted in the hearts of the Corinthians, then, after this Apollos watered (baptized) them.

The reason Paul thanked God he had not baptized many of them was because they had been contending one with the other. One said he was of Paul, others of Apollos; and another of Peter; and another of Christ. But he tells us he did baptize some, such as Crispus, Gaius and the household of Stephanas.

Luke 23:39, 43—the thief on the cross. Jesus said to him, "Today shalt thou be with me in paradise." The objector says, "He was not baptized was he?" Does the Bible say he was not? No. Well then by what right do you say he was not?

But let us examine the theory that he was not baptized. The thief was crucified on the cross in A. D. 33. Now suppose he stole in 29, 30 or 31, then he came in contact with John the Baptist and was converted and finally baptized for the remission of his sins. Up to then he had evaded the civil law but now it had caught up to him. The act of his repentance, conversion and baptism did not serve the demand of the civil law, therefore, he had to pay the penalty of his wrong doings. There is another angle to this question of the

thief on the cross. Paul tells us in First Corinthians 12:3, "no man can say Jesus is the Christ but by the Holy Ghost." How could the thief on the cross say, "Lord, remember me when thou comest into thy Kingdom," if he did not know something pertaining to the Kingdom of God on earth? He must have known by the presence of the Holy Spirit. You remember the conversation between the two malefactors. The one said, "If thou be Christ save thyself and us." The other answered, "Dost not thou fear God seeing thou art in the same condemnation, and we indeed justly for we receive the due reward of our deeds, but this man has nothing amiss." Thus you see, the one knew Jesus, when the other did not. That makes quite a difference.

No, my friends, the thief who asked to be remembered by Christ when he came into the Kingdom was a repentant, baptized believer and had received the gift of the Holy Ghost, thus could testify regarding the Christ.

Scripture tells us clearly, man does not receive the Holy Ghost until after having faith, until after repentance and until after baptism, by the proper legal authority; then, through and by the means of the laying on of hands, the promise is fulfilled, and "ye shall receive the gift of the Holy Ghost."

Jesus did not receive the Holy Ghost until after he was baptized. (Matthew 3:16; Acts 10:38; Mark 1:9, 11; Luke 3:21, 22.) The apostles did not receive the Holy Ghost until after they were baptized. (Acts 11:16; Acts 1:4, 5, 8; Luke 24:49; Matthew 3:11; John 14:26; Acts 2:1, 4.) The men and women of Samaria did not receive the Holy Ghost until after they were baptized. (Acts 8:12, 15). John the Baptist said, "I baptize you with water . . . but he (meaning Christ) shall baptize you (the ones John had baptized) with fire and the Holy Ghost." Paul add his testimony in this manner, I Corinthians 6:19, also (First Corinthians 3:9, 17): "Your bodies are the temple of the Holy Ghost" and he will not dwell in an unholy temple. Sin defiles the temple.

Acts 2:39: "The promise is unto you and your children." The objector says that includes children and some must be babies. Let us read Verse 38: "Then Peter said unto them, Repent, (but can a baby repent), and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost, for the promise is unto you and your children (when they arrive at the age capable of repenting), and to all who are afar off, even as many as the Lord our God shall call."

Acts 2:41: "Three thousand baptized in one day." Therefore, the objector says they must have been sprinkled for Peter could not baptize that many in one day. You would not have us believe that Peter would tell one thing today and something different tomorrow? Peter said the flood was a figure of baptism, thus a complete covering of the earth then was a figure of our complete covering in water thus being born again as Jesus told Nicodemus.

If you will turn to Acts 1:15, you will find "one hundred and twenty disciples in the upper room" where Peter was at this time. Thus, allowing the seventy (Luke 10:1) and twelve all present in that one

hundred and twenty disciples, and dividing eighty-two into three thousand, that makes thirty-seven apiece, which could all be done in one hour. But supposing the twelve, only did the baptizing, and say each did fifty in one hour, then it could be easily done in five hours. Thus that foolish objection goes by the board.

Acts 19:3: "John's baptism," we are told, was not a christian baptism. Oh, is that so. Well John baptized Jesus, and Jesus said it was to fulfill all righteousness; and, following that baptism, God spoke from heaven saying, "This is my beloved Son in whom I am well pleased." John's baptism was for the remission of sins, therefore Christian. John's baptism was a burial or immersion; therefore, was Christian. John had received authority from God to preach repentance and to baptize for remission of sins. Thus indeed a Christian baptism.

These are some of the many objections urged by those who want to evade the commandments of God; but they will also tell us, Oh yes, we love God; We believe in Jesus Christ." However let us see what John says. First John 2:14: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Baptism, by immersion, is not only a saving ordinance, but a direct command of God and his Son. Jesus said in John 14:15: "If ye love me keep my commandments." Verse 21: "He that hath my commandments and keepeth them he it is that loveth me." Verse 23: "If a man love me he will keep my words." Verse 24: "He that loveth me not keepeth not my sayings."

Thus we meet some of the many objections urged against Baptism by immersion for the remission of sins, and promise you we will meet all others in like manner.

T. J. JORDAN

SOCIAL AND Y. P. C. L. ACTIVITIES

The social committees of the Sunday School and the Local Church of Christ arranged for a box social at which the boxes were sold for 50 cents for adults and 25 cents for children. A good crowd attended. After the meal, an extemporaneous program of readings and short talks was given. Unusually interesting were the talks by some of our Indian friends who attended: Mr. and Mrs. Charlie Brooks of Kansas City, Mo., and Chief Benjamin Odawa Littlecreek of Redby, Minnesota. Mr. Brooks, a Sioux, reviewed his experiences, recalling the tragedy of the Massacre of Wounded Knee which he witnessed as a small child; his capture as a boy to be sent with his brother against his and his parent's will to government school, and afterward to Haskell Institute in Kansas; and later his thankfulness that the government had made it possible for him to advance from the way of life to which he was born, to his present preferable condition. Chief Littlecreek, who has been visiting at the home of Bro. and Sr. Roland Sprague for the past few weeks, told of life on the Red Lake Reservation which is the home of the Chippewa. He also was sent to school unwillingly, and recalled his arrival there poorly clothed and without shoes. The first thing the school did was provide him with warm clothing. One of his first impressions of

the amazing white man's way of life was astonishing that water came out of the wall whenever they wanted a drink. Mr. Littlecreek is now associated with the Indian Service Arts and Crafts Board. He is a veteran of both World Wars. The Chief concluded his talk with the singing of some Chippewa songs, accompanying himself on a small drum.

On St. Patrick's day the Young People's Christian League sponsored a spaghetti supper at the church which was also well attended. The dining hall was decorated in honor of the day in green and white, and the young waitresses and waiters were appropriately decked in caps and aprons trimmed for the occasion. Afterward a program was provided in the upper auditorium. Those taking part in readings were: Ella Bell, Carolyn Nast, Jack Sprague, George Reed, and Leslie Case. Music was furnished by Jimmy Hedrick, Edith Bell, Caroline Bell, Marvin Case, Leslie Case, Mary Case, Barbara Smith, and Joyce Sprague. The Y. P. C. L. announced that on the Sunday following they would sponsor a basket dinner at noon followed by preaching in the afternoon and a young people's prayer service after a light supper. Bro. Darrol Yates was the speaker at the afternoon service.

RESTORATION

(1)

Our Savior who kindly invited
All sinners to come unto Him
And learn of His glorious gospel,
God's great remedy for sin,
Has also made promise to Israel
When times of the Gentiles are o'er
To gather them home who are faithful
On their promised land to restore.

CHORUS:

Jesus our Saviour
Israel's Redeemer
Inspire Thy people
To welcome Thy gracious return.

(2)

God's time to restore and to gather
His word and His faithful had come,
Through means of the Urim and Thummim
Restoring His word was begun,
Which marvelous work of translating
Of records so sacred and dear
Will, in God's due time, be continued
By His Church and promised choice seer.

(3)

The signs of the times are revealing
That troublesome days are at hand,
With nations preparing to battle
Each other in every land
Yet still may God's children find refuge
In Jesus their Saviour and Guide,
Who promised to send forth His angels
To gather His saints to His side.

Sing to tune of "Waiting and Watching"
Composed by Dalton A. Tiffin