

# 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, September, 1951

Number 9

## *The Wonderful One*

I sleep to dream of the garden  
Where the golden roses grow,  
And there, in a radiant light,  
Comes THE WONDERFUL ONE I know.

I feel so unworthy, Master,  
Yet I am sincerely true,  
Striving to learn every lesson  
So I may grow nearer to You.

In His white glory He sees me  
(Through my secret longing heart),  
Lifting me tenderly to Him  
He tells me true love cannot part.

Filled with great joy at His presence,  
My heart all His praises sing,  
While from all space comes His music  
As around Him the angels wing.

I love to dream in the garden  
Where the golden roses grow,  
As there, in the radiant light,  
Comes THE WONDERFUL ONE I know.

GRACE SPRING LAU

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# ZION'S ADVOCATE

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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.

## THE WRATH TO BE REVEALED

"—Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done by them in **secret**. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light."—Eph. 5:8-13.

As we soberly reflect upon the import of this text, we begin to visualize the magnitude of the burden which rests upon the people of the church in these last days. Truly, we have received the "pearl of great price" if indeed we have shown forth the spirit of humility in obeying the Gospel of our Lord Jesus Christ. The "down payment" was small (and yet so vital!), but the price is so great that it requires the balance of our life to obtain it.

The effort is not without its rewards (as who of you may not so testify?). Yes, it is a gospel of peace, of joy, of satisfaction to the soul—but to whom? Obviously to those who receive it; to those who "walk in the light as He is in the light." But to the children of disobedience, it becomes a stumbling stone and a poised rod of condemnation to fall when the cup of wrath is full.

We yearn to preach of love, mercy, grace, and all the other marvelous gifts of God, and we can do so, for these things are the essence of the Gospel of Christ—but we cannot, we dare not, neglect to preach repentance and the judgment of an offended God.

Now the apostle Paul informs us that where there is no law, there is on offence; how wonderful it is to understand this grand principle of God's nature, but what will you say? that only a few come under the law? Will you say that He has been neglectful in his search for the souls of men? Nay, but His arm is extended all the day long, and has been from the very beginning—at least, until such times as when His counsel has been utterly rejected.

Lehi tells us, in this regard:

For the Spirit is the same, yesterday, today, and forever. And the way is prepared from the fall of man, and salvation is free. **AND MEN ARE INSTRUCTED SUFFICIENTLY**, that they know good from evil. And the law is given unto men.—B. M. p. 82.

This is not the fulness of the Gospel Law, but as he says, a "sufficient" knowledge that they may understand good from evil. Therefore, men are under the law to just their extent of comprehension, and this does not put a premium upon ignorance. If a man neglects such great salvation, he is condemned beforehand.

Paul, in like manner, informed the Roman saints (chapter 1.):

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, **who hold the truth in unrighteousness**; because that which may be known of God is manifest in them; **for God hath shewed it unto them**. For the invisible things

of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools—who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.

It seems that Paul was speaking of our day, and well he might. Actually, it is a condition that is characteristic of any age of man's existence.

How great the mercy and longsuffering of our God—but justice will not be robbed forever. Even so, the element of mercy can be recognized in the demands of His justice. Righteous judgment brought physical death to the whole world, by water, but God still had enough regard for those disobedient spirits, that Christ was sent to preach to them in the "prison house"—to further condemn them? NO! Their condemnation was surely great enough. But the **GOSPEL** was preached to them, which is the final analysis, is the exhortation for men to REPENT and RETURN unto God.

We have digressed, for a moment, to some extent, perhaps, but still we believe it has a proper bearing or relationship to our subject. The scripture says that "as the days of Noah were so shall also the coming of the Son of man be." The Lord promised never to destroy the earth by water again, but He has specifically said that it shall be destroyed by fire, and we may expect it to be as literal as was that former judgment. The important thing we are concerned with right now is that the same conditions are obtaining in these days as were manifest in Noah's time.

"And God saw that the wickedness of man was great in the earth, and that every imagination of thoughts of his heart was only evil continually."—Genesis 6:5.

Now, we do not say that the iniquity of the world has as yet reached this fulness, but we do say that the time is rapidly approaching. This much we should also understand: because we, according to prophecy, look for complete destruction by burning, and subsequently, new heavens and new earth—because we expect this, we need not suppose that the Lord has reserved all judgment until that time.

According to His eternal purposes, He has and will chastise men if perhaps they may be humbled to seek after righteousness. May we observe that this truism is doubly applicable to professed believers. Thus it is that the world is becoming increasingly aware of mounting disaster in every conceivable fashion.

Brand us a pessimist if you will, or a prophet of doom, but the facts are observable every day of our life. Bro. James Yates has written of "flood, fire and fury"—to this we heartily subscribe—but fury takes many forms. Add to this an appalling accident toll by car, train and plane, "earthquakes in diverse places", rampant disease, despite the best efforts of science (some also suspect increase of disease **because** of scientific effort, viz. typhoid immunization shots possibly "invite" the dread polio disease), murders, wars

and "rumors of wars" and other afflictions too numerous to mention.

Why are these things upon us? Not because God hates His creation, but because He has shown great love to the world, in the gift of His Only Begotten Son, which the world will not receive. Jesus, himself, said it far more aptly than we could tell it:

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Think you that if men **really** loved the light (Christ and His Gospel) that there would be division in the ranks of the "believers"? Utterly impossible; but they will say that it matters not just what faith you have—all are seeking for the same goal and will arrive there.

"O the cunning plan of the evil one, the vainness and frailties of men! When they are learned they think they are wise, and hearken not to the counsels of God. For they set it aside, supposing they know of themselves."—See B. M. p. 109.

The words of the Master reverberate through the halls of time to emerge in thundering tones of condemnation upon the "Christian" nations of this day:

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.—Matt. 15:8-9.

What people does it fit more than the peoples which inhabit the blessed land of America, and particularly our U.S.A.?

Say not that I do not love our wonderful land and nation, but we are fearful for her. God has espoused her with great jealousy, and bestowed riches unsurpassed of that received by any people beforehand. But these treasures have not tended toward heart service. Rather it is as Nephi foresaw (see p. 146 and 147):

And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block (which is their pride, W.A.S.), that they have built up many churches; nevertheless they put down the power and the miracles of God, and preach up unto themselves, their own wisdom, and their own learning, **that they may get gain**, and grind upon the face of the poor; and there are many churches built up which cause envyings, and strifes, and malice; **and there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and WORKS OF DARKNESS.**"

Yes, there is all manner of vain, foolish worship, and they have changed the pure simplicity of the Gospel of Christ into forms of mysticism and unreality designed by the father of lies to engulf them in mists of darkness whereby they are taken captive into hell.

Here are vessels fitted for the destruction of those who embark therein—churches which deny the holy ordinances of God; and secret orders, supposedly doing good, but retaining their rites and their works in secrecy.

Hearken to these further words of Nephi:

**For behold my brethren, I say unto you, that the Lord worketh not in darkness.**

Again, from our first text:

Whatsoever doth make manifest is light.

Will you listen to the manifestation of Moroni as he speaks from the dust to us (p. 734, 735):

—Whatsoever nation shall uphold such secret combinations, to get power and gain, until they shall spread over the nation, behold, they shall be destroyed, for the Lord will not suffer that the blood of His saints, which shall be shed by them, shall always cry unto Him from the ground for vengeance upon them, and yet He avenge them not; **wherefore, O ye Gentiles, it is wisdom in God that these things should be shewn unto you**, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you; yea, even the sword of the justice of the eternal God, shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be; wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you—for it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries.

What is the sum of these things?

God is light; in him is no darkness at all. They who are of that light "have no fellowship with the unfruitful works of darkness." They stand upon the solid rock of truth which is in Christ Jesus, and shall not be moved. But wickedness, and consequent judgment, is increasing alarmingly.

The Book of Mormon plainly states that whatsoever nation shall possess this land, must serve God or be swept off when the fulness of His wrath shall come upon them, and that shall be when they are fully ripe in iniquity. If they would serve Him, they would be free from bondage **and from all other nations under heaven.**—See p. 717.

Alas, they will not serve him, and they shall be destroyed, even all the wicked of this nation. But they that work righteousness, though but few, will be preserved because power will come down from God out of heaven upon all His covenant people. Read carefully from the B. of M. pp. 75, 76.

Just one more thought before closing:

As mentioned before concerning the wicked of Noah's day, their bodies were destroyed, but still the Gospel was preached unto them as spirits in the "prison house." This was the fulfillment of Isaiah's words, being the mouthpiece of Jesus Christ (Isaiah 61:1):

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, **to proclaim liberty to the captives, and the opening of the prison to them that are bound.**

Likewise, may we expect the Lord to have com-

passion upon the disobedient of this day. Paul evidently visualized this condition, for he said (I Cor. 3:15):

If any man's work shall be burned, **he SHALL suffer loss: but he himself shall be saved;** yet so as by fire. (Emphasis mine, W.A.S.)

May God help us to meekly receive the word of truth and shun every appearance of darkness that the overflowing scourge may pass us by.

WILLIAM A. SHELDON

### IN THE FIELD

Sensing that the readers of the Advocate might like to know something of our whereabouts and our activities, we will give a brief account of what we have been doing in our field of labor.

Because of a recent sojourn again in the hospital, we were unable to get out as soon after conference as we had desired to do. It was well past the middle of July before we turned the front of our old gospel chariot in the direction of Iowa and Wisconsin.

Our first stop was at Lamoni, Iowa. Here we were kindly domiciled in the hospitable house of Brother and Sister R. C. Robinson, and Sister Lester, and also that of Brother and Sister Chas. R. Ballantyne. From these homes we visited other members and friends, such as the Ramshaws, Pearl Barth, Jesse Goodeough, and Kemlers. We also called at the home of Sister Midgorden but did not find her at home. Conditions in Lamoni, however rendered it impossible to hold any preaching services, but by visiting, and administering, to some who were ill, we feel that good was done.

From Lamoni, we went and spent one night with our niece, Sister Mildred Glascock at Centerville, Iowa. Her husband Richard is in Tokyo, Japan in the service, so she and her two little girls are quite lonely.

Our next step was at Newton, where we always enjoy the kindly hospitality of our aged Sister Anna Walker and her daughter Sister Henrietta Tucker. Here we were able to hold a few cottage meetings, as Brother and Sister Edward Neufarth and their family also live near. After leaving Newton we came on to Victor, Iowa, where lives Sister Edna Noah and her fine husband. This name was given us by Brother R. E. Stone, of Independence, because this sister had followed the fortunes of Otto Fetting and W. E. Draves but had become somewhat disillusioned. However, while we were royally entertained and given the finest kind of hospitality, we did not find the sister quite ready to relinquish all faith in the Fetting messages. However, we feel that it will be only a matter of time until she can see her way clear to come over to the Church of Christ wholeheartedly. She subscribed for the Advocate, as did Sister Kemler in Lamoni, another ex-Fettingite, and a fine sister.

Leaving the state of Iowa we came on to our old missionary homes in Montfort, Wisconsin; that of our dear old Sister Matthews, and the splendid John E. Davies home. This home was made a unit last fall before we left Wisconsin, when Brother John and the two children came into the church by baptism, thus making the home complete in the gospel, Sister Davies having

been a member since childhood. John, however, has been one of our best "dry land" members for over twenty-eight years.

While in the Davies home one day, we received a surprise that astonished and thrilled us with joy. I was lying down taking a rest, when in walked Apostle and Sister R. R. Robertson. We did not know that they were within a thousand miles of this field. They intended to give us a surprise, and surely succeeded. They had driven down from Black River Falls, and had Brother and Sister Clyde Babcock with them. They just came down for the day as they accepted an invitation to return to Sparta for supper, that evening. We remained a day or two longer in Montfort, when we, too, drove to Sparta and began a nightly series of meetings there in the various homes of the saints, Bro. Robertson and myself alternating. It was truly a delightful experience and reminded us of years gone by when we generally had a missionary companion. At Sparta we have the families of Marquette, Clifton, Stavlo, Jones, and Brockman. Sisters Stavlo and Clifton being the daughters of the Marquettes. These girls we blessed as babes, baptized when they became of age, and now are blessing their little ones. We also baptized their parents years ago. In short, this has been my field during the greater part of my ministerial life. I am now caring, in a ministerial way, for the third and fourth generations of these good folks. It was also among them and near Sparta, Wisconsin that I met, baptized and finally married my life companion, so this place is really the cradle of my life's experiences. Now, however, many of the old timers live near Black River Falls; twenty-five miles to the north. Others have gone to their reward.

Having teamed up with the Robertsons, we also held a meeting or two in Black River Falls. Then leaving our old "V-8 coupe" in Black River Falls, in the garage of Bro. Chas. Eddy, we went in the Robertson two-seater to Minneapolis, Minnesota. Here we held forth twice on Sunday and each evening through Tuesday, at their regular meeting place in the hospitable home of Brother and Sister Thomas Maley, 2221-5th, Ave., N. We visited in the homes of the Schindlers, Darbys and Greenes, and also went out to spend a goodly part of our time with another old time pal and his wife from Black River Falls, and now living near New Brighton, a suburb of Minneapolis; Elder Frank L. Knapp and his fine wife Gladys. These dear people we have known about all of their lives. Their son Kenneth and his nice little wife Betty also live near them. They all attend church as regularly as their work permits them to do, at the meeting place in Minneapolis. All in all the experience was most pleasant. Leaving Minneapolis, we again returned to Black River Falls and resumed our meetings there in the homes of the Eddys and Cains. These meetings were unusually well attended, especially on Sunday, as many of the Sparta saints came and met with us. In fact, they maintain a local organization there with Elder Clyde Babcock as pastor. At Black River Falls, we have the Eddy, Muth, Hesse, Cain, Bowen, Tucker, Babcock and Thompson families. In some cases only the wife of the family is the member of the church, yet in all cases, ALL attend the meetings and give, at least, moral support. We feel that we should make some special reference to the dear old pioneer couple

Mr. and Mrs. Nelson Tucker. The reason for this is that this home has been our missionary home for over forty years, and it was in this home that I met the present Sister Flint. The other old timers there are the Bowens and Eddys. The others are the descendants of these old time saints, except the Muths, who are the recent additions.

By this time we were nearing the time for the Lima Center Reunion; so resuming the use of our old "V-8" we left the Robertsons at Black River Falls and came here to help the Addie family prepare for this annual event. The Reunion Committee consisting of Brethren Hunholz and Hutchison of Milwaukee, and Elder Rollo Addie of Lima Center, had gotten things well under way when we arrived. They had again been tendered the use of the old United Brethren church building, which we have used for three consecutive years now, through the kindness of the few remaining members of that body here in this little country village. The usual routine was followed, and the splendid Addie family threw wide the hospitality of their old fashioned home, and made everybody welcome, and it was here that all meals were served. This reunion was the best and largest in attendance that we have yet held here, and when it comes to telling of the good things that our kind Father in heaven poured out upon us, there are no words adequate to do justice to the sweet spirit of unity and love that has always characterized the saints of old Wisconsin. They came from far off Minneapolis, in Minnesota. From, Black River Falls, Sparta, Montfort, Milwaukee, and Racine in Wisconsin. They all came bringing the good spirit of the Master with them, and the old church was filled not only with the nice congregation, but also with the spirit of the living God, at every service, especially at the prayer and communion service, yesterday morning, which began at 8:30, and continued until the time for the morning preaching service at 11:00 A. M.

As a ministerial staff we had the good pleasure to have five of the apostolic quorum with us, and we will let them tell of the good things as they may feel inclined so to do. Bro. and Sr. Wm. F. Anderson had come directly here from Milwaukee, where Sister Anderson had come to meet Bro. Anderson on his return from his trip east. Bro. and Sister Don Housknecht, and Bro. and Sister Leon A. Gould came on together from Michigan. Then Bro. and Sister Robertson came on following us from Sparta. The Flints making the fifth couple. This ministerial staff by their unity in presenting the word, wherein each were given opportunity to speak to the assembly was to the edification of all in attendance. Sister Metta Anderson took care of the musical and choral part of the services in her usual capable manner. Sister Doris Housknecht, and Sister Stella Davies, presided at the piano.

When the time came for the breaking up and parting everyone was in tears and the parting was a really sad affair.

On Saturday afternoon following the preaching service, the whole assembly drove out to beautiful Lauderdale Lake, and two more precious souls were brought into the kingdom, being baptized by ye scribe. This couple, so baptized, were Virgil Addie and his fine wife Mary. Bro Virgil being the eldest son of Elder and Mrs. Rollo Addie. What joy it is to thus see a fam-

ily united in Christ. These younger Addies have three little children. The baby being about a year old, who was also blessed during the reunion by B. C. Flint and the grandfather Elder Rollo Addie. There was also another little girl from Milwaukee to be baptized, the daughter of Bro. and Sister Ray Hunholz, but through a little misunderstanding about the arrangements this baptism is postponed until next Sunday. We are leaving for there in a day or two, to continue our work there and at Racine. Before leaving the story of the Lima Center experiences we feel that special mention should be made of the splendid faith and devotion of our Brother and Sister Rollo Addie. For years they have been isolated from all contact with their brothers and sisters in the gospel, but have always been firm and staunch in the faith of the Church of Christ, having transferred there, from the Reorganized church at the time others of us who were then living in Wisconsin did. In traveling through our field through the years we have tried to make them a visit annually, and have ever found them the same. Now their faithfulness has been rewarded by being the center of the most outstanding spiritual gathering ever held in Wisconsin by the Church of Christ. Their large old eighteen room house is thrown open, and they seem to fairly revel in the association of their brothers and sisters who come from far and near to join them in a spiritual feast. The same committee was chosen and another reunion provided for, for 1952. May God bless all is our prayer. More later.

In gospel bonds,

THE FLINTS

### OUR PEOPLE OF THE CHURCH

#### Also Other Friends

Oakland, California  
July 25, 1951

Dear Brothers and Sisters:

We have had a most wonderful trip this year. We finally reached home after some five months in the field.

After our Grand Junction Reunion in Colorado, we all went up to Colbourn, to Bro. and Sr. Shaw's, for a day's picnic. Such a good time we all had for the day in the association with each other, and in singing songs, before leaving for home.

Upon leaving Grand Junction, we travelled to Salt Lake City, Utah, the home of James's granddaughter, Geraldine Yates Kerby and family. We always enjoy their home, her good husband, and their two sweet little ones. After a couple of days we go on to Tremonton, Utah, where we were entertained in the home of Brother W. W. Whitney, of the Utah's people's faith. We then go on to Caldwell, Idaho, to the home of Elder Asa Grinstead. We also were entertained in the home of our Dear Sister Maude Ingle, and at the home of her daughter, Lena Baker, and her husband.

Our next stop was Juliaetta, Idaho, to visit Bro. and Sr. Irwin for two days. The trip across Idaho to the northward, was very beautiful. So many wild flowers along the highway, the air was fragrant with them. We had some very earnest talks there at Juliaetta on

the gospel, and Bro. Irwin presented to James a lovely large Book of Mormon chart or map.—One of the late Bro. Weston's best. Our next stop was at Potlatch, Idaho, to visit the grave of James' first wife Lillie Crawley Yates, (mother of his family); and it was in that instance, a meditative reminder to us both, as we both thought of our Dear Ones waiting in the Great Beyond, for our own coming. We were now near the Canadian border, when we reached Couer D' Aliane, Idaho, and drove on to Washington, and to Everett, to the home of my cousin, James Earl, and family. From there James and I, went down to Seattle, Wash., and on a ferry boat across to Bremerton, Wash., to the home of our Dear Sister May Cox, widow of the late Elder S. P. Cox. Had a nice visit with her, and her married daughters; also, with a brother of Sister Cox, there. He is Bro. Premo. We three: Sister May, James and I, went on that Sunday to the Reorganized Church, at Bremerton. We heard a sermon by Elder Glen Davis, of Los Angeles. James had quite an interesting visit with them after services, and we were invited to come again. Next day we drive to Kingston, some 35 miles to the North and again cross by ferry, to the East side of the Sound, to Edmonds, Wash., to see a Brother and Sister McClenahan. He is a brother of Sr. R. E. Stone, of Independence, Mo. They gave us a hearty welcome, and in our newly-knit acquaintance, our fellowship in faith, seemed also to be mutually renewed. After a good night's sleep in the home of Bro. and Sr. McClenahan, we drive back to Everett for a few days with the Earl's again. James had his chance here of fishing, out on Puget Sound, with Mr. James Louis Earl. They got some nice fresh salmon, with other fish. We next went up to Bellingham, Wash., for a day, to visit Dear Sister Helen Selby, and family. It is this visit I wish to report especially to our readers of the Advocate. Sister Helen is in a most pitiful condition. Has palsy so bad that she can hardly wait on herself; also she has lost the use of one foot. The foot is so limp, that she must hop from chair to chair, on the other. She can hardly speak above a whisper. Her husband is good to her, but he must work for their living; so that their only help and comfort at times, is their little ten-year old Bonnie. She does much of the housework, and waits upon her mother so faithfully. She seems so serious-minded and brave, for one so young. Upon the table lay a few paper dolls she had made with colored crayons and old wrapping paper. We prepared to have a word of prayer, and depart; but Sister Helen asked me to play a few hymns on the piano. I played: "I Am Thine Oh Lord", and "Jesus Lover of My Soul". Each time she tried to sing with us. James then offered a prayer to God, as he anointed her with oil for her healing, if, in the wisdom of God it may be so. Then we all joined in another prayer together, and bade them good-bye, feeling very sad indeed. I made up my mind they shall not be forgotten in our prayers. Also that I would send to the sweet little girl, Bonnie, some dolls to play with. If others wish to send love-tokens, Bonnie Selby's address is: 1524 Meridian Road, Bellingham, Washington.

Upon our coming to Klamath Falls, Oregon, our good Sister Angie McRoberts here, wanted to add her share to my paper dolls. So she bought a small doll which Bonnie could dress, and learn to sew for. My



cousins also at Everett will take note of needs for the Selby family, with tokens of loving thought. James Earl of San Diego added to the gift collection also.

The Selby family are of the humble "common" people, of whom our Lord made Himself one, when He was among men. Of such, in their afflictions, we as saints should remember to pray, and to send gifts of cheer, as we may be able to do. I would ask an interest in prayer, for these folks. Bonnie was 10 years old July 17, 1951. In closing I will insert here one of the verse Sister Helen has composed and had printed in a Book of Many Authors.

#### Things I'd Like To Do

I'd like to write a little song  
About the foot-hills blue;  
Or make a poem very long  
About the birds so true.  
I'd like to look up to the sky,  
So deep, so big, so grand,—  
And watch the birds go sailing by  
To some strange, far-off land.

From the Selby's, we went back to Everett, for overnight, and leave in the morning for Camas, Washington, just north of the Great Columbia River, to visit Lawrence L. Bryant and family. He is a brother of our dear Bro. D. Ray Bryant, of Cowgill, Mo. Just a short visit there, then on to Portland, Oregon to visit Emma Gray and husband, also Henry Winegar, and family, there in Portland. He is a son of Bro. and Sr. Winegar, of Bemidji, Minn. Had a good visit and gospel talks there,—only Henry was away at work in a distant town. Then on to Klamath Falls, Oregon, to the sweet-spirited McRoberts home, there. Left there July 21st for Oakland, California to see my sister Amy Crawford, and husband, then on to San Lorenzo, Calif., to see my other sister, Grace Sugrue, and husband;—then on down the coast, to home, sweet home, to our dear ones and members, waiting here.

Enroute through Grant's Pass, Oregon, to take the coast route to avoid the July heat of the inland route, we stopped one night at Rogue River Oregon, in the home of Sr. Opal Yates Brown, who with her daughter, dwells there. Her husband follows the sea, and is sometimes in many foreign ports before he can be home with his family. She is a daughter of James' brother, W. F. Yates, now of Long Beach, Calif. May God's grace attend all with whom we have been associated in our travels in the gospel work; and bless all our humble efforts for good.

Yours in the Faith of Christ,

IRENE F. YATES

## LETTERS

Dear Advocate Reader:

I had occasion to talk with a young man who had just come back from Korea. He had been with the army fighting up at the front lines. We talked about the war and finally the conversation went along religious lines. I asked him what church he went to and

he said he did not go to any. He said he did not know that there was a God. I asked him if he ever read any in the Bible and he said: "No". I really felt sorry for him. I told him that he should set his goal in life high, and reach for it; not to lust after the things of this life that would pass away. I asked him if he ever prayed when he was under bullet fire and he said that he did not. He said: "No one helped me when I got a bayonet through the knee; I got off the field all by myself." I said: "If it had not been for God's mercy, you would not have been spared." My heart felt heavy to think there were probably many of our own boys who took the same attitude, and we a Christian nation. Our conversation ended by him saying: "O there probably is a Supreme Being but I am having a good time and some day I probably will have to change my ways."

I hope this young man doesn't wait too long, for we never know how long we may get to stay here, on this earth. When the Lord had led the Jaradites across the water and brought them safely into this promised land He had sworn in His wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and for ever, should serve Him, the true and only God, or they should be swept off the when the fullness of His wrath shall come upon them.

It is our duty as Christians to scatter good seed that by chance it might fall on fertile ground. We should be careful not to offend but to say and do that which is pleasing to God. We should show that we really are converted, that we seek a better way of life than do the rest of the world.

"Peter, speaking to people at the temple, saying, 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.'"

We should keep this quotation from Psalms in mind "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. Psalm 19:14 "Let the words of my mouth and the meditation of my heart; be acceptable in thy sight, O Lord, my strength, and my redeemer."

We should be so converted to Christ that whatever may come we will be able to say thy will be done. You probably will remember the words of this hymn:

My times are in thy hand; "my God I wish them there;  
My life, my friends, my soul, I leave entirely to thy care.

My times are in thy hand," Whatever they may be  
Pleasing or painful, dark or bright, as best may seem to thee

My times are in thy hand," Why should I doubt or fear?

My Father's hand will never cause His child a needless tear.

How much worry we would save ourselves if we would all take this song to heart and live each day the very best that we can that when our days on this earth are ended we might be able to attain to that hope that is for those who endure to the end.

DORIS SHELDON

# 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 GOSPEL RESTORED

To restore—"The act of restoring; bring back to its original status."—Webster.

The gospel, or plan of salvation was given to Adam after he had transgressed while in the Garden of Eden. He disobeyed the instruction the Lord gave him, and as a result he was cast out from the presence of God, and became a sinner, and had to come under the provisions of the law of redemption, which of necessity must be the same in all ages, as God is the same yesterday, today and forever.

"I am the Lord, and I change not."—Malachi 3:6. Read also James 1:17.

God must be unchangeable to be dependable. Therefore it would take the same to save men in every age of the world.

Mankind sinned against God in the days of Adam; thus an apostasy so great that the world was destroyed by a flood, after which the gospel was preached to, and through Noah.

"The gospel is the power of God unto salvation."—Romans 1:16.

But though we or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1:8-12.

Following the preaching by Noah, the world again scorned the promise of the Lord, and rejected his law, and built, or attempted to build a tower to reach heaven. Their language was confounded, and they were scattered into ALL the world. It may be needless for me to go into detail of the wanderings. Many times the children of Israel were taken into bondage because of their failure to be obedient to the instructions given them, resulting in a complete departure from God and His teachings to such an extent there was no one God could use. Thus the coming of John the Baptist to make straight the path of the Lord. Read Matthew 3.

John came as a restorer, or to prepare the way for the coming of the Lord, and we find the Christ obeying His own law. Thus He preached the gospel and set up His church while He was among men, which is agreed to by all commentators, Christ sealed His testimony with His blood on the cross. He died for what He taught; also John was killed because he would not condone evil.

Jesus, following His baptism, went into the wilderness, where He was alone with God in fasting and prayer, that He might receive that which He in return was to teach to mankind.

He said:

"He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me."—John 14:24.

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father has taught me, I speak these things."—John 8:28.

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, which I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me so I speak."—John 12:49-50.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John 15:10.

"Believest thou not I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."—John 14:10.

From the above we learn that Jesus did only that which His Father told Him, and He fasted and prayed forty days and forty nights to obtain it.

Following His experience in the wilderness we find Him preaching the gospel, selecting His ministry, and healing the sick.—Matt 4:23-24. He spent some three and a half years telling mankind how they could be saved, but following His crucifixion, and ascension, it was only a few years until the church which He set up, was overcome, and another church took its place. Read Revelation 12:1-6; also 17:1-6. There you will get a picture of two women (churches): the last one was that which supplanted or overcame the first, and for a thousand years, or more, was supreme.

1514 there was a Catholic Monk by the name of Martin Luther who became aware of some of the evils in the Roman Catholic church, and attempted to reform it. His efforts resulted in the establishment of what is known as the Lutheran Church. The Lord used Luther to break the spell of darkness that had settled over the world. He pointed to the fact that faith, and not indulgences, was a principle of the gospel.

We find another priest by the name of Calvin becoming dissatisfied, and in 1529 he broke from the Catholic Church.

Then we have John Knox in 1560 who also was a priest, and he established a church.

In 1534 we have the rise of the Church of England under King Henry VIII, and from that church we have the Wesleys who established in 1703 what is known today, as the Methodist Church.

Others could be referred to, but this no doubt will suffice.

We see in the establishment of these various



groups, or churches there is none which bears the name of Christ. In Matthew 16:18, Christ said He would build His church, therefore if it is His church it should bear His name, and He only built one church, not many.

These reformers that have been referred to have each expressed the thought that at some time future to them, God would raise up to maintain His own cause, and send prophets again to set things right.

Roger Williams said:

The apostasy of anti-Christ hath so corrupted all that there can be no recovery out of that apostasy till "Christ shall send new apostles to plant churches anew."

Luther said:

"The ancient and primitive church must, on the one hand, be restored in opposition to the papacy by which it had been so long oppressed."

Charles Wesley:

"Almighty God of love  
Set up the attracting sign  
And summon whom thou dost approve  
For messengers divine.

"From favored Abraham's seed  
The new apostles choose,  
In isles and continents to spread  
The dead-reviving news.

"Previous to that dreadful day  
Which shall thy foes consume,  
Jesus to prepare the way,  
Let the last prophet come."

—Prophetic Times Vol. 2, P. 144.

Many others could be quoted each looking for the time of a restoration of the primitive gospel as taught by Christ and His ministry.

We will now examine some scriptural forecast of rescreation. The prophet Daniel gives a short history of things to come in the second chapter of his prophecy. There you will learn of the dream that was given to the heathen king which the wise men were not able to tell, and interpret.

Daniel was a prisoner or slave, and was called in before the king, and he not only told the king what his dream was, but gave the interpretation of it. He saw a great image which had a head of gold, breasts and arms of silver, belly and thighs of brass, legs of iron, feet and toes part of iron and part of clay. This image portrayed two things; first:

The various kingdoms that would in turn rule the world, second:

That a time would come when all the kingdoms referred to would all be in the world at the same time. If you will acquaint yourself with history you will be able to verify that fact.

At the time when all these kingdoms were to be in existence, the God of heaven was to set up a king-

dom, which would never be destroyed, but would eventually fill the whole earth. That image became complete in the year 1829, when the kingdom of Greece was given her independence.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship him that made heaven, and earth, and sea, and the fountains of waters."—Revelation 14:6-7.

This angel was to fly future to the time of John. See Rev. 1:1 also Rev. 4:1. And he was to come at a time when men were not worshipping the God who made heaven and earth, etc, and his cry was to "fear God". Was there ever a time when such conditions existed?

Turn to your prayer books, confessions of faith, or discipline, and you will learn that the teaching concerning God is that that He has neither body, parts nor passions.

God **does** possess a body, a spiritual body of course; he has parts; he has passions. Moses saw him face to face, and talked with him. He is a God of love, a very great passion; he hates sin, another passion; he is angry with the wicked, another passion.

The gospel was to be preached as a witness unto all nations just before the end comes.—Matthew 24:14. A servant to be sent at supper time.—Luke 14:16-23.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.—Malachi 4:5-6.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts, But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like a fuller's soap."—Malachi 3:1-6.

These two prophecies could not apply to the time the Christ was born in Bethlehem. He did not come suddenly, and his first coming was not a dreadful day.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Israel and Judah were not gathered together at the time of his life on earth.

That entire chapter is very good reading, Isaiah 11:12. The ensign is the gospel.

We have cited you to scripture that points to the time when the gospel would be restored, and that would be in the last days, or before His final coming to gather his people. We have also called your attention to the period of preparation, as brought about by the reformers; men who paved the way so that God

could bring again the true gospel to be preached among men, so a people might be prepared to meet the Christ when he comes again.

In every age of the world the Lord sent an angel to herald the beginning of the periods of the gospel, and as God is unchangeable he must always act in the same way. An angel appeared to Zacharias while in the temple and told him of the birth of John, and an angel told Mary of the birth of Jesus. Many other instances could be cited of angels coming to instruct men.

Mankind has said angels do not come to the earth today, yet Paul says "they are ministering spirits sent forth to minister for them who shall be heirs of salvation."—Hebrews 1:13-14. If there are any heirs of salvation today they are entitled to have angels come to instruct.

Would God be unlike himself if he were to send an angel to instruct as to how men might be saved after the world had been so long in the darkness of apostasy (1,260 years)?

During the year 1823, a young boy became concerned about his salvation after attending a revival meeting conducted by ministers of three popular churches, and because they contended over who should have the converts, he became confused, and while reading the Bible he turned to, and read in the first chapter of James and the 5th verse:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Believing in that promise he wended his way to a small clump of trees on his father's farm where he could be alone, as he felt he needed wisdom. As he knelt there, he said a power took possession of him and he thought his end had come. He exerted himself to pray, and that power was lifted and he had a vision of two personages just above him, one of whom spoke to him, pointing to the other, and said:

"This is my beloved Son, hear him."

He had come to ask which of the churches he should join. He was told to join none of them, that their creeds (teachings) were wrong, and that if he would be faithful he would be used as an instrument to bring forth to the world the restoration of the primitive gospel. Following that experience, and later in the same year, an angel appeared to him while he was praying alone in his room, who gave him instructions as to the work the Lord had for him to do. (This boy was fifteen years of age). He was told that a record was to come forth that would be a history of God's dealings with a people who had inhabited this land long before Christopher Columbus discovered it.

Columbus found this land inhabited, and thinking he was in India, he called them Indians.

Man has not been able to solve the problem as to where they came from up to now, but this record tells of their wars, contentions, and God's dealings with them; their prophets and how Christ came and visited with them following his resurrection, and where they came from. The traditions of the Indians tell of the

visit of the Christ to their forefathers. It might be interesting to read, in this connection, Isaiah 29, and Psalms 85. Truth was to spring out of the ground; righteousness to look down from heaven.

This record has not been accepted by the world, and much has been said to discredit it, but it teaches the highest of morals, and is drastically opposed to all evils including polygamy, which is condemned as a "gross crime".

The Church of Christ was organized April 6th in harmony with the law of the land, and for a time thrived; but evil forces entered in and the church was torn with dissensions. Many evils found place in the church, and in June, 1844, tragedy struck, and Joseph Smith murdered, and others with him. As a result, the church was broken up, and a number of factions arose, false leaders being successful in gaining a following.

The Church of Christ, with headquarters on the Temple Lot in Independence, Missouri, invites you to investigate its claims, or write for literature. Address: Independence, Missouri, Box 472.

WM. F. ANDERSON

### WITH THE CHURCH IN AN EARLY DAY

(The elder Clark has been explaining King Nebuchadnezzar's dream, and the prophet Daniel's interpretation, foretelling of the latter-day restoration of the church and gospel; also, early events in the establishment of the church).

#### Chapter 8

Do you know the history of the way in which God qualified the men who were chosen to be witnesses to the Book of Mormon, to testify to its truth?" asked Daniel.

"This is one of the most interesting parts of the history," said Mr. Clark. "You will remember that the charge of the angel was very strict to Joseph; and no one was to see the plates unless God commanded him to show them. Here are the names of eight witnesses to whom Joseph was commanded to show the plates, and they testify that they saw them and handled them, and solemnly witness before God that what they testify to, is true."

"They were not the three special witnesses, were they?"

"No; and I want you to notice in what a special manner God guards the testimony in regard to the divine origin of this book. Had there been only these eight witnesses, men might have said, 'We do not doubt their testimony is honest enough, and that they have seen the plates, but how do they know that this book contains what was written on them? It is likely that Smith found the plates by accident, just as many other strange things are found, and it has come into his head to build up a system of religion; and by putting himself at the head, he will become a great man. He has therefore drawn upon his imagination to translate the writing on the plates, and as no one has read it, his deception can not be discov-

ered, and those who are silly enough believe that what he says is true.'

"But, my children, if the people of this generation reject the Book of Mormon, they will have no excuse left of doing it, because God has not left them any. The record itself told them that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates; and when Joseph inquired through the Urim and Thummim who these were to be, he was told, as I mentioned before, that they should be Oliver Cowdery, David Whitmer, and Martin Harris. If he was a deceiver, he here placed himself in a strange position. Moroni had taken away the plates and yet those men had never seen them. If Joseph Smith was to practice deception now, he must get the Lord to help him; and truly the Lord did help him; not to practice deceit; but to confirm the truth of what he had declared through him.

"Being anxious that these three men whom God had appointed should be qualified to become witnesses, Joseph in company with them retired to the woods to ask God for a fulfillment of the promise He had made. Kneeling down, they called upon God in earnest prayer, Joseph leading and followed by the others in turn. This they did twice in succession, observing the same order and each one praying.

"When at the close of their second prayer they received no manifestations of divine power, Martin Harris proposed to withdraw from the rest, as he felt that in some way the hindering cause was in him. A few moments after he had gone, while they were praying, they beheld a light above them in the air, of exceeding brightness, and an angel stood before them. In his hand he held the plates which they had been praying to see.

Slowly he turned over the leaves one by one, so that they could see the engravings on them very distinctly. Then addressing himself to David Whitmer he said, 'David, blessed is the Lord and He that keeps His commandments' and immediately afterwards they heard a voice from out of the bright light saying: 'These plates have been revealed by the power of God and have been translated by the power of God. The translation which you have seen of them is correct, and I command you to bear record of what you now see and hear.'

"Joseph then joined Martin Harris, and, uniting their faith and prayers together, he also heard and saw the same things and rejoiced exceedingly, praising God for His mercy. After this, the three witnesses drew up their testimony as they had been commanded, 'To all nations, kindred, tongues, and people.'

"Father," said Mary, "I do not see how it will be possible for people to disbelieve this, when so many witness that God has shown them that it is true. I am anxious to know what is in the book. When will you begin to read it to us?"

"In a few days, I think; but I want to tell you, Mary, that you must not expect to see people willing to give up their old systems of religion without a desperate effort to uphold them. It always has been so, and always will be to the end of time. You know that

they refused to hear Christ, and not only rejected His message, but crucified Him, and persecuted those who believed on Him. The Saviour told them that it would be so, that the time would come when those who killed them would think they were pleasing God in doing so."

"Do you think, father, that the time will come again when people will be killed because they do not believe as others do?"

"I do not know, daughter, but it would not be strange. As far as we know the history of the world, it always has been so, and men are very much the same now that they were in the past. Indeed they have already manifested great hatred toward Joseph and his followers, and have circulated all manner of falsehoods about them, even arresting them upon the most trivial charges."

Again the heart of Mrs. Clark throbbed painfully for a moment as she looked at her group of little ones, but it was only for a moment; then the calm assurance of faith came to her, and lifting up her heart to God she prayed earnestly that if the covenant into which she had entered led unto death she might have grace given her to endure to the end—even to the end—and that all her children might be gathered into the fold. She had made her choice, and for life or death, through evil as well as through good report, she would follow the Lord. Then how thankful she felt that God had given her a knowledge of the truth of what she had embraced. It was not a belief but a knowledge. She had believed before she was baptized, but when she had been confirmed a member of the church, the Holy Ghost had descended in power, witnessing to her that she was a child of God. It was the seal of her adoption into His family, and she needed no one to assure her that what she had obeyed was the Gospel of Christ, for the witness of God was greater to her than the witness of man.

When the elders had said, "Receive thou the Holy Ghost," she had felt it come upon her, baptizing her from the crown of her head to the soles of her feet, and from that time no shadow of wavering crossed her soul, and she felt that it would never be possible for her to doubt. Never!

"Tomorrow," said Mr. Clark, "Is the Lord's Day, and I have invited as many of our neighbors as I could see, in so short a time, to meet with us at ten o'clock for the purpose of holding a religious meeting. We will retire early in order that we may be up early and have everything in readiness."

The children looked inquiringly at each other, but they did not ask the question which was in their minds, "Who will preach?" Neither did their father tell them, but they soon went to bed, thinking there would be great excitement the next day, if half the wonderful things which they had heard of should be told. They knew that some of the neighbors had learned already the object of the recent visit to Kirtland, and they knew that as many as could get there would be there.

It must not be forgotten that Daniel was now several years older than when he passed that terrible night in the woods, and that he was no longer a youth, but a man in stature and in feeling, and there had

come to his heart the blissful knowledge which sooner or later knocks for admission at the heart of every boy or girl.

He knew that there was one whose smile he valued above all others, and the lightest touch of whose hand had power to thrill him with such a sense of bliss as nothing besides could do. From all others his heart singled out this one, and without measure or reservation gave to her the first, truest, and best love of his manhood.

Not a dream, not an aspiration of his soul which did not include her; and he had resolved that very soon he would ask her to be his wife, to share with him the journey of life, making its joys dearer and its cares lighter, but now his mind was troubled. He had felt that she understood the nature of his feelings and hoped that she loved him; but this was before his father had brought home this strange news. Now many a doubt arose in his mind as to how it might terminate.

He believed fully all which his father had said, and he knew that the time was very near when he would be called upon to act. Would she believe as he did, or would action upon his part build up a barrier between them? That he could ever give up the truth did not once present itself to his mind, neither did it enter his heart that he could ever resign Margery; but notwithstanding this, a vague uneasiness took possession of him, and he longed, yet dreaded, to see the morrow. He felt sure that she would come, for they lived near and she and Mary were friends.

For years he had felt that he would yet be called upon to preach the gospel of Christ, and his studies had all been entered upon with direct reference to this. True, they consisted mostly of sacred and profane history (not very much towards qualifying a young man to preach in these days); but he found that Jesus was familiar with the Old Testament scriptures, and Paul exhorted Timothy to search the scriptures, and a doubt never entered his mind that when the time came for him to "declare the works of the Lord", the Lord would enable him to do it.

He almost wished that he had asked Margery sooner and put it beyond her power to reject him because of his religion; but no, he was glad he had not done so, for he knew that he would never have held her to the fulfillment of any promise which her heart did not fully ratify, and now he would never ask her to be his wife until he had decided fully on his future course.

The day dawned clear and bright and promised to be one of the loveliest of a late Indian summer. Rude benches had been constructed under the large forest trees in front of the house, and as early as half past nine the people began to assemble, and by ten o'clock the audience numbered over fifty grown people, besides children of every age. As Daniel had expected, Margery was there; but being detained in assisting his father to manage a restless team, he had not been there when she came, and he quietly seated himself some distance from her, and found himself speculating as to who was going to preach.

He had never heard his father address an audi-

ence; but for some reason he did not feel very much surprised when he arose and announced a familiar hymn, and after the singing offered up a short but fervent prayer. Then the congregation sang another hymn, after which Mr. Clark arose and read the second chapter of Acts. He told them he should confine what he had that day to say to them to a brief review of Peter's answer to those Jews who cried out, "Men and brethren, what shall we do?"

Whence this great change, wonderful in its nature and effects? Searching for its cause, he called their attention to the last interview between Christ and His apostles and the strict injunction He had given them. "John," said he, "truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. Tarry at Jerusalem; depart not, but wait for the promise of the Father. I have told you of it; told you that it was necessary for me to leave you, for if I did not the Comforter would not come. You are to be witnesses unto me in all the world, but there is another whose witness is greater, even the Holy Ghost, the Spirit of truth, therefore abide in Jerusalem until ye receive power from on high."

"Here, then," said Mr. Clark, "we obtain the key to unravel the mystery of this strange transformation. In the baptism of the Holy Ghost, then, resided this wonderful power which even the presence of the Master had failed to confer upon His disciples. Wonderful, not only in the boldness conferred, but in its convincing power. The number added to the church in one day vastly outnumbered the church previously at Jerusalem, for we read that the number of names together were about one hundred and twenty, but upon this day about three thousand were added unto them.

"Before this they had prayed to God to direct, and had then chosen by lot one to take the place of Judas in the ministry; but after this we read of no more casting lots in matters like this, but find the Spirit taking up the office work assigned it in the church and speaking with authority, as when they were ministering and fasting at Antioch 'The Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them.'—Acts 13:2. And again, when they had, in obedience to this direction, sent them away, after going to various places, they would have continued their journey to Asia, but the Holy Ghost forbade their going there.—(See Acts 16:6.)

"But going back and taking up again the cry of the three thousand Jews, 'Men and brethren, what shall we do?' let us hear the answer; hear it while we bear the fact well in mind that Peter, who answers this question, was one of the number upon whom the Holy Ghost had been poured out and was therefore doubly qualified to answer it. Qualified, because he had been with Jesus during all his earthly ministry,

and was one of those to whom the Master had said, 'Ye shall be witnesses unto me'; and now by the baptism of the Holy Ghost he had, as the future companion of his life journey, the Spirit which should guide into all truth, and which was the other witness to the truth of all things taught by Jesus.

"The words are not mine, neither the doctrine.

Christ commanded them to teach to all men just what he had taught them; and is there any one under the sound of my voice who believes that Peter was disobedient to this command? 'Then Peter said unto them, 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 to your children, and to all who are afar off, even as many as the Lord our God shall call.'—Acts 2:38-39.

"Repentance, then, was required of them as the first requisite after faith. They had shown their faith in God when they cried out, 'What shall we do?' and the question evidently implied, 'What must we do if we would be saved?' But further than this, there was a command, and the object of the command was most distinctly stated, 'Be baptized every one of you in the name of Jesus Christ for the remission of sins,' and then follows a promise, positive, unconditional, broad, deep, and far-reaching as the gospel itself: 'Ye shall receive the gift of the Holy Ghost' because Christ has promised it, and today God has ratified the promise of His Son.

Turn with me to John 7:17, and we hear Jesus saying, 'If any man will do His will, (that is, the Father's will) he shall know of the doctrine, whether it be of God, or whether I speak of myself.' Peter in very few words told them the will of the Father, and finished by saying, 'Ye shall receive the gift of the Holy Ghost.'

"I see here today many of my friends who, I know belong to different churches, and I want to ask them how it was with them in the years gone by when they inquired of their preachers the same thing; put to them the same question asked by these alarmed and convicted Jews on the day of Pentecost, 'What shall I do to be saved?' I remember how it was with me, and I doubt not my own experience is similar to yours.

"I was told to come forward, and they would pray to God to convert my soul; and when I could give sufficient evidence of being converted, then, if I had not been baptized in infancy, they would baptize me and the church would receive me as a member. But Peter had not so learned Christ. The will of the Father was that they should believe on the Son when he had sent, and having believed on Jesus, they should be baptized in his name, not as a form or a sign, but for a specific purpose; namely, the remission of their sins, and then they had a promise.

"Before this they had no promise whatever and the apostle tells us else-where that the 'Spirit of God dwelleth not in unholy temples.' If there remains any doubt in regard to this matter, let us go on a little farther with Saul (or Paul) in his journey upon which he had been sent by the Holy Ghost, and we overtake him while he is sojourning at Ephesus.

"Here he finds disciples—'certain disciples', the narrative calls them, but it is evident that they believed themselves to be disciples of Jesus. Paul asks of them a very plain, straightforward question, 'Have ye received the Holy Ghost since ye believed?' They answer in astonishment, 'We have not so much as heard whether there be any Holy Ghost.'

"It is Paul's turn now to be astonished, and he quick-

ly asks, 'Unto what then were ye baptized?' They answer, 'Unto John's baptism.' 'Some mistake here,' reasons Paul, 'John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him'; and it is recorded of John that he told the people, 'He is mightier than I . . . he shall baptize you with the Holy Ghost and with fire.' What was the result of this brief dialogue with Paul? 'When they heard this, they were baptized in the name of the Lord Jesus.'

"Thank God, the record does not close here, for we need all the waymarks we can find to point us to the straight and forward way which leads to life everlasting. Jesus said of this way, 'Few there be that find it'; and, my friends, when we consider how this way has been hedged up by the teachers men have heaped to themselves, how they have taught their own commandments instead of the pure gospel of the Son of God; when we consider this, I say, it is not, or should not be surprising to us that it became necessary for God to restore the gospel to the earth by the hands of an angel.

"But let us go back to Paul, and see what transpired after he had baptized the disciples he found at Ephesus. The record says, 'And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues and prophesied.' Think you that after this Paul would have found it necessary to ask them, 'Have ye received the Holy Ghost?' Paul had not been with the apostles when Jesus said to them, 'These signs shall follow them that believe,' but he tells us that Jesus was his teacher.

"Man had not taught him the gospel, and, dear friends, let us bear this one thing in mind, when Christ teaches, perfect harmony will always be found. He will not declare to the messenger he sends today, that which he will tomorrow send another to take back, for he himself came from God who changes not. He was with the Father when the plan of human redemption was framed; and that redemption was in the gospel which was preached in the beginning, as well as in these latter days, and to which 'the law' was afterwards added because of transgression.

"But let us call your attention to another part of God's word as proof of the way in which Christ intended his gospel should be confirmed to those who obeyed it. This takes us back to the time when Paul was himself a bitter enemy of the church. Indeed he was foremost among those who were persecuting the Saints, and most active in haling men and women and casting them into prison; and because of the fierceness of those wicked persecutors, the saints were scattered everywhere.

"Among them was one, Philip by name, who went down to Samaria and preached Christ to the people, and many of them believed and were baptized by him. When news of this came to Jerusalem they sent Peter and John; and the record says, 'When they were come down, (they) prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them; and they received the Holy Ghost.'—Acts 8:15-17.



"This again we see was not in harmony with what is taught by teachers sent of men, having only the authority which man can confer; but Peter assured those who mocked upon the day of Pentecost, that Jesus having received of the Father what he had promised, even the Holy Ghost, had shed forth what they saw and heard."

Mr. Clark then proceeded: "I come to you today with this same gospel, alike in its origin, its ordinances, and its promises; come to tell you that the Lord has restored again to earth, by the hand of angel, the authority of his priesthood, or the right to administer in all the ordinances of the gospel, and not only to offer it upon the same terms, but with the same promise associated, that if any men will do the will of the Father, he shall know of the doctrine, 'whether it be of God, or whether I speak of myself.'

"It is a thing unknown in the history of the past that ever a deceiver called upon God to witness to the truth of his words and received an answer to his call confirming that which was spoken. But it is not a thing unknown that the Father promised the Son to confirm his gospel by signs, neither are these signs of an indefinite character, as you will see by reading the last verses of the last chapter of Mark. Jesus there says to his disciples, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.'

"This was just before Jesus was received up into heaven; it was his parting command to those who had been with him, and the promise was not only to them, but to those who should believe the gospel; and Mark adds further, that 'they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.'

"Jesus commanded them to teach the people to observe all things whatsoever he had commanded them, and he would be with them to the end of the world. I come now to ask of you, my friends, if you have ever heard this gospel presented to you, the gospel which Paul declares came unto the saints in that day not 'in word only, but also in power, and in the Holy Ghost, and in much assurance.' Many of you have asked the way of life and salvation; have any of you ever been answered as Peter answered the three thousand upon the day of Pentecost? If you have not, would it not be well to inquire the reason? Has the gospel been changed, or have we been hearing that which is not the gospel? Paul pronounced a curse upon man or angel who should preach any other, and declared there was no other. If, then, there is no other, why this change?

"In writing to the church at Corinth, Paul speaks at length on the spiritual gifts, and assures them that 'no man can say that Jesus is the Lord, but by the Holy Ghost.' He understood very well that it was the Holy Spirit which was to bear witness of Christ. The apostles were his witnesses also, but the witness of

the Holy Spirit was greater than theirs, because one was human testimony, the other divine; but while the Holy Ghost was to bear witness to men that Jesus was the Son of God and that the doctrine he taught was the truth of God, it was at the same time to confer certain gifts upon the church, and Paul is laboring to instruct the Corinthian church that they may be able to understand these things, and tells them that a manifestation of the Spirit is given to every man, but that these are not alike. To one is given the word of wisdom, to another the word of knowledge, to another faith, to another the gifts of healing, to another working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues, but no matter what one of these gifts the follower of Christ may possess, it is bestowed by the same Spirit. See I Corinthians 12:7-11.

"I see before me some of my friends who are Methodist, and as I was a Methodist for years, I find myself wondering if their experience corresponds to my own. I often inquired why it was that gifts of the Spirit were not now in the church, and I would receive the answer, 'They were only given to establish the church, and not being needed any longer, God had removed them.' This, however, did not satisfy me, and I never read of the wonderful works, done by the early followers of Christ, without believing in my soul that they were intended to be in the church to the end of the world.

Reading in a volume of Wesley's sermons, I, one day, to my astonishment, came across this passage: 'It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries; we seldom hear of them after that fatal period when the emperor Constantine called himself a Christian; and from a vain imagination of promoting the Christian cause thereby, heaped riches, honor, and power upon the Christians in general, but in particular upon the clergy.'

"From this time they almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been vulgarly supposed, because there was no more occasion for them, by reason of all the world becoming Christian, for this is a miserable mistake, as not one twentieth part was at that time even nominally Christian. The real cause was that 'the love of many waxed cold,' and the Christians had no more of the Spirit than the heathen.

"The Son of man, when he came to examine his church could hardly 'find faith on the earth'. This was the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church; because the Christians were turned heathen again and had only a dead form left.'

"After reading this, another thought troubled me. If God had called Wesley to organize his church and preach his gospel, why did he not say to him as he said to his disciples, 'These signs shall follow them that believe'; especially, why did he not confirm his work as he confirmed theirs? Wesley was a great and good man, and he did a grand work in his day; but I tell you, my friends, he was not able to restore the gospel. The power and authority had been taken from the earth, and if ever it should be upon the earth



again, one would have to be sent from heaven to restore it.

"Reading still further, we come to his sermon upon the sign of the times: 'The times that we have reason to believe are at hand, if they are not already begun, are what many pious men have termed the latter day glory; meaning the time wherein God would gloriously display his power and grace in the fulfillment of the promise that "the knowledge of the Lord shall cover the earth as the waters cover the sea." The generality of Christians can see no signs of the glorious day that is approaching; yet how is this to be accounted for? How is it that men who can now discern the hue of the sky, who are not only great philosophers but great divines, as eminent as ever the Sadducees or the Pharisees were, do not discern the signs of the glorious times which, if not begun, are nigh, even at the door? . . . And yet the wise men of the world, men of learning and renown, can not understand what we mean by talking extraordinarily of God. They can not discern the signs of these times. They see no signs at all of God's arising to maintain his own cause and set up his kingdom over all the earth . . . What could God have done that he has not done to convince you that the day is coming, that the time is at hand, when he will fulfill his glorious promise, and will arise to maintain his own cause and set up his kingdom?"

"From this it will be plainly seen that Wesley did not regard himself as being called of God to establish Christ's kingdom, but he looked forward to the time when God would establish it; and, doubtless, if we had a fuller expression of his views, he knew that when God should do this, there would be a restoration to the earth of the power of the gospel. From the time of my reading this, I have been looking for God to arise and maintain his own cause; and I thank God he has at last done this; and today I stand before you to declare in your hearing the wonderful things which have lately come to pass in our midst."

Then Mr. Clark proceeded to give a brief account of the history of the Book of Mormon and of the work God had set his hand to do in the latter days, and concluded by extending to any who might wish, the privilege of being adopted into the household and kingdom of God upon the same terms offered by Peter upon the day of Pentecost; and as it is not our purpose to lengthen this part of our story, we will just say that the services were continued from time to time, and in a few weeks a branch of seventy-five members was organized, and the gifts and blessings of the gospel were with them in power.

(To be continued)

### HOUSTON ITEMS

Our prayer services and Bible study continue each Friday night. We are now studying I Timothy. We enjoy our study and feel fully repaid for the effort we make to attend these meetings, and time spent to study our lessons. Without studying our lesson we are missing the approval of God.

Our Book of Mormon lessons are being held each Sunday night, except on the first and third Sundays of

each month, on which church services are conducted by our pastor, Elder P. G. Mercer. We use the Community Church on the first Sunday for communion services. On the third Sunday, the church is in use, so we use our homes, for 8:00 P. M. services.

Sister Alzada Massey, husband and son, visited her parents, the Ern Keeneys, for two weeks before leaving for Las Vegas, New Mexico, where her husband is a member of the New Mexico Highlands University faculty. Enroute, they visited her sister, and husband, Sr. Mary Jane Ware of El Dorado, Kansas.

Elder and Sr. P. G. Mercer surprised the saints at Ava, Sunday, 26th, but due to car trouble arrived too late for services. They reported a very enjoyable time and a wonderful picnic dinner on the farm of Sr. Archie Bell, on tables made for the frequent occasions.

Sunday, Sept. 2, we were pleasantly surprised when we arrived at church to find Bro. and Sister Chas. Reed, and their two fine children, Alice and George, and Bro. Frances Darrah, all of Independence, Mo. Elder Mercer delivered a wonderful sermon and communion services followed with prayer and testimonies. After a spiritual meeting, we all went to the writer's home and had dinner together. We had a very enjoyable day, ready for our evening services.

Sister Florence Marie Keeney came down from St. Louis for a short visit with her parents and sister, Alzada Massey, before they left for New Mexico.

We rejoice greatly with Bro. and Sister Ray Bryant in the knowledge of their boy being alive in Korea. We join them in prayer for God's protection, and his safe return back home.

We enjoy the poems of Sister Grace Spring Lau.

I spend much time looking at the picture taken at the Conference. It gives me much pleasure in having the Saint's pictures. May it be God's will to help us meet again next year and be a more righteous people than in the past.

SISTER ANNA KEENEY

### INDEPENDENCE ITEMS

It is a joy to write our column when we have such an abundance of good things to share with our readers. This month has been a continual feast of God's grace to us here.

At the sacrament service on the first Sunday, a wonderful spirit prevailed in prayer and in testimony. It was also at this service that our son, Jon D. (Jack) Sprague, was ordained under the hands of Seventies J. M. Case and Rolland D. Sprague, his father, into the Aaronic priesthood to the office of Deacon. The reasonable doubt occasioned by his extreme youth was nullified by the many testimonies witnessing to the divinity of his call. Pray with us for him that he may always strive to do God's will.

A near-tragedy was stayed by the faith and trust of the parents of little Michael Rupe when he inadvertently drank some cleaning fluid. He was quickly rushed to the hospital, very near death, and placed in

and oxygen tent. His parents immediately asked that he be administered to, and after several such administrations by a number of elders, and the fervent united prayers of the saints here along with his parents, he was completely recovered in a remarkably short time. Micky's mother is Sister Metta Rupe, a daughter of Apostle and Sister Wm. F. Anderson. We thank God for this mercy.

Sr. Gladys Nast underwent surgery and was greatly aided by the Comforter during the ordeal. Other operations are pending for her. Let us pray that God will cause that they be unnecessary.

Mrs. Susie Fink, mother of Bro. Wm Nast, for whom we asked your prayers, has been mightily touched by the Holy Spirit, inasmuch that she has asked for baptism in spite of her very weak physical condition. To know the story of this dear one, and to witness the workings of the Spirit with her, as it has drawn her so surely along the path to the present triumph, fills one's heart with such great love and admiration for so merciful a Heavenly Father that heart overflows with joy into tears of thanksgiving. Do pray for her that her suffering body may be eased from pain and given sufficient strength to enter the water and be inducted into the Kingdom. And do pray that Satan's hand be stayed that she be tried no more.

Little Jewel Welton, daughter of Bro. and Sr. Burchie Welton, was baptized during the reunion by her grandfather, Apostle A. M. Smith, in the font on the Temple Lot. Confirmation was given under the hands of Bro. Smith and Elder Leslie Case. The little daughter by adoption of Bro. and Sr. Harry Mann was brought to the Elders to be blessed, Elders C. LeRoy Wheaton, Jr. and J. M. Case officiating; and her name Marlene Sue Mann, recorded in heaven.

The reunion held here on August 17, 18 and 19 was so joyous that words cannot convey the blessings of the privilege that we had. Never have I seen the young people come forward with such unanimous zeal, in prayer, attendance, testimony, and in song. Even the very young took part. Many of you know of the long illness of Sr. Mary Lois Harris, young daughter of Bro. and Sr. Vance Harris of Omaha, Nebraska, of whom the doctors said, "We have done all that we can. If she lives it will surely be by the grace of God." How wonderful it was to hear from her own young lips the story of miraculous healing, giving God the glory and praise, and very humbly asking that we continue praying for her that she grow up to be worthy of His blessings. As the memories of those wonderful three days floods over me, the return of that same joy causes tears to interfere with the writing of them.

Upon his return from the East, Apostle C. L. Wheaton told of baptizing our friend and brother, Howard L. LaHurreau, Chief Shup-she, Pottawattomie Nation, of Fort Wayne, Indiana. Bro. LaHurreau is a man of great intelligence and very high ideals, and we bid him be welcome among his brothers and sisters of the Kingdom of God. Let us not forget our newly baptized ones, for we know how quickly Satan goes to work with trials and discouragements, tempting them to throw down the banner and sword before they have even tasted the rewards of the battle. Satan is a cunning one; therefore I think they need our prayers now, more than at any other time, that they may have

strength sufficient for each day, that their roots may be strong.

MARION SPRAGUE, Advocate Reporter

Note: Sr. Fink passed away Sept. 1 without realizing her desire to be baptized.

### REPORT OF THE INDEPENDENCE, MISSOURI REUNION

The reunion convened for three days, beginning August 17th at 9:00 A. M., with prayer service, at 11:00 A. M. a reunion program service was held, at 2:00 P. M. preaching service, at 7:30 P. M. song service and 8:00 P. M. preaching. This was the daily program of the reunion. Saturday the 18th a special prayer service was held at 3:00 P. M. That night vice and at 8:00 P. M. preaching. This was the daily prayer service was held at 4:00 P. M. That night a lecture was given illustrated with pictures of historical spots of Missouri, by Elder James M. Case and Apostle Wheaton. The spirit of God was felt and enjoyed by all.

The regular Sunday services of the Local for Sunday the 19th: Sunday School, 9:45 A. M.; Sacrament, 11:00 A. M.; Preaching, 2:00 P. M.; Prayer Service, 6:00 P. M.; 7:30 P. M., song service: and 8:00 P. M., preaching.

Those coming to the Reunion from a distance were Brother and Sister Alton B. Shankle, and Brother Shanks of St. Louis, Mo.; Sister Vance Harris and family of Omaha, Nebr.; Brother and Sister D. Ray Bryant and family of Cowgill, Mo.; Brother and Sister John Sween of Hamilton, Mo.; John Bell, Archie Bell, Jr.; Brother and Sister Arthur M. Smith, all of Ava, Mo. Brother Smith and Brother Wm. A. Sheldon were in charge of the Reunion, with local committees, (The kitchen committee, special activities committee, and the housing committee) assisting where they could.

Those speaking at the preaching services were: Elder Rolland D. Sprague, Apostle Arthur M. Smith, Apostle Wm. A. Sheldon, Elden Alton B. Shankle, and Elden John Sween.

Sunday, the 19th, Apostle Arthur M. Smith baptized his granddaughter, Jewel Evelyn Welton of Independence, Mo., immediately after the Sunday School and she was confirmed at the sacrament service by Apostle Arthur M. Smith assisted by Elder Leslie P. Case.

ELDER JAMES M. CASE  
Reunion Reporter

### SPECIAL NOTICE

Because of the enjoyable time we had at our reunion here in Independence in August, we have decided at the suggestion of Bro. A. M. Smith to have an all day meeting Sunday, October 21, 1951 on the Temple Lot at Independence, Missouri. We will have a basket lunch at noon and invite all to come who can get here.

We will have a service Saturday evening, October 20 so those from out of town who want to come to stay overnight for the Sunday morning services will be able to easily contact the people and find lodging.

All who can get here are invited to come.

Your brother in Christ,

C. LeROY WHEATON, JR.  
Pastor Independence Local