

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, October, 1951

Number 10

Myself and Me

I have to live with Myself, and so
I want to be fit for Myself to know.
I want to be able, as the days go by,
Always to look Myself straight in the eye,
I don't want to stand in the "setting sun"
And hate Myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about Myself,
And fool Myself, as I come and go,
Into thinking that nobody else will know
The kind of a Man I really am,—
I don't want to dress myself up in sham.

I want to go out with my head erect,
I want to deserve all men's respect.
But in the struggle for fame and pelf,
I want to be able to like Myself;
I don't want to think, as I come and go,
That I'm Bluster and Bluff and Empty Show.

I never can hide Myself from Me,
I see what others may never see;
I know what others may never know,
I never can fool Myself, and so,
Whatever happens, I want to be
Self-respecting and Conscience-free.

—Author Unknown.

CONTENTS

Editorial	Page 146	Who Has the Right	Page 152
Referendum Report	Page 148	Why I Joined the Restoration	Page 153
Letters	Page 149	With the Church in an Early Day.....	Page 156
News from Locals	Page 150	Obituaries	Page 159

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR-IN-CHIEF: W. A. Sheldon, 11427 E. 16 St., Independence, Missouri.

ASSOCIATE EDITORS: Margaret E. Wheaton, 1101 W. Orchard St., Independence, Missouri; Edith Bell Case, 1317 N. Pleasant, Independence, Missouri.

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.

SUNDAY SCHOOL SUPPLIES

	Price Each
Wee Mites, Picture Stories to color.....	\$.15
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol 1, No. 3, Jesus' Ministry, cont.....	.20
Primary, Vol 1, No. 4, Life of Jesus.....	.20
Junior, Vol 1, No. 1, Principles of the Gospel.....	.20
Junior, Vol. 1, No. 2, God's Revelments to Mankind20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20
Junior, Vol 1, No. 4, Sermon on the Mount.....	.20
Senior, Vol. 1, No. 1, Principles of the Gospel (Sold Out)20
Senior, Vol 1, No. 2, First Causes In Creation.....	.20
Senior, Vol. 1, No. 3, In the Beginning, and Fall of Man20
Senior, Vol. 1, No. 4, Study of Israel's Beginning20
Senior, Vol. 2, No. 1, Israel Under Moses.....	.20
Senior, Vol. 2, No. 2, Israel in the Promised Land....	.20
Kingdom of Heaven Tract, No. 1.....	.20

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.

PROPHECY: AN INTEGRAL PART OF GOD'S LABOR AMONG MEN

"Surely the Lord God will do nothing, but he revealeth His secret unto His servants the prophets."—Amos 3:7.

"For I am the Lord, I change not".—Malachi 3:6.

These two statements, brief though they are, give a very definite clue to help men to understand God's manner of directing the affairs of His kingdom. Our text tells us that prophets are they who reveal secrets. Whose secrets? Well, in this case, God's secrets. Further than this, God will show His secrets only to HIS servants.

By this, we wish to point out that there are prophets of God, and would-be prophets of God, just as there are other officers, servants of God, and aspirants to the same offices, who are not duly authorized.

In this connection, we only wish to say briefly, and beyond question: God has the right, and does exercise that right, to determine who shall serve as officers in His household.

"Yes, that is true," says someone, "But He no longer chooses to send forth prophets, for does the scripture not say, 'The law and the prophets were until John.'"

Oh, yes, but it further says that "since that time the kingdom of God is preached, and every man presseth into it." Jesus made this statement to let them know that the law (of Moses) and the prophets pointed to the establishment of the kingdom of God, and at that time it was being preached. In other words, the era of John's preaching was the culmination of all which had been revealed of the coming of Christ and His kingdom. Had Jesus specifically stated that there would be no prophets after John, he would have done violence to His own previous statement to Malachi, quoted above. In fact, it would be tantamount to an open confession that He, Himself, was an imposter. Jesus **was** a prophet, for He foretold the "secret" of His own death, the destruction of Jerusalem, those things which would transpire before His second coming, and many other things.

The whole New Testament is a record of gospel activity, **after** John's time, largely, and offers many prophecies, too numerous to mention—some of them are fulfilled, and some of them must yet come to pass.

There is no bona-fide evidence to support a theory that prophets are not necessary now, but there is plenty to show that God has always sent forth the prophets to warn, exhort and teach, not only the church but particularly the "world", warning peoples and nations to repent and return to Him, lest they be consumed by His wrath. It is true that God's spirit "will not always strive with man," and then are the prophets and seers "covered"—how awful is the wickedness of man when the Lord withdraws His Spirit to this extent! So people do not realize what they are saying when they declare it to be unnecessary for God to reveal His will in our day and age. They will say that there is already enough revealed in the Bible if people will only live by that. Plausible—yes, and a very subtle

snare! Oh, if men could so live in the Spirit to receive the truths of the scriptures, it would be wonderful—yet insufficient!

It is a foregone conclusion that comparatively few people even glance at the Bible, let alone study it with pure desire for truth. A numberless multitude of God's creatures are, today, wandering aimlessly in the bonds of sin, all in dire need of the gospel of repentance. But, strange phenomena of humanity's nature, they cannot recognize a loving Father's voice! Love, they think, is only manifested in the horn of plenty. The pleading, but firm voice of warning is disdained, and sometimes silenced.

The prophets of God have accepted this as their lot in hope of convincing some, if but a few, of the error of their way, and it must be said that their hopes have been realized in many instances, as recorded in the scriptures. To those who reject the prophets, it has been promised that their words would be remembered as a bright testimony against those who thus scorned. "The scorner is consumed, and all that watch for iniquity are cut off."—Isaiah 29:20.

Prophets, too, are necessary within the church, that it might be forewarned of any tendency toward unrighteousness, and of events which might soon come to pass which would have a direct bearing on the church's spiritual health, individually and collectively.

Now if, as we say, the spirit of prophecy is so necessary within the church, then surely God has made some provision for it, and surely it is made known to us in the scriptures, and so it is.

We realize that, to most of the membership, this is an old, old story. The very foundation of the latter day Restoration of the Gospel is predicated upon the principle of direct, divine revelation. And yet, we wonder if this principle has become too commonplace, or perhaps even displaced by prophecies of men, in some instances. What a shame, and invitation to divine rebuke, for men to presume to speak in the name of the Lord, when the speech is influenced by something less than His Spirit!

But to return to the thought under consideration: the Bible is quite clear in affirming that prophets were to be in the church. Listen to the apostle Paul in I Cor. 12:27-28, as he tells us what "God hath set in the church":

"First apostles, secondarily **prophets**, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Now, the "preacher" said:

"I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him."—Ecc. 3:14.

This being true, and God having placed these things in the church (officers and functions), it is a thing of naught for men to try to add to or take away from that which is by divine appointment. The very fact that churches are built up with these changes incorporated, stamp those organizations as substitutes.

Paul further tells us the reason why God set certain things in the church, as he enumerates the functional offices (Eph. 4:11-16):

And he gave some, apostles; and some, prophets; and some, pastors; and some, evangelists; and some, pastors and teachers; for **perfecting** of the saints, for the work of ministry, for the edifying of the body of Christ: **till we all come in the unity of the faith, and of the knowledge of the Son of God**, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

It sounds as though every part, every true saint, is necessary to bring about a perfect unit. If even one part is missing, then something is wrong, and a searching inquiry should be made. Is it reasonable? Should we suppose, as do some, that the gift of prophecy, of tongues, of physical healings, etc., were only for the primitive church? perhaps for the early days of the Restoration, also?

THESE SAME GIFTS SHOULD BE, AND ARE, IN THE CHURCH OF CHRIST TODAY ACCORDING TO THE RIGHTEOUSNESS AND FAITH OF THE PEOPLE.

Therefore, if we truly have faith in the promises of Jesus Christ, we will seek after these things, but rather that we might prophecy, as Paul said. The reason for this is that prophecy is designed more for spiritual development, which is of paramount importance, than for any other phase of life.

The Book of Mormon offers some wonderfully clear thoughts upon this subject, which we wish to call to our attention, and let us remember that the "testimony of Jesus is the spirit of prophecy."—(Rev. 19:10):

"And now behold, my beloved brethren, I suppose that ye ponder somewhat in your hearts concerning that which ye should do, after ye have entered in by the way. But behold, why do ye ponder these things in your hearts? Do ye not remember that I said unto you, that after ye had received the Holy Ghost, ye could speak with the tongue of angels? And now, how could ye speak with the tongue of angels, save it were by the Holy Ghost? Angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ. Wherefore, I said unto you, Feast upon the words of Christ; for behold the words of Christ will tell you all things what ye should do. Wherefore, now after I have spoken these words, if ye can not understand them, **it will be because ye ask not, neither do ye knock**; wherefore ye are not brought into the light, but must perish in the dark."—II Nephi 14:1-5.

The thought which we emphasized, here, is further amplified on p. 555, v. 58:

And because of their iniquity, the church had be-

gan to dwindle; and they began to **disbelieve** in the spirit of prophecy, and in the spirit of revelation; and the judgments of God did stare then in the face.

So we see how important it is that we believe in the spirit of prophecy, and also to **exercise** that spirit. It is impossible to exercise something which is non-existent in our experience, therefore, we ought to be concerned as to how the spirit of prophecy is to be obtained, if such is our condition.

True it is that all are not prophets, and we should know that to prophecy is not all there is to the spirit of prophecy. In other words, if we possess that spirit, we may prophecy, or we may be able to discern spirits (whether or not they be from God), or be able to separate truths from untruths, or half truths (what a blessed gift, this, that we may not be deceived).

A sister informed the writer, recently, of an experience she had with a person, not of the church, who presumably quoted scripture to her, but every time this person quoted wrongly, it was given to our sister to know, immediately, that it was wrong. That is the spirit we are speaking of, which is by the Holy Ghost, who will lead you into all truth if you are not of little faith!

How is it to be obtained? Go with me to p. 362 of the Book of Mormon and read of Alma and his brethren in the ministry:

"—they were men of sound understanding, and **they had searched the scriptures diligently**, that they might know the word of God. But this is not all: **they had given themselves to much prayer and fasting**. THEREFORE, they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority, even as with the power and authority of God."

Before closing this treatise, there is another thought we wish to present, and that is the position of the Church of Christ in regard to prophecy, or purported revelation. It might be said in a few words, but we will let the Bible speak for us:

"And if thou say in thy heart. How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him".—Deut. 18:21-22.

Unfortunately, there has been false prophecy in the church, and where the spirit of prophecy was lacking, some have been caused to wander off into strange doctrine and the church has suffered greatly, even to schism, or separation. Because of this, it appears that there is fear of prophecy, but it should not be so. Rather should we desire it for our good as a church, but also pray for discernment.

God will still declare His counsel to a faithful people through His servants the prophets, and they are whomsoever and as many as He may choose.

WILLIAM A SHELDON

REPORT OF REFERENDUM COMMITTEE

The Referendum Committee has examined and counted the ballots cast on Bill No. 1 of the 1951 Conference of the Church of Christ (Temple Lot), Independence, Missouri, with the following results:

- 197 votes were cast in favor of the bill.
- 6 votes were cast in opposition to the bill.
- 1 ballot containing eleven names was not marked either for or against the bill.

NICHOLAS F. DENHAM
MARION SPRAGUE
Of the Referendum Committee
JAMES M. CASE, Recorder

TO THE CHURCH OF CHRIST ABROAD

During the Independence Reunion of August 17, 18 and 19, there were four members of the general bishopric in attendance so we availed ourselves of the opportunity thus afforded to discuss some of the needs of the church in a financial way.

Among these needs are the many inquiries that come in concerning missionary work. You people ask, why do we have so few missionaries in the field? or you may write, do we have a missionary in a certain place, I would like for them to call on some one I know there? or some will ask, when is Brother Wheaton going out among the Navajos again or is he going down into Yucatan? or when will some one go to Europe again?

Now the truth of the matter is that it costs money to send men here and there throughout the world. A missionary may go from one locality where there are a few church people to another locality where there are a few and do a lot of good work and the people, being appreciative and needing this labor, help them on their way joyfully, but if a man is to go into strange countries where the church has not a single member and preach the gospel, we who love to see the work grow must send of our means that he may be able to take care of himself and that his family at home may be taken care of properly, for the scriptures say a laborer is worthy of his hire.

It is not enough that we believe the gospel and want to see it spread abroad, but we must believe in tithes, and offerings, and in sacrificing some of our wants that we may be able to help the gospel to go into all the world. These are some of the things we of the bishopric discuss as we meet from time to time.

We also discussed the desire of many throughout the church as expressed by their inquiries, that Brother and Sister Wheaton go back into Yucatan to do missionary work among the Mayan Indians, who have asked them many times this summer to come back and teach the gospel to them. We have looked with favor on this trip as this is a part of the field you appointed Brother Wheaton to. They plan to leave around the middle of November and work among these people two or three months.

We, therefore, urge upon you that you realize your responsibility and send in your tithes and offerings reg-

ularly that there may be meat in the Lord's house and that the missionary work may go forward vigorously.

May God bless you in this your part of His work.

Your brother in Christ,

C. LEROY WHEATON, JR.

Secretary of the general bishopric.

LETTERS

Maple City, Michigan

September 27, 1951

To the Readers of the Advocate:

We will try to write a few of the items of interest that we count as blessings from the Lord.

We had a real spiritual two-day meeting, here at Maple City, September 1 and 2. Our hearts are made glad for the help we have received—financial and spiritual—from our brothers and sisters of the Church of Christ. Bros. Gould, Housknecht and Brantner worked faithfully, while others have sacrificed with their money to help us to build a place of worship.

Bro. Price, being a little discouraged last week, prayed, if this is the right division or part of the church, make it known by sending help so we can complete the basement; and then the next day, we received \$50.00, the amount needed, and today we received \$5.00 more. The \$50.00 was from the Independence local.

To those who gave from other places, we thank you all and may God bless you, is our earnest prayer.

BRO. AND SISTER PRICE

Maple City Local

To all the Members of the Church of Christ:

We had such a good time at the April Conference, everybody enjoyed the Conference, and we were all helped so much by the splendid spiritual meetings and the friendly association together, that I am sure none will miss this next Conference, if they can possibly be able to come. But there are some who may feel they cannot stand the expense; it is of these that we are thinking as we write to you at this time.

It has always been the custom of the Church of Christ (Temple Lot) to care for its members who attend Conference at as little cost to those who come from out of town as it is possible to do. This has always meant some extra expense and sacrifice for the Saints of Independence, but they have always been glad to help the church work in this way as much as they could and are still glad to help as much as possible. We are sure there are many who have attended our Conference in the past, who would not have been able to had it not been for this spirit of brotherhood exhibited by the Saints who have homes in Independence. The indications are that more than usual are planning to attend the Conference next April, and it would seem but reasonable that we should take some thought as to how they are to be cared for.

Years ago when we were but few in number and the living expenses were not so high, the care of the visiting saints and the missionaries was not such a big problem, but today it presents quite a different problem each year. For the past few years there has been a small charge made for the dinners and the meals

served to those attending the Conference. It has been for below what it would cost at any restaurant, and we are quite sure it has been far better than could be obtained at any public eating place in Independence. This has been possible only through the generosity of a comparative few, who have sent in supplies such as canned fruit and vegetables, meat and chickens, lard, sugar and potatoes, and other supplies so necessary to feed a large group of people.

Now the dining hall committee would like to do away with the little charge they have been asking for the meals, and would like to say as did Isaiah "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat"; to all our members. We feel this can be done if we all will do our part; if the whole church would be as generous as the few who have been donating so willingly the past few years, there would be no need to have a charge at any meal served to our people. You know this is our conference, the whole church, not just the comparative few who attend. The whole church benefits by the work done at the Conference. The glad news radiated out from the last Conference, has brought joy to many hearts that were not privileged to be in Independence last April. Did you help make that Conference a success?

Now here is a way you can help. The canning season is now on. You might can a few extra cans of fruit, or vegetables; canned corn and tomatoes are in demand and nearly every vegetable possible to can. Fruit is an essential, also cured meat, lard, sugar, flour, pickles and potatoes. We have already learned of one Brother who donated some sweet corn, and the good sisters canned it for the Conference (24 quarts), but that is only a start of what we will need. Look your garden over, and your fruit; if you are living on the farm, look the chickens and other stock over just to see what you have that you might share with us in this most necessary work for the good of the cause we all love so much.

Now we know there are difficulties to overcome as there always is when we attempt to do something for the Lord's work. You may live so far away it would be too expensive to send your canned fruit, if so you could send us the price equivalent with instructions as to what it was to be used for. If you have neither of the things we have mentioned, send the price of some sugar or flour, it will all mean the same. Most of us are visited some time during the year by one of the missionaries; they will be glad to take your material and bring it to Independence or to some point where it can be obtained by some other who is coming this way. They say "where there is a will there is a way" and we hope you will have just that kind of a will. If we all cooperate we will be able to accomplish this thing and none will have carried too heavy a burden, but will find within yourself a joy for the good you have done, even to the giving of "a cup of water."

Now the dining hall committee feels that free meals can be furnished to all our members who attend Conference. If we can do this it will be much more desirable than the sight of the cashier who must sit at the door of the dining room. There will be an appropriate method of identifying our members so that we can not be imposed upon by non-members. Perhaps you can

not be present with us, but you can make it possible for some other one to be present by your cooperation in this; for we feel there are many who would come except for the expense of a week or ten day's meals.

Send a letter to the Committee that they might know just how far they can go with this new project not later than February, 1952. It is time we were making preparations now, during the canning season. Send your letters or your contributions to either Mrs. Ora B. Derry, Rural Route 3, Box 342, Independence, Missouri, or Mrs. Arthur M. Smith, Ava, Missouri.

MRS. A. M. SMITH

MY FIRST TRIP TO THE TEMPLE LOT

10179 Imperial Drive
St. Louis, 21, Missouri
September 20, 1951

I have thought for some time of writing to the Advocate, but never could for some reason. But since I went to Independence, to the reunion, and met so many of God's people, I cannot express the way I felt to think I was on the Temple Lot that God had directed Brother Joseph Smith as the place where Christ's temple should be built when the time comes, and the saints shall gather there.

I felt the spirit of God with us, for God said where there are a few who meet in my name, there I will be also.

I met a lot of saints, there, for the first time, but they were not strangers. You do not meet strangers when they all believe the Bible and the Book of Mormon as we do.

I had a back trouble for about four weeks before the reunion, which became worse the day before we left. I asked God to give me strength for the trip, and my prayer was answered, I was administered to, while I was there, and felt better when I returned home.

Brother L. Nichols, our pastor, wanted to make the trip with us, up there, but as the Sunday School Superintendent, Brother Shanks, was going with my wife and myself, he felt he should stay here for our Sunday School and church. He baptized two the next Sunday. We have had eight to join our church, here, this summer, we have a large group of young people here in Ferguson.

We want to ask the prayers of all the saints, everywhere, that we may continue in our faith and may bring more lost souls to God.

I had the pleasure of helping Brother L. Nichols bless my granddaughter this summer, Sister Norma Jean Birdnow's little girl; she named her Carolyn Ann.

I sure enjoyed the prayer service at the reunion; the way the young people take interest to tell of the things God has done for them, and if they will continue in their belief and faith, he will bless them in all of their walks of life.

We sure did enjoy Brother and Sister Smith's visit with us. We had services all day Sunday and Sunday night, and enjoyed hearing Brother Smith preach for us. Sister Smith got the Sisters, here, to organize the United Workers, so they are planning on meeting and to start their sewing soon.

I had the pleasure of preaching while I was at the reunion, but there were so many more brothers who could have done a better job than I did. But when I was called to the ministry, I said I will do my best to serve God, and that is what I am trying to do. I ask an interest in your prayers that some day I may be able to preach this gospel, and tell all mankind of this glorious work.

Sincerely yours in the service of Christ,

ALTON SHANKLE

To Zion's Advocate:

I do not have much to write about, being isolated from the saints the way we are, except about the blessings of the Master and the wonderful works that He does.

Well, the Wisconsin reunion is past and I am already looking and hoping for another next year, if God permits.

I could tell about the reunion but Bro. Flint has written such a good report that I will not try to duplicate it. The only thing that I can say is: It was the best ever held; bigger and better, and the spirit of the Master was with us all the time. Prayer meeting Sunday morning was wonderful. Everybody had tears in their eyes, for joy, to be in communion with the Master. We also had five of the apostles with us to help with the speaking.

Sister Addie and I both were administered to and have been greatly blessed, since. So, saints, let us keep on with the work of the Master and do all that is in our power for Him; and I am sure we will all be greatly blessed. Pray for us that we may be faithful.

ELDER ROLLO O. ADDIE

SPARTA NEWS

Dear Advocate Readers:

It is time again for us to report for our local. Brother and Sister Robertson were visiting our locality and were later joined by Brother and Sister Flint. Many meetings were held, Brother Robertson and Bro. Flint taking turns speaking. These meetings were enjoyed by everyone. A person really feels the wonderful blessings that follow such services.

Sacrament Services were held at Jones' in Sparta. An all-day meeting was called for this day; also evening services were held. The Daves family from Montford came down for the day. We were very glad to meet these good people and hope that they may be able to join us again, soon. Had wonderful Sacrament Services this day, with most every one taking part in prayer and testimonies. During the day and evening three of our babies were blessed; Bonnie Hesse, daughter of Mr. and Mrs. Fred Hesse; Tommie Clifton, son of Mr. and Mrs. Leo Clifton and Judy Stavlo, daughter of Mr. and Mrs. LaVern Stavlo. May the Lord watch and keep His guiding hand on these little ones.

With the close of our meetings Brother and Sister Flint went to Lima Center to help prepare for the reunion which was held August 25 and 26, and were later joined by the Robertsons. A few of our local were represented as well as a few from Minnesota and Michigan. It was reported that this was the largest attendance that they have had in the three years they have been meeting there.

We were fortunate to have five of our apostles with us. Sacrament Services were held in the morning with prayer and testimony following. I would like to add a few things here. I don't believe I have ever enjoyed a meeting like I did on this Sunday morning of August 26. It brought me nearer to my Redeemer. Certainly faith cometh by hearing and hearing by the word of God, though it be within the reach of all who diligently strive to acquire it. Faith is nevertheless a gift from God. No compulsion is used in bringing men to a knowledge of the Gospel: yet as men open their hearts to the influence of righteousness the faith that leads to eternal life is given them of God.

Preaching followed after prayer and testimony services. I know there will be a report on the reunion so will leave it in more capable hands, but will extend our thanks to Brother and Sister Addie. Their hospitality was so freely given and I am hoping to enjoy it again some day.

We have just had another pleasant surprise, Brother and Sister Sheldon and family were here over the week-end and attended our Sacrament Services at Brother and Sister Charles Eddy's. The following Tuesday Brother Sheldon was kind enough to have preaching services at the home of Brother and Sister Cain. We bid the Sheldons good-bye and hope to see them again soon.

Seeing our report is getting lengthy we will close.

"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work this man shall be blessed. . . ."

STAVLO AND JONES

INDEPENDENCE ITEMS

At this writing the countryside is a beautiful sight with splashes of warm fall colors shouting of the harvest time, inviting humanity to forsake the turmoil and strife of the cities for the peace of God's good nature-land. It would be a privilege to do so. And so it is, I think, at the end of a good life. The harvest is so beautiful and the peace inviting, and to go on is a joy and a privilege.

Since our last letter two such good lives have come to an end among us, and they have gone on to the sweet harvest of God's better land. Sr. Susie Fink, whom I have mentioned several times before, received the blessed release from her suffering. She was not permitted baptism; but she left a testimony which, added to those that others have had concerning her, assures us that she abides in our Saviour. Near the end she had been in a state of coma. But suddenly she roused, and sitting upright in bed with a look of great joy and happiness she looked upward; and

stretching out her hands, those present heard her exclaim, "Oh, it is beautiful—so beautiful!" From then on she was at peace. God has answered our prayers.

We cannot now fully understand why our brother Charles Derry was taken from us so suddenly. But we do know he is now at peace, secure and unafraid in his heavenly home. His loved ones need our prayers and sympathy because of their great loss. May they receive the comfort of His Holy Spirit, and the assurance that their departed one has gained a much greater privilege than we enjoy here.

Bro. and Sr. William Sheldon and family have returned from a trip into Wisconsin where they visited the parents of Sr. Sheldon, Bro. and Sr. Clyde Babcock. They brought with them young Sr. Barbara Babcock who will spend the winter with her sister and family. We are pleased to have Barbara with us.

From Toledo, Ohio, we have gained a family of five whom we are happy to receive in our midst. They are Bro. Levi Maley, his daughter, Sr. Katherine Moyer and her two sons, Larry and Jim, and daughter, Carol. We believe their move shall prove to be a blessing to them and to us.

Bro. Virgil Rudd, who is stationed at Camp Carwell, Fort Worth, Texas, spent a short leave recently with his parents, Bro. and Sr. Albert Rudd.

At this time I know of no one of our number who is seriously ill. For this we are very thankful to our Heavenly Father, and pray that if it be His will this blessing of health may continue with us.

We have had many wonderful sermons and testimonies in the past month which are a source of much strength to our souls. We feel that our hope is made brighter as we come closer to a unity of understanding, which is made easier by the hearing of these things.

Both the Local Church and Sunday School have held their semi-annual election of officers, but I do not have the detailed results at hand. Perhaps it shall be sufficient to report that Bro. C. LeRoy Wheaton, Jr., was re-elected as our pastor, and Bro. Leslie Case as superintendent of Sunday School.

MARION SPRAGUE, Advocate Reporter

The trial of faith is like the testing of gold in a furnace, but with one important difference—gold, though the purest of metals, is not increased in the furnace; but faith, by being tried, "groweth exceedingly."—Selected.

The German poet, -- Hoffman, pitifully said with his last breath: "We must then think of God also." Happy is he who early determines not to put God among the "alsos", but to make Him the keystone of the arch.—Selected.

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.

WHO HAS THE RIGHT TO PREACH THE GOSPEL?

The above question is of much importance to all people.

Jesus said one of the signs of His coming would be: "Many shall come in My Name, and shall deceive many."—Matt. 24.

As we look around today, we are confronted with the fulfilment of that prediction. There are something over one thousand different churches, all claiming to represent Christ, and all tell us that Jesus is the Christ. Yet these churches do not agree among themselves. If they were all representing Christ, and preaching the gospel, as Christ taught it, they would be all telling the same thing and there would be but one church.

The Methodist does not believe as do the Baptists. The Presbyterian does not believe as the Christian, or Campbellites do. Then we have many others, all differing in some respects sufficient to make them diverse one from the other.

Christ said: "I will build my church."—Matt. 16. If it was Christ's church it should bear his name, and not some other name. A person would not build a home in the name of some other person, but in their own name. So Christ in building His church would build it in His name, and by His own blue prints, or plan, and He would have the right to say who would work for Him in the building of the church. A church is a body of people banded, or congregated together, and there could be churches established by men, thus there would be a difference in the manner of conducting them.

For many years the Catholic church controlled the religious world. The time came when certain priests were able to see some of the errors, and sought to reform the mother church. Their efforts resulted in the establishing of churches, in their names. Through the years these churches have divided and sub-divided until we now have over one thousand, each bearing a separate or different name, and each one claiming to come in the name of Christ, telling mankind how to be saved, each in a different way. If all told it in the same way, and as Christ told it, there would be no division. One of the great causes for infidelity is the divided condition of Christianity.

Christ prayed that they all might be one. The Apostle Paul admonished the church at Corinth.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment."—I Cor. 1:10.

Paul thought it important for all to teach the same things. If you will, read John 15:22-26.

If Christ hired (called) all these men in the various churches of today would they not tell the story as He told it? Read Matt. 7:24-28; also Matt. 28:18-20, and Mark 16:14-19. Christ sent His ministry to preach the gospel. He told them what to preach, and it was to be unto the end of the world.—Matt. 28:20.

"I have manifested thy name, unto the men which thou gavest me out of the world." "For I have given unto them the words which thou gavest me; and they have received them."—John 17:6-8. "Sanctify them through thy truth; thy word is truth."—John 17:17-18.

We see by the above that it was needful for each one to speak the same thing. Jesus, as the author of our salvation, would have the right to say how it should be attained, and to appoint those whom He wanted to represent Him.

We find that in all ages, men were selected (called) of God to be His representatives. God called Moses to lead the children of Israel. He appointed Joshua to succeed him, and so on through the years, we find where God selected men, and spoke to, and through them to the people. God does not change His plans to suit the caprice of men.

"I am the Lord, I change not," is as true today as when it was spoken to the Jews through Malachi.

When Christ came to the earth He did not depend on colleges to prepare His ministry, nor did He allow men of their own volition to determine to be His ministers. He thought it of sufficient importance, to spend all night in prayer to His Father as to the selection of His ministry, Luke 6:12-13. We note Christ consulted with God the Father in the choosing of those who were to preach the gospel.

Christ, seeing the need of more laborers, said to His disciples:

"Pray ye the Lord of the harvest, that **He** will send forth laborers into His harvest."—Matt. 9:37-38.

"But now hath God set the members (working parts) every one of them in the body, as it hath pleased Him."

"And God hath set some in the church, FIRST Apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings."—I Cor. 12:18, 27, 28. If God set the ministry, as above mentioned, who would have the right to say they were not needed now? If Christ has a church today, the same kind of ministry should be formed in it. "I am the Lord, I change not."—Mal. 3:6.

Paul instructing the Hebrew branch of the church, said: "No man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5:4), referring to the ministry. If you will turn and read Exodus 28:1, you will find that God directed in the choosing of

Aaron. God spoke to Moses and told him to select Aaron.

The Christian world of today tells us that God no longer speaks to mankind. If that be true, God does not have anyone on earth to represent Him. The minister of today goes to college to learn preaching as a trade or a career, just as a doctor, a lawyer, or any other vocation.

When Christ selected His ministry, He did so from among the common folks, such as fishermen and of other common tasks. As He was nearing the time He was to leave them, He said, "Pray the Lord of the harvest to send laborers unto the vineyard." How could God send laborers if He no longer speaks to men?

Dear reader, —God has not taken a vacation or gone on a long journey. Men today choose the ministry as a profession, and are taught in the college maintained by the church they choose to represent. The individual chooses to be a minister, not God who chooses him. Jesus said:

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15:16.

"I will pray the Father, and he shall give you another comforter, that he may abide with you forever."—John 14:12-17.

We find, following the ascension, the eleven did not attempt to fill the vacancy made by the death of Judas. They prayed, and cast lots, after choosing two who had been with them during the life of Christ; praying the "Lord of the harvest" to make the choice through the casting of the lots. Yes, they asked God to direct the lots. (Acts 1:20-26), and the choice was Mathias. They did not decide, but asked God to decide.

Then we have another instance where there were certain prophets in a gathering, and the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them.—Acts 13:1-4. Read also Rom. 10:13-18.

"Take heed that **no man** deceive you:

Everyone who claims to come in the name of Christ, either tells the truth, or is a deceiver.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa 8:20.

Men must be called of God, if they are to represent God. If God does not speak, He cannot send anyone to represent Him.

Men call themselves "reverend." The word "reverend" is found but once in the Bible and refers to God.—Psa. 111:9.

"Let God be true but every man a liar."—Rom. 3:4.
"Search the scriptures."—John 5:40.

(Any emphasis, mine, W.F.A.)

WM. F. ANDERSON

WHY I JOINED THE RESTORATION

Read Daniel 2:31-35, then the interpretation in verses 36-43.

41. Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron, forasmuch as thou sawest the iron mixed with the miry clay.

42. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay.

Now the result of this condition, when nations would be divided, verse 44 says:

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

We know the great kingdoms of Babylonia, Media and Persia, Greece and Rome have flourished and then broke because of the power following in succession, as this dream has portrayed. Rome has been reduced from an empire of practically the whole world in the time of Christ, to a small province in Southwestern Europe. Her territories have formed many small nations, which do not cling together. It is in the days of these kings that the God of heaven will set up His kingdom that was not to be destroyed. This kingdom was not to be left to other people but was to break in pieces and consume the other kingdoms, and should rule forever.

The latter part of the prophecy has not all transpired. Let us consider the part where the God of heaven will set up a kingdom that was never to be destroyed.

If God sets up a kingdom, it must be a spiritual kingdom; a kingdom based on Christ and His teachings.

Now why, we ask, was it necessary that God should intervene when He had set up a kingdom by His own Son. This kingdom was set up at a time when the Roman kingdom was at its height of power. It was obliterated by the instigation of the Romans and non-Christian Jews after the crucifixion, when the Christians and Jews were overcome about 70 A.D.: The Jews, because of their obstinacy, and the Christians because the Jews as well as the Romans fought the new faith.

Because of these gross iniquities, God, in mercy, took the church to himself. This occurred before the division of the Roman empire and thus could not fulfill the prophecy of Daniel 2:44. This last statement is very broad and needs some explanation as a church has continued during this time.

Now turn to Rev. 12:1, as I think this will explain

the whereabouts of the church that Christ set up. John saw, in vision, a great wonder in heaven, a woman clothed with the sun and the moon under her feet. Upon her head, a crown of twelve stars.

Verse 3 says: "Another wonder in heaven—a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." This dragon had much power, as with his tail he had power to draw a third part of the stars of heaven. Since he had so much power, and no other power on earth could do this, we conclude he is the devil.

We have evidence that a woman represents the church, as Christ has termed it as his bride. The woman, that is the church set up by Christ, was a pure church as shown by the attire—the brightness of the sun. On her head was a crown of twelve stars, which indicated the twelve apostles. This woman was persecuted so she had to go in hiding.—Rev. 12:6.

In order to preserve the posterity of this woman, the Lord caught up the child to God. Since the child, or power of the woman, was taken to God, she was hidden in the wilderness, where she was cared for, for one thousand, two hundred and sixty days.

There is no record of this woman during this time; no manifestation of God's power in the earth. The dragon made war with those who were left and finished the faith of the Christians who were then on the earth.

In chapter 13, a beast came upon the earth in the same setting of the dragon, a place of seven heads with ten horns. Upon these heads was the name of blasphemy.

These two powers situated on the seven hills, indicated by the seven heads, ruled at the same time. No other church had such control as the church of Rome.

This government of the church had power to overcome the saints and ruled all kindreds, tongues and nations. The two, dragon and beast, had the ruling governments over all the world. The dragon had power to continue for forty-two months. Reduce these months to days and we have the same number of days that the woman was to be in the wilderness.

Since there is a beginning and ending of days, we know that something was to transpire at both ends. The beginning was following the life of Christ and His church.

God ceased to reveal himself to humanity on earth and profane history calls it the time of the dark ages. It places this time's beginning, to be five hundred seventy A.D. Since this time, the beast had power granted him over all kindreds, tongues, and nations. Verse 7, chapter 13. He was to make war with the saints and overcome them. All people had to worship the beast. His power continued for the forty-two months. People worshiped him during this time, as there was no other church with the power of this church.

Now turn again to Daniel 2:44: In the time when the kingdoms of the earth were divided, the God of heaven was to set up a kingdom which should never be destroyed. Couple this with Rev. 14:6. "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 water.'"

This angel was to bring the gospel to the earth. It was at the close of the time when the church was in the wilderness or the one thousand two hundred sixty day period.

The angel was to come in the hour of God's judgment on the earth. This angel has come to the earth. He brought the glad tidings in these latter days—this hour of judgment—twelve hundred sixty days—the power of the holy people were scattered. It was in the time described in Daniel; the time of the end.

Another prophet Malachi 4:5:

"Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord."

In Daniel 12:5, The time of the end was a time when knowledge should be increased. Knowledge has increased. Wisdom has spread by leaps and bounds. We are much wiser than were they of one hundred years back. New inventions are coming forth daily. Prophecies are being fulfilled today.

The time has past, as the church was to be in the wilderness only one thousand two hundred sixty days, (or years), as a day with the Lord is as a year to us. Dark ages began five hundred seventy, A. D., add one thousand two hundred sixty to this and we find it is too late for this date. The angel has flown through heaven who had the everlasting gospel to preach to them who dwell on the earth and said with a loud voice, "Fear God and give glory to him . . . who made heaven and earth."

When he came, he declared he came in the power of Elias, to restore all things. He caused the church to be established on April 6, 1830. Many of the reformers looked forward to this day; the day of God's power; the latter day glory.

An account of the restoration as told by the lad of fifteen when the angel brought the glad tidings, that the church was to be restored in the earth:

This boy was poor and uneducated. He was living in New York on a farm. A protracted meeting was held in which Methodists, Presbyterians, Baptists, and Christians united.

Many converts were received. The mother and father joined the Presbyterians, but he could not make up his mind which one he favored. The Methodist minister pressed him to join that church, but he wanted to be sure he joined the right one, so he waited.

One day, while reading, his Bible opened to James, first chapter, and reading the fifth verse, the thought came to him that, that meant him, as surely he needed enlightenment. So he laid away his book and proceeded to the woods to pray to find out which church he would join.

This was his first attempt to pray, vocally, and it

took a great deal of courage. At first, darkness seemed to settle around him, and a power seized him so he could not speak. Finally, using all his power he could gather, he began to pray. He looked up and saw a beam of light over his head; the brightness of the sun. It descended gradually until it fell upon him. He said:

"I saw two personages in the air whose brightness was above all description. One called me by name and said, pointing to the other, 'This is my beloved Son, hear him.' They wanted to know what was my wish. I told them that I wanted to know which church to join, as I did not know which one was right. He answered that I should join none of them for they were all wrong. He said that all the creeds were an abomination in his sight, and the professors were corrupt." They draw near me with their lips, but their hearts are far from me, They teach, for doctrine, the commandments of men having a form of godliness, but deny the power thereof.

"These messengers came in the Spring of 1820. To my surprise, on telling the minister, I should not join his church, and the events leading up to this decision; I found myself the cause of a great deal of persecution; that that which I said was not so and to not heed a word of it. Nevertheless I knew I had seen a vision and would not say otherwise.

"Up to 1823, I kept at work on the farm and studied to the best of my ability, and taking the persecutions that were heaped upon me without a word.

"On September 21, I went to prayer for forgiveness of my sins and follies and asked my condition in the sight of the Lord, when a personage appeared, very brilliant and white. He had on a loose robe. His hands and feet were bare. I became afraid, but was soon quieted as he called me by name. He said he was a messenger from God and his name was Moroni, that God had a work for me to do and my name would be had for good and bad among all people.

He said there was a book deposited, written on golden plates which gave an account of the early inhabitants of this continent, and from whence they came; that the gospel was contained in it as delivered to the ancient inhabitants; also that the Urim and Thummim was with those plates.

"He first quoted from Malachi 3 and 4:

"Behold the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble, and the day that cometh shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch.

"Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall plant in the hearts of the children, promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.

"He also quoted Isaiah 11, saying it was about to be fulfilled. He quoted Acts 3:22-23; said that that prophet was Christ, but the day had not yet come when they who would not hear his voice would be cast off from among the people, but soon would come.

"He quoted Joel 2:28. That this was not yet fulfilled. That the fulness of the Gentiles was soon to come in.

"He then disappeared, but soon returned relating the same as before and informed me of the judgments which were soon coming on the earth—desolations by famine, sword and pestilence. That they would come in this generation.

"The messenger appeared four times this night. I was also informed that the plates were to remain four years yet and that I was to meet him each year at that place.

"On September 22, 1827, the plates were delivered to me with the charge I was to be responsible for them, and that I should protect them until he should call for them. He took them May 22, 1828.

Characters drawn from the plates were taken to a Professor Anthon in New York. Professor Anthon stated that they were true characters and that the translation was correct.

Some characters were shown that were not translated. He said they were Egyptian, Chaldaic, Assyrian and Arabic. He wanted to see the plates, but was told they were sealed, whereupon he said, he could not read a sealed book.

"He inquired how the plates were obtained and was told: 'by the hands of an angel'. Then he requested to see a paper he had filled out about the characters and tore it up, saying, that it was all a hoax. This fulfilled the chapter of Isaiah 29:9-24 word for word as was written there."

Now let us apply Revelation 14:5-7, "I saw another angel fly through the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people, saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come", with the following:

"Now a momentous work is about to come forth among the children of men, therefore: O, ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day, therefore if ye have desires to serve the Lord, ye are called to the work, for behold the field is white already to harvest and lo, he that thrusteth in his sickle with all his might, the same layeth up in store that he perish not, but bringeth salvation to his soul: and faith, hope, and charity and love, with an eye single to the glory of God, qualifies him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, goodness, charity, humility and diligence.

"Ask and ye shall receive, knock and it shall be opened unto you."

After the baptism of Joseph and Oliver, the angel ordained them to the ministry, thus bringing the authority back to the earth in the Last days—the hour of judgment as recorded in prophecy in Revelation 14:6-7, and Daniel 2:44.

Since it fulfills prophecy to the letter, ought we not

inquire into these matters and found our faith on the scripture and prophecies fulfilled? Let us put our trust in the Lord and accept His teachings to the fullest, and thus prepare ourselves to be soldiers in His work until the field is reaped and the sheaves are gathered into the Lords' storehouse, His body on earth, preparatory to His coming in the near future.

EVA KRAUSE

WITH THE CHURCH IN AN EARLY DAY

(The preceding chapter recounts the first sermon Mr. Clark preached to his neighbors, being an ordained minister of the Church of Christ, and the establishment of a local church in that community.)

Chapter 9

One of the most attentive listeners that day to the sermon of Mr. Clark had been his son, Daniel, and long before his father closed, his mind was fully made up that if God would accept him, he would preach his gospel. New light dawned upon his soul and a burning zeal took possession of him to be numbered with those who should bear these glad tidings abroad to the world.

Once or twice he glanced where Margery was sitting, anxious to see if he could judge the effect it was having upon her, but save an earnest attention to the speaker, he could discover nothing to indicate the workings of her mind; but knowing that she was truthfulness itself, he knew that she would tell him frankly what she thought of it, and his heart offered one earnest prayer to God that the power of His Holy Spirit might convince her heart.

When the meeting was dismissed the people gathered in groups to talk over the strange things they had heard. Many questions were asked and answered, and Mr. Clark was solicited to give out other appointments, which he did.

Margery had gone in with Mary and both were busy preparing dinner, for some of their friends were going to stay with them until evening, and Daniel had no chance to speak with her privately until she started for home, when, saddling his own horse, he prepared to accompany her.

For some time they rode silently along the shady road, each absorbed in his own thoughts; then Margery called his attention to the beauty of the woods, robed in the varied tints of autumn. "But, after all, it is only the preparation nature is making for their decay and death," said she; "even now they are falling, and the ground is strewn with them like a carpet. How beautiful they were in the early springtime, and how eagerly we watched their budding, so tired we were to see the leafless branches where neither fruit nor flower were growing. I am always glad when the spring comes back, but the autumn days make me sad."

"We must look beyond them for the return of the gladness nature is even now at work in her storehouse to create for us," said Daniel. "See those rich clusters of goldenrod among the purple and white asters. One knows not which to admire most, the

early flowers of spring, or autumn's richer treasure. The works of God are all perfect, and even the decay which we deplore, causes us to look forward to the renewal we know shall surely spring from it, with a zest we never should know, if it were always with us in its beauty. I always loved my home; but its light never shone for me with a halo so soft, its voices were never so dear to me and its sheltering care never so grateful as it has been since I once faced a terrible death, through the long and lonely hours of a night never to be forgotten."

"When was that?" asked Margery, with a scarcely perceptible tremor in her voice.

"It was years ago, before we came here."

"Is the story too long to tell?"

"Oh no, not if you would care to hear it."

"Tell it to me then, for the evening is so fine I feel like lingering by the way."

So while the horses walked slowly along he told her the scrap of history with which our readers are already familiar; told her all even as he had told his mother, and then said, "Margery, for more than a year I have known that you were more to me than any one upon the earth. I love you without any reservation of heart or soul, and I would gladly make you my wife; but before I win a word from you in answer, a word which would in any way commit your future to be affected by mine, I must tell you that I know that my lot will be cast in with the people of God, and if God is willing to accept me, I shall offer myself as one of His servants to carry this gospel to the ends of the earth.

"I now feel that the Lord sent the message to me, when my life was preserved by the presence of his angels, and I feel sure that it will soon be made known to me. I do not know, but I intuitively feel that the life of an elder's wife will be one of sacrifice from first to last; but if your faith was strong, if you knew that it was a cross, taken up daily through love of God and in his service, I feel that I know you well enough to know that you would take it up with a light heart and a firm hand.

"I will not ask you to answer me now, for all this must be new to you, and as it is a question which will affect our lives for all time, if not for eternity, it ought to receive your most careful attention. I will not even ask you if my love is returned, but leave you free to reject my suit on any grounds, for that is your privilege; and your happiness is more to me than my own. It will be to you like the choice of Ruth; for I know that this people are to be a peculiar people, and it may be that the time will come when life itself will be demanded of those who will not deny the truth."

"Why do you think this, Daniel?"

There was in the tone of Margery's voice, as she asked the question, a subtle tenderness which made the heart of Daniel throb more quickly; and he remembered that in all their former acquaintance she had never called him Daniel before; but he steadied his voice as he replied to her question, though one swift glance at her slightly averted face betrayed the joy he felt; and though Margery did not lift her eyes,

she felt the glance, and trembled even after it was withdrawn.

"I think it," he replied, "because it always has been so. Joseph Smith is a prophet and he has been sent to declare repentance to all people alike, to say to saint and sinner that none are accepted before God. Stephen, in talking to the Jews just before they stoned him, told them that they were doing just what their fathers had always done, and that was resisting the Holy Ghost.

"Jesus told them that if one should come in his own name they would receive him; but, because he had come in his father's name, they rejected him. Do you not see that there is the same difference between Joseph Smith and all who have gone before? Luther, Calvin, the Wesleys, and a host of others who from time to time have undertaken reforms in the church and in the world, have never claimed to have any direct revelation from God, but have only contended against the wickedness of the church and people, as men imbued with a deep sense of justice and love of God.

"Not so, however with Joseph Smith. The very first claim which he puts forth is to being called of God and commissioned with authority from heaven. Not only this, but he is commanded to tell the world that God acknowledges none of their creeds, but that all their systems of religion are abominable in his sight; not to say that their works of justice and mercy are not acceptable, but that their creeds of religion are hateful to him, for they are not the gospel he sent his son to deliver, which is the power of God unto salvation, and in which the righteousness of God is revealed.

"Think for a moment of the righteousness of God being manifested by his choosing some to be eternally saved and others to be eternally damned; not because he foreknew that one would believe on His Son and so have eternal life, while the others would not believe and so come under condemnation, but just because having all power, it pleased him to make one to be saved and the other to be damned. Yet this, you know, is the creed of more than one church.

"Is it any wonder that God is weary of being so misrepresented? Jesus said the truth should make us free, and it is this truth, which is finally to banish from the earth such abominable doctrines as this, that men will (strange as it may seem) hate and contend against."

"You may be right, but it seems to me so strange that such things can be reconciled with love. It was love which led God to send his son into the world, but what love is there in that, or what nature could God be possessed of to take pleasure in such things? Why not hope and believe that the time of which Wesley spoke has come, 'when God will arise to maintain his own cause and set up his kingdom?'"

"That time has indeed come, but the powers of hell will engage in a desperate struggle to defeat it, and the contest may be long and bitter. I learn from my father that some are already making preparation to go to the West, and it is my intention to go to Kirtland very soon and learn if I am needed. But you have not told me yet how you were pleased with what you heard this morning."

"Perhaps because you have not asked me. I do not know whether it is necessary for anything to please us or not; if it is the truth, it ought to be enough for us to know that it is so, and I think no one could doubt the perfect agreement of what your father said with the word of God. I shall search the Bible more diligently than I have done in the past, and will attend the meetings for further instruction; and if I be convinced of the truths, believe me, nothing will prevent my obeying it."

"I can not tell you what pleasure it gives me to hear you say this, for I believe that you will be led by the power of God's Spirit; and when the time comes that you shall have decided this, then may I come to you for an answer in regard to myself?"

"If I unite with your church, I will be your wife, if you still wish it, for I have long known that I love you; but unless I can believe as you believe and know for myself that I am right, I will never marry you, for I would not hinder you from what your heart is set upon doing; neither could I, without faith in the work, take upon myself a responsibility so grave, and one which, like yourself, I feel will demand not only courage, but abiding faith in God."

"Margery, you will yet be my wife, then", said Daniel; "For I know that God will lead you into his truth. He will confirm it to you, and we will rejoice in it together."

"I trust we may, Daniel," said Margery, and then there fell a silence between them as their hearts were too full of joy to admit of talking longer upon topics foreign to this; and the one shadow of uncertainty resting upon the future, the possibility that she might not believe as he believed, sealed their lips from speaking of the future as "ours."

The sun was low in the horizon and the shadows were long upon the grass. The birds were not singing gaily as in the morning, but in low, chirping notes, or little, twittering songs, as though hushing their nestlings, to rest, being themselves tired with the songs of the day, and glad of the coming night when they might rest from song. The hush of approaching evening lay like a benediction upon all nature, and nothing disturbed the Sabbath stillness of the woods. The feet of their horses fell softly among the leaves which strewed the road, and the rustling sound was like the murmur of the wind among them; the quiet peace of nature entered their hearts; and, for a time, they asked no questions of present or future. It was enough for each to feel the other's presence and know himself beloved.

At her father's gate Daniel bade Margery goodbye, asking the privilege of coming for her on the next Sabbath; and then, mounting his horse, was soon far on the road home. Margery stood for some time leaning upon the gate, listening to the sound of his horse's feet, and then turning to the house she went quickly in; and after sending her brother to care for the horse, changed her dress, and busied herself in preparations for supper.

Margery Boyd was the oldest of her father's family. They had become acquainted with Mr. Clark's family shortly after the latter came to the neighborhood, and

a constant, friendly intercourse had been maintained between them. They had been at the meeting today, and Margery thought that her father had been pleased with what he had heard, but of her mother's opinion she dared not guess. They had stopped at a neighbor's on the way, but would soon be home now, and she hastened that the evening meal might be waiting when they came. Like Mary Clark, she had been brought up to assist her mother in the care of the family, and no part of housekeeping was any mystery to her.

Our little friends must remember that in those days the good housewife not only fashioned and made the various garments needed by her household, but spun and wove the cloth from which the garments were made.

Could any of the fashionable girls of our day have looked in upon Margery that evening, they might have envied the snow white apron worn over the neat, plaid dress, the smooth brown curls tied back from her forehead and fastened with a knot of blue ribbon; but if not these, they surely would the rosy cheeks, bright but thoughtful eyes, and the buoyant tread which spoke of health, contentment, and a happy heart.

Everything which she touched seemed to be transformed by her deft fingers from the ordinary thing of everyday use to a thing of beauty which should be a joy for ever. The snowy cloth which covered the table was the work of her own hands, as was the yellow butter, the crisp, white loaf, and the golden brown pumpkin pie, placed ready for the frugal supper. Cake and tea were luxuries reserved for rare occasion; but with cool water from the spring near by and rich, sweet milk, especially with appetite sharpened by healthful labor, they were never missed.

The last touch was given to the table, and then Margery went to the window to see if her father was coming. The carriage was not in sight and she sat down to wait. Folding her small brown hands in her lap, she soon fell into a deep reverie over the events of the past two weeks.

Mary Clark had told her more in regard to her father's visit to Kirtland and his own experience before going there than he had made public that day; and being naturally quiet and thoughtful, she was now reflecting upon it and trying to analyze her own feelings, to know if her preference for Daniel was not blinding her eyes, and leading her to believe things which in themselves were improbable. Her father and mother were members of the Methodist Church, and she had been brought up a Methodist.

"I was baptized when I was a baby," she said, "and it was not possible for me to believe then, neither to repent. Mary says that they do not baptize children until they are old enough to be instructed and know what they are being baptized for, but the elders of the church take them in their arms and bless them as Christ did when his disciples wanted him to send them away because they were troublesome. I remember, when reading the Bible last winter, I often wondered why it was that the angels never come to the earth now as they so often did in those days. Why it really seemed lonesome to me to think of so many hundreds of years going by without a single messen-

ger or message from the land where Jesus has gone to dwell with his Father.

"It has been so long that one could almost doubt whether they were remembered or not. How real it makes the word of God seem, to believe as they do that Jesus promised to give to every one who obeyed him a testimony, a witness for himself, that the doctrine he taught them was just what God sent him to teach.

"I never thought before about the promise Christ made to his disciples, that by certain works which he gave them power to do, they should be distinguished from all others. I wonder that the world has ever believed those to be disciples who deny the need of such things. If there had been no need of them, why did God give them? I wonder what father will say about Wesley's views. How strange that Wesley did not ask God to give the 'spiritual gifts' to his church. If they are a part of the church of Christ, can the church be his without them?

"The church is compared to a body, and these different gifts to the different members of the body; and Paul says that when one member of the body suffers, all the others suffer with it. I can see now how the church of Christ must have suffered as, one after another, these different members or gifts were taken from it; and when it turned heathen, of course it was no longer the church of Christ, but a heathen church. Daniel says that wicked men wore out the church by their persecutions, and God took from those who pretended to be his followers all authority or power to act for him, and that the Father himself, in a vision, told Joseph Smith that what they taught was an abomination in his sight.

"I wish I had a Book of Mormon, but they have only one at Mr. Clark's. Daniel is going to bring more when he goes to Kirtland, and then perhaps father will get one. Mary says an angel brought the plates and showed them to three men when they were in the woods praying that God would fulfill the promise he had made. Surely God is able to let me know whether this be true or not, and I will seek to know for myself. Faith in God and his Son and the gospel is required. I believe all this. Repentance for sin and forsaking it is next, and baptism for the remission of it comes before I have any promise of the Holy Ghost, which is to confirm the truth of all I believe. I wonder if Mr. Clark has a right to baptize? I will ask Mary the next time I go there; and now there is father, and I shall soon know how they feel about this strange thing, for despite all I can think about it, it is strange."

(To be continued)

WINDOWS OF THE SOUL

I slept to dream of a city,
 'Twas the City of God's Foursquare,
 And, in my dream, my eyes looked down
 To the earth and its dwellers there—
 As I watched the people moving,
 I learned why so many are blind,
 'Tho each clay house has four windows,
 They close three to the sun and wind.

Eyes of the soul (foursquare-windows),
 To see north, east, southward and west,
 Heart and soul-windows must open
 To gain spiritual values (blest)—
 Christ has no closed doors nor windows
 To shut out His children all dear,
 He knew God planted His garden,
 And scattered His seed far and near.

He planted His seed in the north,
 And some in the East where they'd grow
 He planted some in the westland,
 And some where the south-wind dost blow—
 When will we look through soul-windows
 To the north, south, west and the east,
 So when we meet at the cross-roads,
 We'll be ONE in God's great heart-beat.

When will we look thru the windows
 Of our brethren's houses of clay
 And see foursquare with our brothers,
 To learn of their life-patterned way?
 Each house with its four-square windows,
 Let your heart open wide its door
 So each may see in the oneness,
 And there shall be blindness no more.

We do not question God's wisdom,
 He knows where to plant His seed
 Where it can come to full blossom,
 In the soil He knows it will need.
 The soil, varied experience,
 That's needed for each to unfold
 (Be it north, south, east or the west)
 To grow into the Christly mold.

God breathed His bright glory, in us,
 We're music in love's greatest song
 And when we come to attainment,
 We'll praise Him eternity long—
 How slow we are to learn lessons,
 Which in the beginning we knew
 We're part of the earth (God's garden)
 Where God's sparks, called children, grow true.

So it's up to us to 'waken
 In our little earth-house of clay
 And look out our windows foursquare,
 In the shining bright tender day—
 When once we are fully 'wakened,
 We'll walk with each other awhile
 And come to one understanding,
 By just walking that extra mile.

(Sister) GRACE SPRING LAU
 Muskegon, Michigan

P. S.: Dear Ones—under the law of reality the reflections from the City Foursquare must have its pattern in our little cities (called bodies), and as God has the all-seeing ways it is what Christ came to teach humanity, to look out at life in the Oneness through Him, so we too, have a mind with four windows, to see life in the fullness. I think Christ knew how slow we are to learn lessons, and knowing it would take deep suffering to awaken us enough to make us look up and outward, pass self, in order to overcome selfish think-

ing and living, where we gain wisdom by learning to reach out and help others to live, love and have joy in following Christ, and assume the responsibility each one must take on; that of loving consideration for the others, and when once the EVER-LIVING SPARK OF GOD IN US AWAKENS IN A FULLER WAY, HUMANITY WILL RISE TO HIGHER LEVELS OF INTELLIGENCE, WHERE WE USE OUR ENERGIES TO BUILD A WORLD OF HARMONY AND THUS OPEN THE DOOR TO MEET GOD'S NEW HEAVEN HERE ON EARTH. . . .

Sincerely yours in Christ,

GRACE SPRING LAU

OBITUARIES

Derry

Charles Edward Derry was born August 8, 1892 at Blakely, Nebraska. He passed from this life September 11, at the Divine Brothers Hospital in Kansas City, Missouri, after a short illness, at the age of 59 years, 1 month and 3 days.

When Brother Derry was a small boy his parents moved to Woodbine, Iowa where he spent his boyhood days and at the age of sixteen the family moved to Logan, Iowa, where they lived for a number of years. Later he met Ora L. Butterworth while she was employed in Logan. They were married at the home of the bride's parents in Dow City, Iowa. To this union was born one daughter, Orlea.

Later they moved to Omaha, Nebraska, where Brother Derry was employed as a salesman for the Moler & Muller Piano Co., for a few years.

Called into the service of his country, he served in the World War I, and was overseas where he witnessed the horrors of war. Returning from the war the family moved to Licking, Missouri, and dwelt there a few years, coming to Independence, where they have made their home for several years.

During the early part of his life he came in contact with the Gospel, and was baptized by Elder Warren Baker July 5, 1908, uniting with the Reorganized Church of Jesus Christ of Latter Day Saints. He was ordained to the office of Priest, June 12, 1920, serving in that church until he transferred his membership to the Church of Christ (Temple Lot) June 12, 1927. He was ordained to the office of elder in 1928. Brother Derry was a consistent Christian, and was ever ready to give a helping hand wherever he could. He was true to the promise he made at the Water's edge. He served as pastor of the Independence Local Church on the Temple Lot for several years.

At the time of his death he was a salesman in the office of Reese & Look, Real Estate Brokers.

Charlie was loved and respected by all who knew him, and he will be missed by those who knew him best.

He leaves to mourn his passing, his beloved wife, Ora L. Derry of the home; one daughter, Mrs. Orlea Premoe, of the home; two sisters, Mrs. Grace Logan of Long Beach, California and Mrs. Ollie DeLong, also of

Long Beach, California; two grandsons, and a host of relatives and friends.

Funeral services were conducted at the Speaks Funeral Home with Apostle W. F. Anderson in charge, assisted by Apostle W. A. Sheldon. Burial was in Mound Grove Cemetery.

Fink

Mrs. Susan Fink was born in St. Paul, Minn., June 29, 1890, and lived here her entire life until in June, 1951 she moved to the home of her son, W. A. Nast of Kansas City, Mo., where she passed away Sept. 1, 1951, after several years' illness, at the age of 61 years.

Besides her son, she is survived by one daughter, Mrs. Lucille Moldenhauer, Redwing, Minn.; three sisters, Mrs. Charles Lindstrom and Mrs. Dorothy Belka of St. Paul, Minn., and Mrs. S. N. Johnson, Santa Ana, Calif.; three brothers, Martin Nutzman, George Nutzman and John Nutzman all of St. Paul, Minn.; eight grandchildren and three great-grandchildren.

Funeral services were conducted at Kessler & Maquire Funeral Home, St. Paul, Minn.; with Elder N. F. Denham of Independence, Mo., in charge, assisted by Elder Tom Maley of Minneapolis, both of the Church of Christ (Temple Lot).

Interment was in Elmhurst Cemetery, St. Paul, Minn.

TIMELY THOUGHTS

To think that three hours of any movie are harmless for a child, but that two hours of Church and Sunday School are too much for his nervous system is just bad thinking.

Give him a nickel for the collection and 25¢ for the movies not only shows a parent's sense of values, but also is not likely to produce a proportionate giver.

Letting him listen to several hours of radio programs a day with no time for one short prayer and a few Bible verses is criminal unbalance.

Being careful that Junior has his week-day lessons and caring not that he knows His Church School lessons makes for Spiritual illiteracy.

Saying that a child must make its own decision as to whether or not he or she should go to church or as to what church, is shirking parental responsibility.

When fathers spend Sunday morning in mowing the lawn, cleaning the garage, washing the car, tending the garden or playing golf, their sons are left to walk alone.

When parents idle away Sunday morning reading the paper and listening to the latest radio broadcast, while brother and sister are sent by themselves to church, something happens to the children's evaluation of church attendance. "Whatsoever a man soweth, that shall he also reap."—From the Daily News.

AMERICA, REPENT!

The Federal Bureau of Investigation gives the following statistics:

Fifteen million sex magazines read monthly by a third of the nation.

More barmaids than college girls.

Three times as many criminals as college students.

One million girls infected with social diseases.

One hundred thousand girls entering white slavery each year.

One million babies born in illegitimacy yearly.

One in five marriages ending in divorce.

Sixty suicides every day. One murder every 40 minutes.

One major crime every 22 seconds.

One hundred thousand unapprehended murderers walking the streets.

Seventeen-year olds represent the largest criminal group.

—Clipping from **Kingdom Digest**, Sept. 1951.

OH WOULD THAT THIS POOR HEART OF MINE

I wish I had a million hearts
To reflect this love I know,
So that I could clear the shadows from
The pathway children go.

I wish I had a million eyes
To find each forlorn child;
And leave the gift of happiness
With tender love, and mild.

I wish I had a million arms
(Sanctuary from all fear)
For every little frightened child
Whose love I hold so dear.

I wish I had a million lips
To whisper hope and cheer.
So love could blossom, and renew
Itself through every year.

I wish this love within my heart
Could touch each lonely one,
Until compassion's tenderness
Would a bright joy become.

Oh, if I could I surely would
Change this tired, old troubled world
And melt the chains, so once again
God's love could be unfurled.

So there might rest at every breast
The Rose of Sharon's flower,
To shed its perfume offering
Through every lonely hour.

Oh, would that this poor heart of mine
Could be answered, with its prayer
That every heart would waken to
Its true love hidden there.

—GRACE SPRING LAU