

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, December, 1951

Number 12

No Greater Love

O Judean hills! O starlit night!
Earth bathed in wondrous glory bright,
And hallowed by the angel's song,
Still echoing down the ages long,
'Tis "peace on earth, good will to men"—
Greed mocks the chorus now, as then.
The mystery of iniquity
Forbids earth's mortals to be free,
Why then, does not the dream depart
From every living human heart?
What—Shall we say our God is sleeping,
Not o'er his earth a vigil keeping?
Nay, in his own appointed time,
He'll usher in his peace sublime.
Why wonder then, if men awaken,
Seeing our civilization shaken,
And almost from his very youth,
A man has dared to seize a truth,
And as a soldier staunch and true,
Uplifts his standard to the blue;
Has fought straight on toward his goal—
A noble heart, a dauntless soul.
Counting self well lost, if he
Helped other men to be more free,
And fighting to attain such ends,
Laid down his own life for his friends.
Than this, there is no greater love,
None more commended from above;
Its light once lit dark Calvary's brow,
And blesses earth's drear prospect now.

GERTRUDE WALKER

CONTENTS

Editorial	Page 178	The Other Wise Man.....	Page 182
A Tragedy in Our Midst.....	Page 179	Address of Apostle A. M. Smith.....	Page 184
From the Bishopric	Page 180	God's Plan of Salvation	Page 185
News From Locals	Page 181	With the Church in an Early Day	Page 187

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.

EDITORIAL

CHRISTMAS—1951

As the appointed Christmas season attracts the attention of millions of people at this time, we too are made to wonder at the comparatively inconspicuous event which transpired nearly 2,000 years ago. Our feelings are a curious mixture ranging from happiness to sadness to anticipation.

Consider the story of a Babe in a manger in Bethlehem of Judea; of the events just prior to, and shortly after His birth. How few realized its importance—Mary, Joseph, Elizabeth, Zacharias, three wise men from the east, a few humble shepherds, Simeon, Anna, a prophetess—perhaps a few more.

Israel, then as now, looked for a Messiah, a Deliverer, a Savior, a mighty King! Had Jesus' birth been broadcast to the whole world, do you suppose it would have been hailed as the fulfillment of that expectation? Of course it would not. God was only acting like himself in this vital step to bring about the redemption of mankind.

The burden of history as it relates to God's dealings with men has ever shown small beginnings. He has always chosen the weak, the unlearned, the insignificant to bring about the various phases of his master plan which will culminate in the establishment of a perpetual kingdom of righteousness ordained to the praise and glory of his holy name forever.

The wise men of the world, and mighty, and all of great pride, have continually stumbled over these "little things", or have over-stepped them as being of no value. Thus, to the world, is Christmas of 1951.

More specifically, just what is Christmas to the world? The "world" of our consideration does not ignore it—oh, no! A day has been set apart for observance of the anniversary of that birthday, but largely speaking, its spiritual significance has been lost. Rather than to regard it as its true significance demands—that is, that a most precious gift was given which, upon its acceptance, would call down the peace and blessing of God for all time and eternity—the world accepts it as an opportunity for an indulgence (as though it required any excuse!) in all manner of carnal promiscuity, and commercial enterprise.

Observe, if you will, the freely-flowing "liquid spirits", and then think of the Spirit of God as it filled the breasts of those who recognized the "glad tidings of great joy" on that first Christmas. Reflect upon the unselfish giving of precious gifts by three wise men to a little babe in the manger, as you see people of the world give that they might receive also. Custom demands that I buy a fistful of Christmas cards (Christmas theme or otherwise) to distribute to all relatives, friends or acquaintances. All this in the name of a "Christmas spirit."

The seat of the matter is that greedy, enterprising men have taken advantage, and will take advantage of every opportunity to create a "must do this" or "must have that" complex in human society, insomuch that any who dare to think otherwise is a social outcast. So huge industries are built up to produce these

"needs" and the market is flooded in anticipation of demand, and they are not often too disappointed.

How wonderful it would be if it were as easy to "sell" people the gospel of Christ; to persuade them to "give" their lives to Him that they might "receive" the priceless gift of eternal life in and through Christ.

There can be no quarrel with the idea of giving to others if the effort is inspired by the spirit of love, but should it be limited to one or two seasons of the year? Or just to friends?

We wonder if the principle in the instruction of the Master as found in Luke 14:12-14 would not apply, here?

"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; **lest they also bid thee again**, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

Now, in our criticism of the worldly attitude toward Christmas, we do not intend to discount the very real Christmas spirit manifested by some organizations and individuals, many of them unheralded, and we are confident that the last part of the above quotation will apply as the Lord judges the intent of heart of all at that last day.

Now then, what is Christmas, 1951, to you? Is it still a message of peace, of glad tidings to your soul; a renewal of hope for world peace (as the Lord may bring it to pass); a promise of everlasting salvation? If not, we had best sit down and "count the cost" to see whether we have "sufficient to finish it."

Oh, we cannot have faith and hope in men to establish peace! Why? Because man's way is not in the way of righteousness. It may last for a time, but know you not that:

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."—I Peter 1:24.

Thank God that we have an Author and Finisher of our faith who came that we might receive life, and that abundantly; an everlasting portion never to fade away.

So it is that we may have our hope renewed in the Christmas season of this year, and every year, of peace and quietness; not because of what we see in man's observance of the event, but because there is in actuality a deep and far-reaching effect upon the lives of all men, and because we may look for the second coming of Christ with great power and glory. Then will the "Sun of Righteousness arise with healing in his wings" and men shall not "learn war any more at all" but shall "beat their swords into pruning hooks", and all nations "will go up from year to year to worship the King, the Lord of Hosts"—the Prince of Peace.

WILLIAM A. SHELDON

The following editorial is taken from a news publication of Tooele, Utah. We here offer it to the ADVOCATE readers, believing that most are adherents to the Restoration Movement, and as such are keenly interested in the Indian peoples—this because of our understanding of the Book of Mormon wherein it tells of the red man's persecution at the hands of the Gentiles. It is true that this oppression is because they have dwindled in unbelief, and it is God's chastisement; but we feel that the time is not long when they shall be released and will return unto God and received of His choice blessings once more.

Editor

A TRAGEDY IN OUR MIDST

A tragedy is being enacted right before our eyes, with little concern on the part of anyone, and even an unawareness that such a thing is taking place.

On a recent trip to a popular priced Salt Lake City restaurant the menu was scanned and the cheapest meal was salsbury steak, which we ordered. With tips and hat checking fees, we discovered that the meal, and it was very meager, had cost \$2.00 per plate.

With the best of management, a man living away from home and a family to support has a struggle to make the grade, and thereon hangs our story.

There are approximately 200 Navajos employed locally, most of whom are married men, but you can count on one hand those who have their families with them, due to lack of housing accommodations, and on this hangs another story for later treatment.

Following several years drought on the New Mexico section of the Navajo reservation, the Indians have been reduced to starvation basis. This situation has created the reason for us having them here to fill out labor needs, because normally the Navajo is a thrifty, well-to-do stockman, farmer and craftsman. Governmental injustice and the drought has reduced him to a laborer, and a good honest laborer he is until perchance some of them partake of the white man's ways.

He has left his family to come here in hope, and with an implied promise that they would soon follow. The family is destitute, likely miles from the nearest neighbor, without water, sufficient clothing or food. Babies, women and aged, patiently await succor from their husband, father, and son. Little or nothing comes. They wait and wonder. We have the answer.

Living costs are eating up a lion's share of their earnings. Unscrupulous and money-hungry whites, without regard for law or decency are selling them beer and whiskey, and rolling them for what's left. The officers pick them up for disorderly conduct and the Indian is worse than broke, with a fine to pay. Lewd women hunt them out and make the Indian a prey to lust and lonesomeness.

If the plight of the Navajo was taking place in some foreign country, a special issue of Congress would be called, if necessary, and taxes would be increased in the name of humanity to take care of their needs.

All the Navajo wants, or needs, is a square break. Wouldn't it be a nice thing if we in Tooele County were decent enough to give them just that.

Apparently someone thinks that some of the Navajos are still in possession of a part of their money to send to their destitute families, for we hear that a movement is afoot to establish a beer tavern in the Tod Park housing area.

FROM THE BISHOPRIC

The mission of the Church of Christ is to:

"Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you . . ."—Matt. 28:19-20. The admonition to each member is:

" . . . keep my commandments, and seek to bring forth and establish the cause of Zion."—(Book of Commandments V:3).

As a member of the Church of Christ what are you doing and what should you be doing to bring forth and establish the cause of Zion?

I have made a survey of the sources of income to the General Church during the present conference year beginning March 16, 1951 up to October 15, 1951, which shows the following startling facts:

(The figures shown are for tithes, offerings, and missionary funds only).

Independence has 9% of membership and furnished 29% of income Missouri (other than Independence)

	has 12%	"	"	"	"	10%	"	"
Michigan	" 23%	"	"	"	"	16%	"	"
Minnesota	" 8%	"	"	"	"	10%	"	"
Arizona	" 4%	"	"	"	"	9%	"	"
Illinois	" 2%	"	"	"	"	7%	"	"
Canada	" 5%	"	"	"	"	4%	"	"
Oklahoma	" ¼%	"	"	"	"	4%	"	"
Colorado	" 7%	"	"	"	"	2%	"	"
California	" 8%	"	"	"	"	2%	"	"
Ohio	" 3%	"	"	"	"	1%	"	"
Iowa & Nebr.	" 5%	"	"	"	"	1%	"	"
Wisconsin	" 6%	"	"	"	"	1%	"	"
Tennessee	" 1%	"	"	"	"	1%	"	"
West Va.	" ¼%	"	"	"	"	1%	"	"
Texas	" 1%	"	"	"	"	1%	"	"
Utah	" ¼%	"	"	"	"	1%	"	"

This shows that the members of the Independence local church are bearing nearly one-third of the financial load of the whole church besides keeping up their own local financial burdens which includes a considerable amount of aid not only to local members but to members in other sections as well.

What would have happened if the Independence members had borne only one-eleventh of the load instead of nearly one-third which it bore? We would have had to curtail or perhaps halt the missionary effort due to lack of funds. This condition should not exist. We must all bear the burden together if we expect to "bring forth and establish the cause of Zion."

A number of the Independence people are complying with the expression of the church on tithing as stated by the Conference of 1950 which is:

" . . . that tithing as referred to in the scripture means one-tenth of one's net income (one's income after the actual cost of producing that income.)" (Zion's Advocate; May, 1950 page 77). This is turned over to the General Bishopric to care for the general expenses of the church. It is not used as some do to care for local expenses. Expenses of the Independence Local are raised separate and apart from tithing.

If the vast majority of the wage earners of the church was following the admonition of the Lord to: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts," and sending in the tithes and offerings to the general office through their own agents, if there is one, or directly to the general office if there is no local agent, there would be enough in the treasury to do many things that are needed that cannot be done now.

Why did Jesus give to the Nephites the words of Malachi as recorded in Third Nephi, chapter 11. Open your Book of Mormon and read that chapter, giving special attention to verses 1-3, 10-15, 29, which are as follows: "And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them. And it came to pass that they should write the words which the Father had given unto Malachi, which he should tell them. And it came to pass that after they were written, he expounded them. . . ."

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

" . . . and he saith, these scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations."

Are you doing your part toward carrying the load that is upon each of us? There is much to be done and if each of us will do his part, no matter how small it may seem, the task will be lighter for us all. If we each do our part, the Lord will greatly bless us as He has promised.

NICHOLAS F. DENHAM

NEWS FROM RIVER VIEW

We have had our summer vacations and are all back ready for our fall activities.

We have again started our mid-week prayer meetings on Thursday evenings, and are praying for an abundance of God's Spirit and a goodly number to attend.

On Wednesday evening, our choir meets for practice and we believe our efforts, along this line, have helped to improve our Sunday School.

Our Sunday School attendance has again gone over the one hundred mark, for which we are very happy and thankful.

The Women's Department has been making a study of prophecy being fulfilled, which has been very interesting. We also gave a harvest supper which was well attended. Proceeds went for paint to redecorate the inside of the church.

The outside has also been painted, and other repairs have been made. Our boy's club also did some needed work on our lawn, and we really do appreciate the efforts put forth by all those who gave their time and effort to this worthy cause.

We have had several visiting ministers with us, during the summer months, which we have enjoyed very much.

A beautiful wedding took place at the church Saturday, September 29, when Miss Irene Burns and Mr. Vincent A. Kroll were united in marriage by Elder Amos Surbrook. We wish this young couple every happiness.

We would like to ask that every member of the Church of Christ remember in prayer our boys in the service, that God may protect them and send them back to us. From our branch is James Shrum, and from our Sunday School, Sterling Eoff. Both boys were active in our choir work and are missed very much.

We would like to ask a special interest in the prayers of all readers of the Advocate, that our people will take a greater interest in attending services, especially preaching and prayer services.

God has been so good to us here; has healed our sick and directed us in our darkest hours, and we feel our best way to repay him is by continued service.

Branch Reporter.

INDEPENDENCE ITEMS (Held Over From November)

Our column will cover only the first half of October instead of the whole month as has been our custom. Henceforth we shall report on the last half of the month and the first half of the next. This is due to a change in press date.

On October 7 we held our regular sacrament service to which we were asked to come fasting and praying for those who are afflicted; and especially for Sr. Gladys Nast who, it was suspected by her doctor

had cancer for which she was to be tested next day. Several were administered to, including Sr. Nast, with a very good spirit attending; and after many prayers and wonderful testimonies, she was spoken to by the gift of prophecy and told that if she would put her faith and trust in the Lord she would be given the strength and courage to pass through this trial, and she had nothing to fear. Since then the reports on the tests made indicate that there is no cancer. How thankful we are to God for the comfort of the Holy Spirit. To Him is given the glory for this blessing.

Bro. and Sr. Wheaton and daughter, Sr. Kay Matthews and little Nola Kay, have returned from an extended trip throughout Minnesota where Bro. Wheaton was asked to come and tell his story of evidence which he found in the Book of Mormon in the ruins of Central America.

Bro. and Sr. Denver Chapman and Bro. and Sr. K. J. Smith went to Cowgill, Mo., on October 14 to hold services there in the Methodist Church through the efforts of Bro. and Sr. D. Ray Bryant. Bro. Smith was the speaker.

Bro. and Sr. Rolland Sprague left on October 14 for a two weeks journey through the west to visit some of the saints and also some of our Indian friends along the way.

MARION SPRAGUE, Reporter

INDEPENDENCE ITEMS

On Sunday, October 21, an all-day meeting was held at the Church of Christ, Temple Lot, arranged by the missionaries in charge of Missouri, Brothers A. M. Smith and W. A. Sheldon in co-operation with our pastor, Bro. C. LeRoy Wheaton, Jr. On Saturday evening preceding, the social committee had prepared a turkey dinner and program which was attended by approximately 100 persons and enjoyed by all. There were a goodly number of visitors both days, including Brothers Leon A. Gould and Don Houshnecht from Michigan. All felt they had feasted both body and soul from the food and the word that was prepared.

At sacrament service on November 4, Brother and Sister Gerald Bryant of Cowgill, Mo., brought their sweet little daughter, Nancy Jean, to be blessed under the hands of the elders. Apostle C. L. Wheaton performed this ordinance of the gospel assisted by the baby's grandfather, Bishop D. Ray Bryant. May God's grace abound in her as she walks in His pathway under the guidance of His Spirit.

Our Independence elders have been very diligent the past month in endeavoring to spread the gospel into other fields. Services have been held in Collins, Hamilton, and Cowgill, Mo., by Elders J. M. Case, K. J. Smith, Rolland Sprague, and Ernie Premoe, assisted by Priests Marvin Case and Denver Chapman. The Saints in those localities have been generous in their substance toward the missionary efforts of the priesthood in appreciation of the love of God which we share. May God continue His blessings upon them.

It is heartening to look and behold the bud of the

flower of Zion beginning to come forth upon the branch of the Tree. Sometimes the signs of it are somewhat obscured by other things, and we say it is not there; but in **looking** we find what we seek, and rejoice. Late last summer a brother had an apple tree full of good fruit. His family had no need of it. This brother did not pick and sell his apples for his own profit as he might have done, but gave them instead to those of his brothers and sisters who had none. Such deeds of unselfish love spring from the pureness of the heart—and the pure in heart are Zion.

Another dear brother had a field of potatoes which was more than his own family needed. He, likewise, did not dig and sell them for his own profit as he might have done. He sought the help of another brother to dig them. Then the two brothers divided them among those who had none. From the pureness of their hearts they gave of their labors and their surplus to those having need. It is from such impulses that Zion shall unfold; not suddenly nor by force, but by permitting these warm loving gestures toward our brothers and sisters to abound in us more and more; finding more joy in giving to others than in profiting ourselves, and trusting our Lord to take care of the tomorrows.

These brothers have no desire to be praised for their generosity. Indeed, one has insisted upon remaining unnamed, which further attests to the purity of the deed. And these are not the total sum of such things which can be found here among us. Far from it! They are merely **samples** of evidence that the budding of the flower, which shall soon open into full bloom as ZION, is already beginning.

Beloved brothers and sisters, let us all look for each small or great way in which we may work to help that bud open a little wider. Just a little more love, a little more trust, a little more yielding to those unselfish impulses prompted by the Holy Spirit. "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.

MARION SPRAGUE, Advocate Reporter

THE OTHER WISE MAN

(Reprint from December, 1935)

There are few books that I read twice, but "The Other Wise Man," by Henry Van Dyke, is one of them. It grows on you. It applies to the circumstances and conditions of your life, and you find yourself often making comparisons. You come to appreciate the book more and more.

In his preface, the writer intimates that the story was suggested by his own disappointments and realization that his achievements in life had not fulfilled his ambition. He was near death, and felt that he had not finished all that he had wanted to do. Then the story of "The Other Wise Man" unfolded in his mind.

"The Other Wise Man," Artaban, by name, was a Median priest of the Magi, who were followers of Zoroaster, or fire worshipers. He knew of the promises concerning the coming of a great prophet—"Around him shall shine a mighty brightness, and he shall

make everlasting, incorruptible, and immortal, and the dead shall rise again," Artaban told his friends. To his father he said: "I have kept this prophecy in the secret place of my soul. Religion without a great hope would be like an altar without a living fire."

Artaban explained to his friend that in the past, which was ancient even at the time when he spoke, there were wise men in Chaldea who expected the coming of a great leader whom Artaban sometimes calls the Victorious One, sometimes the Deliverer, sometimes the King, or the Prince. He quotes to his father and friends the prophecy—"There shall come a star out of Jacob, and a scepter shall rise out of Israel."

Artaban reads to his hearers from the words of Daniel, also, who is held in high esteem by the Magi. Artaban informs his father and the few friends whom he has invited that evening that the star is expected at that very time; that it has been seen once, and if it appears again, three of his brethren in the priesthood who are watching at Borsippa, in Babylonia, intended starting out to find the King whose birth they understood the star heralded. They would wait ten days for Artaban to join them. He had made all preparations to go. He had sold his possessions, and put the money in three precious jewels, a sapphire, a ruby and a pearl, which he intended to offer as a tribute to the infant King.

Artaban finds his friends incredulous and pitying, but they wish him a safe journey. Faith in a great promise seems always to be given to a few only, in the beginning, who, moved by the conviction that urges them onward, lead the way or blaze a new trail, and when success begins to appear, the crowd follows. The old father and the friends depart. Artaban is left alone. He walks out upon the terrace on the roof. He looks at the night sky. Yes, there it is, the Star. "It is the sign," he murmurs; "the king is coming, and I will go to meet him."

"The other wise man" loses no time. Early in the morning, as the songs of waking birds fill the air, Artaban starts out on his swiftest horse, Vasda. Hour after hour he glides along, expectation and eagerness throbbing within him. He is within three hours' journey of the place where he is to meet the three wise men when his horse gives signs of seeing something, and then comes to a stand-still. Artaban dismounts to find what the trouble is, and there, lying across the road, is a poor Hebrew exile, about to expire with a deadly fever that ravages those marsh lands in autumn. Artaban is faced with the necessity of deciding whether he will minister to this sick man and miss his friends, or take no chance and continue his journey. It is a trying moment for Artaban, and he asks why did this have to happen when he was hurrying to his King. Ah, Artaban! Men before you and after you, out of the earnestness of a great purpose have cried out "Why?" against the causes that held them back and caused them to wait!

Artaban decides to delay his desires and minister to his fellow being in need. The Magians "were physicians as well as astronomers," the author tells us. When he has done all he can do for the sick man, after hours of watching beside him, Artaban is re-

warded by seeing him revive and sit up, and Artaban resumes his journey. He is compensated to some extent because his horse is rested and can travel faster. Again hope beats high in Artaban's heart. He knows he is three days late. The other three men will have gone on. He will have to go alone, still he hopes to find the King. He has been directed where to go. He makes his way to Nazareth and to the stable. A young mother with a baby greets him, but she is not Mary and her son is not Jesus. She tells him of the strangers the (Magi) from the East. Yes, they came. They said a Star had guided them. They found Joseph and Mary and the Child. They paid reverence to Him, left their gifts, and departed. She said Joseph had taken his little family away, it was whispered, to Egypt, and since they had gone there seemed to be a strange expectancy of something terrible to happen. Even as she and Artaban conversed, sounds and shrieks were heard outside, and there was a confusion of terrified women and cruel soldiers rushing through the streets. "They are killing our children!" the women cry. Artaban goes to the door, while the young woman behind him clasps her babe to her breast and crouches back in the darkest corner of the room. The soldiers come up to Artaban. He never moves. He offers one of his precious jewels, the ruby, to the captain. The greedy captain takes it, and orders his soldiers to march on. Artaban parts with something he had sacrificed his possessions to obtain that he might present it to the King, but he saves the child's life and wins the heart-felt gratitude of the young mother.

The years pass. Artaban's black hair has turned to gray. He has through all the time been searching for the King, not looking for him in palaces, but among the oppressed and down-trodden, where he had been given to understand he would find him. He had comforted the sorrowing, fed the hungry, clothed the naked and healed the sick. He had done good wherever opportunity presented itself along the pathway of his life. He had parted with his jewels to meet the necessities that arose. He has only the pearl left.

And now it is the time of the Passover in Jerusalem, and there is unusual excitement in the city. He inquires the cause. "We are going to a place called Golgotha," he is informed, "where a man called Jesus of Nazareth is to be crucified." These are familiar terms to poor, tired Artaban. He has traversed land and sea for a lifetime, and has he at last found the King, and under such circumstances? He was troubled, but he did not give up. He would go to Golgotha, hoping this Jesus was the one who was born in Bethlehem thirty-three years ago. Perhaps he could help Him in some way. He still had his pearl. He was close to the gate of Damascus when soldiers came down the street dragging a young girl with torn dress and dishevelled hair. When she saw the Magian she broke away from the soldiers, threw herself at the feet of Artaban and implored protection from a life worse than death. Her father was a merchant of Parthia. He was dead, now, and she had been seized for his debts, and was to be sold. Artaban trembled. He could purchase her freedom with his remaining pearl. "Twice the gift which he had consecrated to the wor-

ship of religion had been drawn from his hand to the service of humanity." "Was it his great opportunity, or his last temptation?" There come times in our lives when it is hard to decide what is best to do, when the only guide we have is the prompting of immediate duty. To our mind the story reaches its greatest climax at this point. Artaban is in doubt. There is only one thing that stands out clearly. This poor girl needs him now before any other consideration. The author strikes the keynote of the problem; "it was inevitable," and he asks, "Does not the inevitable come from God?" As you go through life, often stumbling along, hardly knowing whether you have taken the right course or not, if it was the best thing you could see to do, do not worry. Trust God for the outcome.

So Artaban parted with his last jewel—"This is thy ransom, daughter! It is the last of my treasures which I kept for the King." Then the human that is in us all said to Artaban, "The quest is over and you have failed", but even so, he felt a peace in his heart. The human judges as humans do, but something speaking to his soul told him he had not failed. "He had done the best he could from day to day. He had been true to the light that had been given him. He had looked for more. And if he had not found it, if failure was all that came out of his life, doubtless that was the best that was possible."

Earthquake shock the ground. The walls of houses rocked, dust and clouds filled the air. A heavy tile, shaken from a roof, fell and struck the old man. As he was dying he murmured, "I have never seen thy face, nor ministered to thee, my King." And a voice answered:

"Verily I say unto thee, inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me."

Thus the "other wise man" ended his quest. A calm, radiant joy lighted his dying face. In defeat he had found victory.

This beautiful story symbolizes the course of life, how we are often checked and hindered in our striving towards a goal. Perhaps we have talents we have never been able to cultivate. Ill health may have held us back, or the means we would have spent to further our own interests we have felt called upon to share with others because of their misfortune or need. Few of us ever attain to that which we see in our dreams, but the lesson of the story teaches that it is nobler to do the plain, homely things that present themselves, than to follow the more brilliant course of our ambitions, or the more pleasant path of our desires. When we reach the end of the way, and look back over life, its realities will stand out more clearly. We will then see that much we desired when we were young was not worth while, and there will come to us the realization that the path of the cross is, after all, the only road that leads upward to the sunlit heights of true happiness and noblest victory.

LOUISE P. 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 ADDRESS OF APOSTLE ARTHUR M. SMITH

To the Priesthood of the Independence Local Church of Christ Independence, Missouri, October 22, 1951

I am very glad to be permitted to meet with you tonight, although I am not particularly glad to be the speaker on this occasion. I come rather unprepared—my time has been so occupied I have had no time to prepare a few items I would like to have presented for your consideration concerning the priesthood; however, there are a few things I would like to say to you.

Did you ever consider the priesthood as a definite organization? An organization of men, with a definite expressed purpose and object before them? Yet, that is just what it is. Each one of us an integral part of a wheel, which, with each part in its place and working, will eventually accomplish the task for which the priesthood was established.

Christ said:

"I will build my church; and the gates of hell shall not prevail against it."

If, however, one member of that organization, whether it be Apostle, Elder, Priest, Teacher or Deacon, fails in doing his full duty; he has weakened the wheel and hindered the establishing of the "Kingdom of God, and His righteousness."

There is another line of thought I want to bring to you at this time in the hope it will give you a more comprehensive understanding of the priesthood you hold, and why it has been established, and the object in view towards which we all should push forward.

"In the beginning God created the heavens and the earth." There was a reason for this creation, and we find this reason in the statement: "Let us make man in our image, after our likeness". Have you ever tried to fix in your mind the image of God? You may be able to do so; I have never been able to conceive of His greatness. I have been able to describe nearly everything I have ever seen or heard, except God; we have seen the likeness of Christ as pictured by an artist, but none have been able to picture him in the power and glory of His Father's throne. Yet, these are they who have called you out and set you apart as ministers in the service of the church.

I want you to get the picture of the honor and magnitude of your calling. If you can grasp the thought I am trying to get across to you, the thought of being employed in service of so great importance, of serving one beyond the power of man to conceive of His greatness, I am sure there will be no thought of being careless or indifferent in your service. This may give you a new conception and understanding of your priesthood. This should make us very conscious of our actions, both in public, as well as in private, when you are at work as well as when you stand in the pulpit to declare the word of God; for your actions as well as your words should reflect that priesthood which you bear.

It is hard for us, sometimes, to understand why our actions have such startling effects on others with whom we come in contact, but we see the results quite often. I know a young man who was quite interested in the Church, but because of the overbearing, superior attitude of an Elder, he lost sight of what the church stood for, and could see nothing but the exaggerated attitude of this one man who had forgotten that one bearing the priesthood was the servant of the people, rather than the dictator of superior knowledge and power. This Elder had conceived the honor of the priesthood just the reverse from what our Savior had taught while he was here with his disciples.

I have always held that the position one holds in the church, whatever it may be, requires of us that we appear in the best light possible at all times, and still be consistent with truth. Sometimes our missionaries do things that reflect discredit on the church, and this is not always a question of morals. Some few years ago, a complaint came to me, as missionary in charge of the field, that a certain Elder was unclean about his person, and his clothing was neither clean or properly mended; his language also was rather unseemly, his talks were frivolous never concerning the Gospel, except when he was in the stand preaching. He talked very much about his financial condition, always complaining, (this was back in the days of the depression when things were pretty hard with those who tried to do missionary work). I looked into the cause of this and learned it was mostly done for a purpose, to create sympathy, and thus obtain some help because of his apparent need. We talked to him and explained what I had been told. I said to him, "Fred, your priesthood which you hold requires, and it is only just to expect, that you dress neat and clean as it is possible, and that you refrain from your frivolous talk among these people. We had a long talk, he was quite angry, but in a few days he came to see me and confessed his mistake, and from that time on I never heard a word of complaint against this brother. Another minister I know gave offense by the exhibition of extravagance in buying things for his personal pleasure other than for his missionary work, far in excess of what those who were helping him on his way could afford. Such things are harmful to the church and unbecoming a man of the priesthood.

Now I told you in the beginning of my talk that the priesthood was an organization; organized to further the cause of truth and the establishment of Christ's kingdom here on earth. We cannot work in this organization to the fullest extent unless we realize and feel we are a part of this, working under, and with the direction of, Christ. If we can come to a full realization of this relationship with Christ, we as men of the priesthood of the Church of Christ will never bring disgrace upon the name of the church.

Now the object and the only excuse the Church has for having a priesthood is for the accomplishment of the

work of Christ; that for which He was crucified. In the beginning, God made man in His likeness and image. He placed man in the garden of Eden, surrounded him with all that was good and with a commandment that he should not eat of a certain tree. But this commandment man broke, and because of this disobedience, came death, and separation from God. To reclaim man, and bring him back into the presence of God, was the work Christ, the Son of God, took upon himself.

God has always used man as His agent to perform the work necessary to bring about the final accomplishment of this work. He has sometimes set aside the laws of nature to make possible the object He had in mind to do. So we find in the birth of John the Baptist, whose father and mother, having passed the age of child bearing, were told they should have a son and his name should be called John. Now Zacharias (a priest), the father of John, and Elizabeth, his mother, were both righteous, so we are told in the first chapter of Luke. Truly a worthy parentage for such a character as John the Baptist to spring from. No wonder we later hear the stirring words: "There was a man sent from God." And it is not strange that such a setting should be brought about in preparation of the great work that was to follow. Surely none could question the priesthood of "the man sent from God", and in recognition of this priesthood, we find Christ saying to him, "suffer it to be so", and was baptized of John.

It was but shortly after this that we hear him calling his Apostles, saying:

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

Still later we hear him saying:

"I will build my church; and the gates of hell shall not prevail against it."

Looking about us today, we say truly if the gates of hell shall not prevail, it must be that the men, who have taken upon them the priesthood of Christ, become ambassadors of the Savior of men; shall indeed become "fishers of men" in the great work of the Master to lift man from his fallen state, back into the presence of God; back to the fullness of the stature of man; back to the image of God.

I have not taken the time tonight, to speak of the duties of the various offices of the priesthood, as I feel that you already understand this and have it pretty well in hand, but I do want to impress upon you the responsibility that rests upon you. Remember, that down deep within you, there lies something that caused the Lord to call you out, to set you apart as one of his servants; he shall not fail you if you seek to magnify this calling, and if you study to make yourself approved. Then shall you be chosen, and receive of the spirit of your office and calling. It is not an easy thing to carry the responsibility of the priesthood; it is not something to hold lightly, but it carries with it blessings in proportion to the labor and honor we place upon it.

And so, tonight, let me again suggest that your priesthood represents an honor beyond the power of any earthly being to bestow upon you. Yours is the task of lifting fallen men back to the condition of the

Garden of Eden; back into the presence of God and our Lord and Savior. This is our task.

Now let me add the admonition of the prophet of old:

"Be ye clean that bear the vessels of the Lord."

GOD'S PLAN OF SALVATION

"In those days came John the Baptist preaching in the wilderness of Judea, and saying repent ye; for the kingdom of heaven is at hand, for this is he that was spoken of by the prophet Esaias; saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, making his paths straight."

"Then went out to him Jerusalem, and all Judea, and all the regions round about Jordan, and were BAPTIZED of him in Jordan CONFESSING THEIR SINS".—Matt. 3:1, 2, 3, 5.

The plan of God for our salvation, has been the same through all ages. The Lord has said, "I am the Lord I change not."—Malachi 3:6. If the Lord does not change we have every reason to believe that the "plan" is the same today as it was when Christ gave it. Surely we have the right to say that man would have no right to make changes in that plan. We find no place in the Bible where God has ever authorized a change, thus we have every reason to believe that if there has been changes made, that it must be by other than God.

In our perusal of the scriptures we find that Christ approved of the work of John the Baptist, for we find him journeying to the river Jordan to where John was preaching and on his arrival he said to John, "Then cometh Jesus from Galilee to Jordan unto John; to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so, now: for thus it cometh us to fulfill all righteousness, then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo the heavens opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice came from heaven saying, This is my beloved Son, in whom I am well pleased."

There are at least one or two outstanding statements we might examine in the above. Jesus recognized baptism as a part of the plan of righteousness, and it was necessary to "fulfill all righteousness." Thus baptism could not be ignored. We note that God approved of Jesus being baptized, and sent the Holy Ghost upon him, in the form of a dove, and he spake from heaven and said, "This is my beloved Son in whom I am well pleased." God was pleased with what Jesus had done.

If it was necessary for the Son of God to be baptized that he might fulfill all righteousness, would it be possible for ordinary man to fulfill all righteousness without baptism? Jesus had no sin, yet it was necessary being in the form of man for him to obey the law as submitted by the Father, thus he set the example for all men who might wish to obtain salvation.

In another place we find the following statement

of Jesus, "Then Jesus said 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 hath taught me, I speak these things."—John 8:26-28. From the above we find that Jesus was directed as to what he said or did, by his Father, thus Jesus is not the author but the conveyor of the plan of our salvation. Again, "For I have not spoken of myself; but the Father which sent me, gave me a commandment, what I should say, and what I should speak."—John 12:49. We see that God and Christ were in accord, and Christ was obedient to the commandments given him of the Father. Is it unreasonable then that He would expect humanity to also respect what the Father through Him gave to them? If we wish to be saved it is needful that we do as God through Christ told us. We are dependant on God, not on what some man may tell us that is contrary to his plan.

Jesus came into the world to show mankind the way to obtain salvation, and because he taught differently to what the religious world of that day taught, they refused to accept, and finally they crucified him, thus he sealed the testimony he gave with his life's blood; thus he shed his blood that through obedience to his commandments salvation could be obtained. Let us go again to the teaching of Jesus.

There was a man came to Jesus and said to him. "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." This man acknowledged that miracles had been wrought, yet Jesus met him with the most astounding of all miracles when he said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." This was a miracle indeed, for we note that this man referred to the physical birth, and he asked: "How can a man be born when he is old? can he enter the second time into his mother's womb and be born"? Might I ask you, dear reader, was Christ qualified to answer that question? If he was, and he told the truth, and he has not changed, then it is as true today as it was when spoken, and the same would govern. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:1-5. When a person is born again in accordance with that which Christ gave, then, and only then, does he come under the province of the blood of Christ. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:6-7. May we analyze the above.

First, John was not writing to sinners, he was writing to the church giving them instruction. The sinner walks in darkness, and has no fellowship with Christ.

Second, if we walk in the light as Jesus walked, then there will be fellowship among those who walk in that light, then the blood of Christ applies. We must first be born spiritually, by the process of baptism in water, thus our sins are remitted, and we come under the province of the cleansing blood of Christ, or in other words, Christ died for those who would conform with the instructions he gave.

It might be well to read the 15th chapter of John

and note especially what it says, I wish to call attention to a verse or two.

The 10th verse, "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."

"Ye are my friends, if ye do whatsoever I command you." Verse 14.

And in the 14th chapter and the 15th verse he says, "If ye love me, keep my commandments," also we read, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my father, and I will love him, and will manifest myself unto him."—Verse 21.

Jesus commissioned his ministry to teach, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe ALL things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matthew 28:19-20. "And he said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15-16. "Then he opened their understanding, that they might understand the scriptures, And he said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; And that repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem.—And behold I send the promise of the Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power (from what ever college you may choose). Oh I have that wrong and must correct it, until ye be indued with power from on high."—Luke 24:45-49.

May we follow those ministers to Jerusalem and bide with them while there. We note that they were gathered in one place and were of one accord, and the Holy Ghost was given them. They were endued with power from on high, and they preached to seventeen different nations who were gathered there. Jews from every part of the world where they had been scattered, and had come to Jerusalem to attend a feast of the Jews.

Read carefully Acts second chapter, and note especially the answer that was given to their question, verses 37-39. They were instructed to tarry in Jerusalem till endued with power from on high. This we find is the first sermon preached following the time which Luke referred to. It should be authoritative, and in answer to the question, "Men and brethren, what shall we do? 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 that are afar off, even as many as the Lord our God shall call." There seems to be no place to draw the line and say that instruction ended it was to those afar off, and there is none farther off than mankind today.

As we follow the teaching of the ministry of that day and the years following that, there were no changes made, but they continued to teach the same plan of salvation until they were all destroyed and the Church of Christ was taken from among men, to be restored at some future time.

God being unchangeable, would have to require the same in all ages. If he required less of us today than he did of those in the time of Christ, he would be partial and unfair, and as Paul said, "let God be true though every man be a liar."

WILLIAM F. ANDERSON

WITH THE CHURCH IN AN EARLY DAY

(Daniel Clark, having heard his father preach to their neighbors, has become greatly stirred by the gospel message and realizes that he must soon become numbered with the believers of the Restoration; converses with Margery, whom he loves, in which they realize the importance of standing upon common ground in their religious belief. Margery muses upon this "strange" story she has heard, and determines to make a thorough investigation.—W.A.S.)

Chapter 10

Margery's father did not come immediately to the house, but going to the barn, attended to putting up his team, and when he came in, he appeared to be absorbed in his own thoughts so deeply that little was said concerning the events of the day; and her parents remaining silent Margery's thoughts became absorbed in her own affairs, and most of the conversation was left to the younger members of the family; consequently, the subject upon which she most anxiously desired an expression of opinion was not broached, and after the evening meal was cleared away she retired to her own room, wishing to be alone with her thoughts.

Once there, she reviewed carefully the subject of the morning's sermon, and taking her Bible, sat down to read. Turning to the 16th chapter of Mark, she read it very slowly, between long pauses of thought, from the beginning to the end. Her heart was deeply touched as there rose before her mental vision the picture of the weeping women, as, in the dim light of that first-day morning they hastened to the sepulcher, bearing sweet spices to embalm the body of Jesus. Long before the sun had risen, they had started upon their lonely way, and when his beams first fell upon the hillside, they were standing in front of the sepulcher, questioning with themselves, "Who shall roll us away the stone from the door?"

Margery found herself in thought standing beside the women in the garden beneath the bending olive trees, upon the topmost branches of which the rays of sunlight were resting, but penetrating scarcely half the distance to the dense shade in front of the tomb. "Whom do they seek?" was the mental question that rose in her mind.

"A man who lately was crucified by the Romans, upon a cross, between two thieves," was the answer.

"Who was this man, and why did these women love him so?"

"He was a malefactor, an imposter, condemned to death by Pilate the governor; but this rich man, being a friend of his, brought his body, and, after wrapping it in clean linen, laid it in his own new tomb. In life they knew him, and love is stronger after death."

"But what is this; what means that open sepulcher? Do you see the women entering in? And now they come forth quickly, and, trembling in every limb, hasten from the garden. What have they seen, and whither do they flee so swiftly?"

"It is known that this imposter told his followers that he would rise from the dead, therefore the Jews demanded from the governor to set a guard over the tomb, and he gave them a band of soldiers, and sealed the rock in front of the tomb with his own seal; but, during the night, these soldiers slept, and while they slept, his disciples came and stole his body. They made haste away with it, for death is the penalty of what they had done, as no one can with impunity break the governor's seal.

"But these women say they have seen two angels sitting upon the stone, who bade them hasten to his disciples and tell them that this man has risen. Of course this is a delusion, but they believe their fancy to be a reality, and for this cause they are hastening away, poor dupes of an imposter and a deluded fancy!"

Thus spake the voice of Infidelity and Doubt to the heart of Margery, and she shuddered as the cold calculating thoughts entered her mind. "What if this should be true?" she questioned. "It is believed unto this day by the Jews, and may it not be true? What, indeed, if Christ be not risen? "Then is our preaching vain, and your faith is also vain; you are yet in your sins."

But Infidelity vanished, and Faith stood by her side, and this was the soul-inspiring answer she brought: "But the angels said unto them, Be not affrighted; ye seek Jesus of Nazareth, who was crucified; he is risen, he is not here; behold the place where they laid him, and go your way; tell his disciples and Peter, that he goeth before you into Galilee; there shall you see him as he said unto you.' See them enter the sepulcher, and mark how they gaze upon the place where Jesus had lain. They find him not; and now their feet were winged with joy, and they hasten to his disciples with their message; for they know they shall see him there, and hail him as their King, their Redeemer."

"If he was indeed Christ, how could they ever have doubted?" said the Tempter.

"But his disciples did doubt, and they believed not the women," said Faith. "Afterward he appeared unto two others, and when they told it unto the rest, they would not believe and did not believe until he appeared unto them."

"I do not wonder," thought Margery, "that Jesus upbraided them with their hardness of heart and unbelief; and yet, had he not promised them when he spake unto the women and sent word for them to go into Galilee saying, 'There shall they see me?' Certainly he had and therefore they expected it, and had a right to look for its fulfillment; but because of this they ought not to have doubted the witness of those who had seen him. This truly was unbelief, and deprived them of much comfort."

But all thought of the perplexity and unbelief of the disciples vanished from Margery's mind as her whole attention became absorbed with the similar condition

in which she found herself: "I have but the testimony of others to the truth of these strange things. This record, this sacred book which I hold in my hand, was written by men long since dead, men whom I never saw, and how can I know of a certainty, that there is no mistake about it?"

"They did not believe the women, neither the two who first saw Jesus. Can they then enter into judgment with me, and condemn me because I do not believe them? What was it Mr. Clark said about the witness of God being greater than the witness of men? The disciples who knew Jesus, who saw him die on the cross, and knew that his dead body was laid away in sepulcher, never could doubt the fact of his being alive, his resurrection from the dead, after they saw him, and talked with him, therefore it was not only good for them to see him, but it was good also for the generations unborn. Was it enough? It was not enough for them to depend upon the testimony of others; is it enough for me?"

"Perhaps such thoughts never would have come into my mind," she added, rather impatiently, "if I had not heard Mr. Clark this morning; but then I surely ought not to blame anyone for presenting to the consideration of others that which is contained in God's word."

"This Bible which I hold in my hand is the same book that I have used from childhood, and here, even in this chapter, is the authorized message of life and salvation to man, 'He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.' "Yes", she added, as the color rose in her cheeks, "there is here also a promise for me, even as he promised the disciples that they should see him, and this promise is: 'These signs shall follow them that believe;' and St. Mark says that the Lord worked with them, confirming the word with signs following. 'Confirming it with signs,' " she repeated slowly: "this word which Jesus calls the gospel, and which the angels declare was 'peace on earth, good will to men'; this message which the risen Saviour sent them to declare, he promised should be accompanied, or followed, by signs, and it was the believer in the gospel whom these signs were to follow, or be with. Do I believe that gospel? I fear I do not even know what the gospel is—do not know what I am to believe. Truly there is need that I search the Scriptures, and from this day I am resolved that I will."

"When the risen Redeemer appeared unto Thomas, and held forth his wounded hands, and took the hand of the doubting one and put it in his side, immediately he called out to him, 'My Lord and my God!' It may not be in this way that I shall be convinced, but in his own way he will convince me; and I am resolved that I shall seek this knowledge of him, and him only."

With these thoughts she closed the book, and kneeling by the bedside, offered her evening prayer, asking for guidance and light, that she might be led into truth and saved from error. When she arose the stars were shining in the heavens, and through her window came the hum of insect life, and mingling with this, the notes of the whip-poor-will sounded from a branch bending close above, but she started as the sharp, low howl of a wolf from a neighboring thicket came borne upon the breeze.

Then there came over her the memory of what Daniel had that day told her, and she knew why this matter was one of paramount interest to her, for her heart told her that her future happiness, both for time and eternity, was at stake, and dependent upon the way in which she answered it. From the first she had intuitively known that unless her faith assimilated to his she could never be his wife. There was that in her earnest nature which responded to the earnestness of his, and she knew that it was only a matter of conviction upon her part and she would be as earnest, as zealous in the faith as he himself was; but, strange anomaly! strange contradiction of human nature, and one hard to understand! she resolved to contend the more earnestly against this conviction, and not to yield an inch of ground until certain that she was yielding to the conviction of the conscience, and not to the persuasions of love.

If the words of Ruth were ever spoken by her, they would but echo the conviction that his God was the God of Abraham, Isaac and Jacob, that his people were a chosen people of the lowly Jesus, and a people who could say with Job, "I know that my Redeemer liveth."

It is not our intention at this time to follow the mental struggle of Margery in her effort to arrive at a solution of the problem presented to her mind; but, having glanced at the commencement of the struggle, we leave her alone to battle with her own heart, and the opposition met with from her parents, whose silence upon that evening she rightly conjectured did not have its origin in acquiescence or indifference. The fact of her having refrained from inquiring what the opinion of her parents was, led them to suspect that her was favorable, and intrenched them more closely in their previous silence.

They had long guessed that Daniel had a preference for Margery, but had no clue to guide them with reference to her feelings. That she was warmly attached to Mary they knew; but they had not the slightest idea in what light she regarded him. As the future chapters of our story will lead us away from these quiet forest scenes, and will constrain us to follow the events of Daniel's life in rapid transition, our readers will pardon us for lingering to delineate the scenes recorded in the next chapters before bidding them farewell forever. It will be as the quiet sunset which precedes a night of tempest and storm.

It is related of Epictetus, the great heathen philosopher, whose own life is said to have been an example of moderation and other virtues, that he again and again reminded his disciples, "that we might have many, if not all, the advantages the world has, if we were willing to pay the price by which they are obtained. But if that price be a mean or wicked one, and if we should have to scorn ourselves, were we ever induced to pay it, then we must not cast one longing look of regret toward things which can only be got by that which we deliberately refuse to give."

"Every good and just man," says Archdeacon Farrar, "May gain, if not happiness, then something higher than happiness. Let no one regard this as a mere phrase, for it is capable of a most distinct and definite meaning. There are certain things which all

men desire, and which all men would gladly, if they could lawfully and innocently, obtain. These things are health, wealth, ease, comfort, influence, honor, freedom from opposition and pain; and yet if you were to place all these blessings on one side, and on the other side to place poverty and disease and trouble and contempt, yet, if on this side you were to place truth and justice and a sense that however densely the clouds may gather about our life, the light of God will be visible beyond them, all the noblest men who ever lived would choose, as without hesitation they always have chosen, the latter destiny.

"It is not that any like failure, but they prefer failure to falsity; it is not that they love persecution; but they prefer persecution to meanness; it is not that they relish opposition, but they welcome opposition, rather than guilty acquiescence; it is not that they do not shrink from agony, but they would not escape agony by crime. The selfishness of Dives in his purple is to them less enviable than the innocence of Lazarus in rags. They would be chained with John in prison rather than loll with Herod at the feast; they would fight the wild beast with Paul in the arena, rather than be steeped in the foul luxury of Nero on the throne. It is not happiness, but it is something higher than happiness; it is stillness, it is assurance, it is satisfaction, it is peace; the world can neither understand, nor give it, nor take it away—it is indescribable—it is the gift of God."

We earnestly trust our young friends who have followed the fortunes of Daniel, will read with attentive care the above paragraph; for we wish to impress upon the minds of our young readers that happiness is not the chief good; neither the highest aim to be striven for by man; and in a false estimate of the importance which should be attached thereto, lies one of the most objectionable features of modern fiction in general. In it the good are always rewarded and happy, while the bad are always punished and miserable. This is true as a finale, but the finale is not always reached in this life. It is true as a fact, but not when measured by the false standard raised for our approval. Truth, honor, and virtue are their own reward; but truth often goes clothed in rags, while falsehood rides in a chariot; honor sits in sackcloth and ashes, while villainy wears the purple robe of kings; virtue begs for a crust to sustain life, while vice riots in wanton luxury and fares sumptuously every day. Can you afford to buy the chariot and trappings of falsehood, by giving truth in exchange? Can you afford to barter honor for the purple robes of villainy; or would you exchange the crust eaten by virtue for the sumptuous fare of vice? Never! Never! Let your highest aspirations be for the right; let your strong right arm be palsied rather than that it should ever be lifted in defense of wrong, and let your tongue cleave to the roof of your mouth rather than be smeared by the vile slime of falsehood!

If our story lead you through tempest and storm; if it presents to you scenes of suffering and sorrow endured for truth's sake, let it make that truth more precious to your soul; and let it cause you to resolve anew to love and cherish the gospel of Jesus Christ, to manifest in your own life its pure and life-giving power, and to be faithful unto God even if it lead into

the valley and the shadow of death. The Christian is doubly rewarded for he has, every day, every hour of his life, that which is dearer than life, the peace which comes from a conscience void of offense, and, when faithful unto the end, life everlasting, "an inheritance incorruptible, and undefiled, and that fadeth not away."

Chapter XI

We mentioned in a previous chapter that Mr. Clark gave out an appointment for the following Sabbath; and when Daniel rode over to accompany Margery to the meeting, he told her that his father intended to extend an invitation to any who might wish to unite with the church to come forward and present themselves for baptism, and added that it was his intention to be baptized.

Margery made no immediate reply to this, but the color wavered in her cheeks, and her heart gave a quick bound as if beating against the walls of its imprisonment; for she longed to cry out: "Why should you do this? Why place this barrier between us?" But she controlled her emotion by a powerful effort, and steadying her voice, said:

"I did not expect that you would act so soon; but then I am forgetting that this matter is not new to you as it is to me."

"True it is not, and I have great reason to be thankful for the manner in which God has led me, and for the light he has given me in regard to his gospel. I have made my arrangements to start for Kirtland tomorrow, and I earnestly trust that long before my return your mind will be fully made up with reference to the truth of this work; and when it is, I am sure you will not hesitate to covenant with God, as I expect to covenant today."

"The hour which witnesses my conviction of the truth of the work will find me ready to become obedient to all its requirements," said Margery, "but are you not starting for Kirtland sooner than you expected?"

"Yes, by a few days; but there is a friend of mine going to start tomorrow, and I prefer going in his company to travelling alone."

"How long will you remain?"

"That will depend upon circumstances. I am going with intention of offering myself to the church; and if God so directs that the offering be accepted, then I am no longer my own master, but the servant of Christ and his church."

"Do you mean that without any preparation for such a work, you will enter at once upon the ministry?"

"Not without preparation, but I trust I shall have the same preparation which was given Paul. In writing to the Galatian saints with relation to his conversion, he says: 'When it pleased God, who separated me from my mother's womb and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood.' Luke, in giving an account of the same thing, says: 'And straightway he preached Christ in the synagogue, that he is the Son of God.' No wonder there was amazement when the Jews heard him."

"But was not Paul's case exceptional?"

"Not so much as the others whose history is recorded in the New Testament. Paul had been trained for a religious teacher; but Christ chose fishermen and publicans, and sent them out to preach. I would never dare go in my own strength; but if he calls me, he will give me his Spirit to teach me, and he promises that it shall guide into all truth."

"We have been told that Paul was taught in Arabia, before he went to Damascus."

"Doubtless he was, but not by man; for upon this point he speaks very plainly: 'I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ.' This declaration is so positive that all controversy upon that point should be forever silenced."

"I find many prejudices lying in my way, and many doubtful questionings, arising constantly," said Margery; "but I believe that I love truth well enough to seek for it, and embrace it, if I find it. Father will be at the meeting today, but I do not think he regards what he has heard with favor; although he has expressed no definite opinion to me, he has warned me to be careful and not be deceived, as to the Book of Mormon and the idea of a prophet."

"I am not surprised at this, for it always has been so. There seems to be a strange antipathy in the minds of most men towards living prophets. You remember Jesus told the Jews that their fathers killed the prophets whose sepulchers they themselves garnished; and upon another occasion he showed them how false their pretended reverence for the law of Moses, when they were going about to kill him, an innocent man who had done them no harm. I learn that more than one attempt has already been made upon the life of Joseph, and many devices were resorted to in order to obtain and destroy the plates from which the Book of Mormon was translated. But God caused them to fail of their object; for he gave warning to Joseph whenever the plates were in danger, and he would remove them to another place. Do you think that your father will oppose your uniting with the church, should the time come when you are convinced?"

"I think not; for he is not a man of strong prejudices, and has never expressed a desire to control the religious belief of his family."

"It is a relief to me to know this, for I would not like to marry you against the wishes of your parents; but once your consent is obtained, Margery, nothing but death will ever part us, and you will be my wife; I feel it in ever fiber of my being. I leave you with perfect assurance that when I return, I shall claim you as my own."

The strong, brave heart of Margery, which during all their ride had been dwelling on the one thought of Daniel's departure and the uncertainty of the time of his return, broke down completely at this; and lowering her veil to hide the hot tears which sprang to her eyes, she rode for awhile silently by his side. Gaining control of her voice at last, she answered:

"I am searching the word of God, and praying for light and guidance; but I do not feel so sanguine as you do. To me the future looks dark and uncertain. You will mingle with many new friends, and your heart will be so occupied with your work that time will not pass to you on leaden wings, as it will to me; and if I never can believe as you do, then we shall be forever separated."

"Margery," said Daniel, as he reined his horse nearer to hers and took her unresisting hand in his, "Margery, be of good courage. It is only very near to the earth that the clouds are hovering. Dear Margery, let me entreat you, lift up your eyes above the clouds, to the mountain tops bathed in the sunlight of God's eternal truth. It is our spirits speaking to each other from behind the prison bars of these bodies of clay. It is the spirit claiming the companionship of its kindred spirit; and they can no more be separated than the grave could hold the body of Jesus. Clouds may hang low and obscure the sunshine; but in his own due time the Lord will say it is enough, and they will disperse as the vapors of the morning before the rising sun. 'Seek and ye shall find,' are the words of our Savior, and I have no more fear that he will not guide you than I have that he will not cause the sun to rise in the heavens from day to day. God only knows how I prize your love. Morning, noon, and night when I kneel before him to thank him for his mercies and to supplicate blessings upon those I love, I thank him for the gift of your love, my Margery, next to the priceless gift of his only begotten Son.

"Nothing but the firm conviction of duty would ever take you from me, nor shall I belong alone; for God has given you to me for a help-meet, and together we shall walk upon life's journey. My mother and sister will be your friends, and for my sake, give an added portion of love to what they have already given you for your own sake; and I know that you will strive to cheer my mother, for this will be our first parting, and her heart is sore, though she bids me go. I have told her of my love for you, and she is ready to welcome you as her daughter. We are nearing the end of our ride. Promise me that you will cheer up and be your own brave self again. With your permission I shall write you frequently, and shall expect to hear from you."

"If father does not object," said Margery; and just then coming in sight of the grove where the people were already gathering for the morning service, nothing more was said of a private nature, and after showing Margery to a seat and caring for the comfort of the horses, Daniel sought his own room, where, kneeling in prayer, he besought the Lord earnestly in behalf of Margery, that in his own time and way he would bring her to knowledge of the truth.

When Daniel had spoken to Margery of a friend who was to accompany him on his journey to Kirtland, he had not thought to mention to her that he was an elder from a distant town, on his way to Kirtland to report the results of missionary labors; neither had Margery thought to inquire who this friend was, for her mind was too painfully occupied with the thought of their near parting. But when Mr. Clark took the stand, he was accompanied by a stranger. The man was much younger than himself, of medium stature, light

brown hair, and penetrating blue eyes which seemed to take in at a glance the congregation already assembled; and then withdrawing their gaze, he appeared absorbed in thought and seemingly unconscious of things transpiring around him. His personal appearance was neat, and his countenance prepossessing; but he seemed young for a minister, and Margery found herself wondering if he could be the friend of whom Daniel had spoken, and, if so, whether his faith was the same as Daniel's. She was not long in doubt, for after the opening service, Mr. Clark introduced to the congregation his friend, Elder Browning, and bespoke their careful and prayerful attention to the subject which he would that morning present to their attention.

Elder Browning then came forward and in a clear, distinct, well modulated voice, read for the morning service, portions of the fifth chapter of Mark, taking for his text the words: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what will a man give in exchange for his soul?"

Making an impressive pause after enunciating the last question, he again referred to them slowly, deliberately, as though weighing in a mental balance the created universe of God and the soul. There was that about the speaker which from the first sentence spoken, through the entire sermon, held the attention of its audience to its close.

It was not the eloquence of studied diction, for he was not master of that; neither was it learning; language showed that he had not been brought up at the feet of any modern Gamaliel; but it was the unstudied eloquence of the message of truth which he bore, the eloquence which is imparted by faith and knowledge of that which we strive to impart to others, the perfect ease and mastery which is felt by him who comes commissioned to deliver his message as one having authority, and not as he who runs without tidings—such eloquence as led men anciently to exclaim, "The gods have come down to us in the likeness of men."

Going back to the morn of creation, he reviewed very briefly the history of man from the time when God breathed into his nostrils the breath of life and he became a living soul; from the time when the Lord looked down upon all that he had made, swiftly passing ages of man's disobedience, of the sin and misery wrought out by the fall, of God's covenant of mercy to him, and of the bow of promise hung over the sin-cursed world, that the seed of the woman should yet bruise the serpent's head; through the ages when God spoke to them by prophets, until the world awoke to hear the message of the heavenly host as with a multitude of voices they sang above the plains of Bethlehem a new song to groaning, sin-smitten earth: "Glory to God in the highest; and on earth peace; good will to men."

'For a time the earth rejoiced in the presence of the Son of God; but soon she opened her pores to drink in his life-blood, and her sepulcher received his lifeless body. Then was there gloom, despair and anguish in the hearts of his sorrowing disciples and the burden of their wailing was: 'We trusted it had been he who should have redeemed Israel.' But hark! Sweeter than the song of the angels upon the plains of Bethlehem comes the announcement of the white-robed mes-

sengers sitting by the open tomb of Joseph of Arimathea; 'He is risen, he is not here; he goeth before you into Galilee: there shall you see him, as he said unto you.' Again he ate and drank with his disciples, and told them they should be witnesses for him unto the whole world; but charged them to remain at Jerusalem until he should send them the Comforter, who was to bear witness of the truth of their message.

"Oh, with what joy, what gladness of soul, went his disciples forth to witness unto the world those mighty truths concerning the death, resurrection, and ascension into heaven of Jesus, who should save his people from their sins, declaring as they went: "There are three that bear witness in earth, the Spirit, and the water, and the blood and these three agree in one.' 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.'

"But alas 'how soon was the earth again left in darkness; and gross darkness covered the minds of the people'. The apostles and witnesses of Christ had fallen asleep, many of them sealing their testimony with their blood; and from the very bosom of the church sprang up the seeds of poison and death. False teachers chained the word of God to the cells and desks of their monasteries and churches, and there was in the whole earth a famine for the word of God.

Pass we on to the days of Luther, Knox, Calvin, Wesley, and a host of others who arose in their own names and in the name of outraged humanity, to vindicate the wrongs of bleeding Christianity. Pass we down the stream of time and search the record of each of these; and turning from our quest let us confess our disappointment in the result. What are we seeking? We are seeking life and immortality; life for the soul, because we have nothing to gain if we lose it; and if the whole world were ours, it would profit us nothing if the soul were lost.

"Believe on the Lord Jesus Christ, and thou shalt be saved.' Is this the entire message of salvation? Is there not implied in the very terms of this declaration an absolute necessity of believing all that he taught? Did not he who said, 'Repent and believe the gospel,' say also, 'Except a man be born of water and of the Spirit, he can not enter into the kingdom of God'? Did not he who said, 'Ye shall be witnesses of me unto the uttermost parts of the earth,' command also that they 'depart not from Jerusalem, but wait for the promise of the Father'? Why this tarrying, this waiting for the fulfillment of the Father's promise? They were his witnesses, but there was another. One of the three witnesses was wanting; and without this witness, the confirming, directing, and sanctifying power of the gospel was wanting. 'The blood of Jesus Christ our Lord cleanseth from all sin.' By faith is that blood applied, therefore faith is necessary—we believe. If then, we do believe, will we hear him say, 'Except ye be born of water and of the Spirit,' and turn away, not deeming his words of any force or value?

"It is salvation for the immortal soul which we are in quest of today. 'To know God, and Jesus Christ whom he hath sent,' says John, 'is life everlasting'. How then shall we obtain this knowledge? Is there a provision, a way by which we may obtain it? 'Depart not from Jerusalem,' ye ministers of God's word, until

ye are ready to answer this question. 'Ye are my authorized ministers, my witnesses, but the witness of God is greater than your witness.' Paul, who was taught the gospel by revelation of Jesus Christ, declares: 'No man can say that Jesus is the Lord but by the Holy Ghost: hence, then, the importance of this third and last of the witnesses on earth. To this witness pertains not only a part in the earthly record, but also in the heavenly, as witness on earth and recorder in heaven.

"Is there one among my hearers today who desires the salvation of his immortal soul? One who desires life everlasting? We say to that one, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' We say unto you in the words of Philip to the eunuch: 'If thou believest with all thine heart, thou mayest,' Do you inquire what is this you may do? Again we answer you in the question of the eunuch to Philip: 'See, here is water; what doth hinder me to be baptized?' Younder is water (and he pointed towards the clear-running stream), and it was into just such a stream that John led the Lamb of God in order to fulfill all righteousness; and I, as one of his servants, stand before you today, commissioned to baptize you in his name.

"Neither left we Jerusalem until endowed with power from on high to say unto you as Peter said upon the day of Pentecost: 'Ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children. Have others brought this message to you? Have the followers of Luther, Calvin, Knox, or Wesley ever made you this promise? If so, have you obeyed the call and tested the truth of their words? If you have, then my invitation is not to you, for the witness of God is greater than that of man; but if you can not today say that you know that Jesus Christ is the Son of God because God has given you that knowledge, then why not accept the terms of salvation today, test the promise of the Lord, and find him true to his word?

"See from Calvary the atoning blood as it flows from his wounded side, Yonder is the water, and it is his to confer the Holy Spirit. Will you come? Have you ever doubted the testimony of man? Have you ever questioned the life, crucifixion, resurrection or ascension of Jesus? Then come and in God's own appointed way receive that witness which is greater than the witness of man."

(To Be Continued)

OBITUARY

Mrs. Cynthia Stanfill Sweem, the daughter of Letcher and Hannah Stanfill, was born December 10, 1868, in Jackborough, Campbell County, Tenn., and departed this life November 13, 1951, 7:30 A. M.

She grew to womanhood in Tennessee and Kentucky, moving with her parents to Missouri at the age of 18, spending the greater part of her life in or near Cameron, Missouri.

She was united in marriage to Clayton D. Sweem, October 21, 1886. To this union was born five sons and one daughter.

She gave her heart to Christ in early life and has

been a faithful member of the Church of Christ (Temple Lot) for many years.

She leaves to mourn her departure, her husband, two sons and one daughter, John A. Sween and David A. Sweem of Hamilton, Mo., Mrs. Myrtle H. Vernon of Cameron, Mo., sixteen grandchildren, nineteen great grandchildren, four great, great grandchildren; one sister, Mrs. Ellen Sloan of Cameron, Mo., many nieces and nephews, and a host of friends.

Three sons, Rufus E., Floyd T., and Ervin L. Sweem preceded her in death.

Mrs. Sweem was a devoted wife, a loving mother and a good neighbor. She will be missed by her loved ones and many friends.

Mrs. Sweem was laid to rest in Highland Cemetery, Hamilton, Mo.

The service was conducted by William A. Sheldon assisted by D. Ray Bryant.

THE GOLDEN NET OF HEAVEN

When deep despair falls on your heart
And all seems lost and Faith seems gone,
Look up and pray to Him who sees
And your dark hours will fade to dawn.

God's great Golden Net of Heaven
Will swing wide and low from above
And will gather from the darkness
The children of our Father's love.

He will send His Fishers-of Men
(He's aware of each sparrow's fall),
Have faith, He will gather you in,
He fails not to answer your call.

God has His shepherds for His sheep
And not one, NOT ONE, can be lost;
For with His life, Christ paid the price
We're HIS, He counted not the cost.

Each one who is lost in darkness
And filled with pain, fear, and despair,
Kneel down and pray and He will send
Out His shepherds to find you there.

And the Golden Net of Heaven
Still swings wide and low, from above,
To gather up from the darkness
Every child of our Father's love.

He will send His fishers-of-men
(He's aware of each sparrow's fall),
Have faith, He will gather you in,
He fails not to answer your call.

GRACE SPRING LAU