

# 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 29

Independence, Missouri, January, 1952

Number 1

## Our Free Agency

Transcendant above all is my gospel,  
By which mankind must be saved;  
Through obedience, and by faithful service  
Such names on my records are graved.  
From the beginning my gospel has come  
To the ears of such known to be Mine,  
And still vibrant, moves by my Spirit,  
To my glory which ever shall shine.

By the sacrifice of the world's Saviour,  
Known to be from the world's first morn,  
Man's redemption was sealed by his choosing  
Whom he listed to serve. E're born  
The Kingdom of God was his shelter; then  
From the enemy's power, no fear. . . .  
As He loved—the pure, or, sin's filthiness—  
He chose twixt righteousness and despair.

On the earth I prepared to my purpose,  
He must reach forth and take as he will;  
He may look upward or to the downward,  
His joy as he loves to fulfill;  
Speeding time soon will give him the fruitage  
Of his choice, and its reaping be  
At the end most sweet or gall-bitter;  
Serving ME, or the ENEMY.

Even so, time now speedeth; its closing  
Draweth nigh; and my Peace in its place;  
And my servants the Kingdom establish  
Of those are redeemed by my grace;  
(Of those who have righteousness partaken,  
Rejecting vile pleasures of sin)  
Those choosing the Kingdom, to rejection  
Of all that defileth within.

Lo, ye children of hope: to me listen—  
How sweet is that Peace,—only know  
Those ransomed souls of my Kingdom, at rest;  
The bitterness of those must go  
In chains of darkness (in bondage of soul)  
No man knoweth, nor can it be  
Made known to him of its bitterness; for  
Those have chosen the Enemy.

In the garden of Eden, his freedom—  
His agency—I gave to Man,  
Saying, "Choose ye now whom ye will to serve,  
But follow ye my gospel Plan,  
And shall ye serve Me, your Lord, faithfully,  
Glorious shall be your estate;  
For my law is perfect, and will save from  
The bondage of hell's closing gates.

HERVEY A. SCOTT

## CONTENTS

Editorial .....	Page 2	The Law of the Harvest .....	Page 7
Letters .....	Page 4	Repent and Remember God's Ways .....	Page 8
A Sermonette .....	Page 6	With the Church in an Early Day .....	Page 10

# 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 TO THE JEW FIRST

John Wesley, one of the most distinguished of the early leaders of the Reformation churches, made a very remarkable statement in one of his sermons, which we wish to quote here by way of preface to some remarks we shall make. It should be noted that the Wesleyan movement (that is, its inception) predated that of the Restoration by a good many years, and that is why this statement is remarkable:

"The times which we have reason to believe are at hand, (if they are not already begun) are what many pious men have termed, 'the latter-day glory'; . . . and yet the wise men of the world, the men of eminence, the men of learning and renoun, cannot imagine what we mean by talking of any extraordinary work of God! They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain His own cause, and set up His own kingdom over the earth."

This, of course, refers to the whole work of God in these the latter days, and the student of the scriptures will easily see that His work has only JUST BEGUN. And it is still true that "they (the great men of the earth) cannot discern the signs of these times." Why this should be can only be attributed to the great veil of darkness and wickedness, through unbelief, with which Satan has enshrouded the world.

Among the "signs of THESE times", we believe there is none more outstanding or eminently indicative of the fact that "we are very near the end", that the sovereign state of Israel has been set up, by which it has been made possible for thousands of Jews to return to their homeland each month. This is nothing more nor less than the literal fulfillment of the prophecy of Christ: Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. The city of Jerusalem is now completely under Jewish control, and so Jerusalem is no longer "trodden down of the Gentiles". It is true that there is still considerable tension between the Jews and the Arabs, and it is probable that it will continue until Christ shall come to bring destruction to the nations (or their armies) which shall be gathered together to fight against that city. We shall refer to this event in greater detail at some other time.

This return of "Judah" to his own land of Palestine, or "Canaan", is the forerunner of what will probably be the greatest migration in the history of the world. It will undoubtedly eclipse its own prototype, which is the ancient exodus of the children of Israel from Egypt into Canaan, the land which God covenanted should be possessed by Abraham and his seed.

We wish to enlarge upon this thought of Israel's return, later, but just now we want to deal specifically with the Jews.

There seems to be a general misconception of Judah's relative position in the whole House of Israel. Indeed, the world, including the Jews, seemingly delegates the honor and name of Israel exclusively to the tribe of Judah, whereas, "he" is only one of twelve. More than this, the seed of Joseph, who was a younger

brother of Judah, can claim the name of "Israel" with greater validity than any of their brethren, because that Jacob (Israel) blessed the sons of Joseph (Ephraim and Manasseh) and specified that his name should be given to them—and God recognized this blessing. See Genesis, chapter 48.

It is probable that the main reason for this misconception and assumption upon the part of the Jews is because neither they nor the world fully know the whereabouts of the other eleven tribes of Israel, nor will they until the Lord shall bring them from whither he has scattered them into their own land. Strange as it seems, Judah has been the only one who has retained his identity, intact through the centuries, until the present time.

However, with the Restoration of the Gospel and the coming forth of the Book of Mormon, there has been a great deal of light shed on this absorbing mystery of God's handiwork, and the seed of Joseph have been revealed.

It is a lengthy story in itself, to tell of Joseph's inheritance in a choice land (the land of America) so we will forbear, except to say that Ephraim and Manasseh are clearly identified with this land. "Ephraim, he hath mixed himself among the people (nations, W.A.S.)", and so he is to this day, and not alone upon this continent. See Deut. 33, and Hosea 7:8; Book of Mormon, pp. 87, 335.

As for Judah, or the Jews, there is a most amazing chain of circumstances being revealed by which these people are being helped to maintain their present world-wide prominence and increase in Palestine, though there are and has been many obstacles in the growth of the nation of Israel. Yet it must be realized that this is all according to the prophetic record as it reveals the moving hand of God. Listen to Isaiah 11:12.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, AND GATHER TOGETHER THE DISPERSED OF JUDAH FROM THE FOUR CORNERS OF THE EARTH."

Will you know why, or how, this gathering shall come about? Read also verses 13 and 14, and you will see that God shall cause that:

"THE ENVY ALSO OF EPHRAIM SHALL DEPART, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." (Edom, Moab and Ammon, at least, are of the Arabic peoples in and around Palestine).

Ephraim's help of Judah has been manifested, to a large extent, through the assistance of the United States, Canadian and British governments, and their peoples, and thus is brought about the word of the Lord as found in Isaiah 49:22-23:

". . . Behold, I will lift up mine hand to the Gentiles, and set up my standard (Gospel of Christ W.A.S.), to the people and they shall bring thy sons in their

arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers. . . ."

The immigration of 7,000 Jews each week into Palestine is imposing an overwhelming problem for the Israeli government, and certainly it would be impossible were it not for much help in many ways from "nursing fathers" and "mothers" the world over—and yet the need is very great. A Hebrew Evangelization Society and other organizations dedicated to aiding Jews, spiritually and temporally, are performing their labors with admirable zeal. This society publishes "The Jewish Hope", in which are many graphic illustrations of this people's hopes, fears, tribulations, and gradual awakening, or response, to God's beckoning. Their missionaries (of this society) send in their reports from the United States, Canada, France, Germany, Israel, etc.—and these reports fairly breathe the spirit of love, of righteous desire, of prayer for this needy people, and the indications are that there is some response.

One wonders what would be the result if the Church of Christ were able, or should determine, to wage a sustained missionary campaign among Jews and Lamanites (Indians).

The prophet, Hosea, being the mouthpiece of God, said:

"I will go and return to my place, till they acknowledge their offense, and seek my face—IN THEIR AFFLICTION THEY WILL SEEK ME EARLY." Chapter 5:15.

Surely the afflictions of both peoples are great. We who have received the fulness of the restored gospel—are we sleeping on the job? Are we letting an opportunity slip through our grasp, to be picked up by perhaps feebler hands? But God has chosen the weak things of this world to confound the mighty and wise and bring to pass all his counsel and pleasure.

It is needful that we, as a people become fully conscious of this fact: The door of acceptability and favor with God is closing swiftly to the Gentiles because of disobedience and rejection of Jesus Christ, just as surely as it was once closed to the Jews **for the self-same reason!** And now, will the "natural branches" not be easily grafted back into the "tame olive tree"? —(See Jacob 3, Book of Mormon). Yes, they surely will!

History is repeating itself, but the table has turned. The apostle Paul once said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (or Gentile, W.A.S.)."

Then, observing the hardened hearts of the Jews, Paul and Barnabas said to them (Acts 13:46):

". . . It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

So, likewise, today, have the Gentiles judged them-

selves unworthy of this "life", and it must be delivered to the House of Israel.

The time has not yet arrived when a "nation shall be born in a day" (see Isaiah 66), in other words, converted to Christ; but neither should we sit idly by as though there is nothing we can do until that time. The Book of Mormon, on page 38, shows that the Jews, as well as the Indians, will become convinced of the truthfulness of "the records of the prophets and of the twelve apostles of the Lamb." Some books are to come forth among them by the power of the Lamb, the Book of Mormon being among these books. Mormon, in referring to his abridgement, which is the Nephite record (or in other words, what we know as the Book of Mormon), said that "these" things should come forth in God's own due time. Now it has already come forth, and he continues on:

"And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance. . . ."—Book of Mormon, page 699.

We are convinced that "now is the day of Israel". Shall we not begin to thrust in our sickles with our might that much "fruit" may be laid up against the time of burning of the vineyard? Let each find his place, great or small, and give of his talent, and of his temporal means, that this gospel may go forth and bring salvation to the Jew, also.

WILLIAM A. SHELDON

## LETTERS

The following letter from Bro. Bryant was submitted by his parents, Elder and Sr. Ray Bryant of Cowgill, Missouri. We gladly publish for Advocate readers that they may rejoice, also, and as a testimony of the workings of the Holy Spirit when we receive Him into our lives. We request the prayers of all for the speedy reunion of Bro. Loren with his parents and loved ones, including Gospel friends.

This letter was received Nov. 19, 1951.—Editors.

Loren D. Bryant  
Prisoner of War  
Camp No. 3  
North Korea  
Sept. 2, 1951

Hello Folks:

I am a prisoner of the Chinese Volunteers and am being well treated. I am hoping the peace will be established soon and I can return home. I have been blessed greatly by the Lord and I hope you folks are all in good health and I know you are praying with me every day. You can write to me and use the address on this letter. A fellow who was captured the same day I was got a letter yesterday. I don't know whether you have received the letters I have already written or not. Today is sacrament Sunday and I

hope to be able to join you in partaking of the emblems with the saints and in humble thanks before the Lord, soon, if this peace negotiation goes through and I know you are doing all in your power to help it. I am being well treated and you must not worry about me. Only thank the Lord and continue to pray. I pray for you and I feel very confident the Lord will bless us all with peace soon.

I guess the girls will start to school tomorrow.

I thank the Lord for being raised so I can call on the Lord for peace and comfort. Without him we would all be lost. I have a Testament and I have read it through twice and am over half way through again.

You know I love you all and may the Lord bless and keep you.

Love,

LOREN D. BRYANT

Regina  
December 3, 1951

Dear Advocate:

Here I am again a last. Tom has been sick, as perhaps you have heard, has been operated on and is out now, but is feeling pretty shaky yet. It will take some time to get back his strength.

Here is a poem one of my nieces composed and sent me. If you think it will be of any interest to the readers of the Advocate print it; if not, all well and good.

Please find enclosed money order for \$15 and take my renewal for Advocate out of it, and the rest for tithing.

Your sister, as ever in the gospel,

MRS. AGNES MYERS

(Editor's Note: Our sister is referring to Apostle T. J. Jordan as being sick).

## THANKSGIVING

Thy blessings are so many, Lord,  
We set aside each year, this day  
Lest we forget from whence they poured,  
And pause, on bended knee, and pray.

We daily raise our thanks to Thee  
For food, and clothes, and family care;  
But all the extra gifts there be  
Should not be taken unaware.

The beauties that the seasons bring—  
The warmth of sun, the kiss of rain;  
Crisp snow-banks making footsteps ring;  
A golden field of waving grain.

The scent of flowers at even-tide  
The grandeur of a wind-swept sky;  
An early morning burst of song;  
The colors of a butterfly.

All these to feel, and have, and hold,  
As long as eye, and mind, can see;

These extra gifts, more real than gold,  
Are lavished unto all, by Thee.

Thy blessings are so many, Lord,  
We set aside each year this day  
Lest we forget from whence they poured,  
And pause, with grateful heart, and pray.

MAY ELDRED

2964 Newton Ave., San Diego, Calif.  
January 1, 1952

Elder Ray Wetherbee, and Sister Wetherbee:

Dear Brother and Sister, in the Faith of Christ:

This bright morning, we here address our first letter of the new year to you.

In this, another new beginning, for us all, God extends to us the opportunity to continue,—for a while,—the writing of this another new page, to be written in the only book of our lives to be recorded during time, for eternity!

All that which we think, say, or do, must form that which is the essence of this record, including of course, some things which we should have done but which we may have failed to do. Our Lord keeps all the records. All the writings are indelible. The record will not fade; nor can any human hand erase it!

This record—once written—(we are assured) is to be kept on file, unto the time of the final great judgments, by our just and mighty Judge who presides over all. The record must of course, stand eternally, either to our credit, or discredit.

But I need not say these things to either of you, as to instruct; for you know them as well as we. But what we are writing in this our first letter of the new year, is as a reminder to ourselves, as well as to you, if you our dear ones, will read this in the spirit in which it is written as also, to as many others, as by the grace of God, copies of this humble letter may go.

We wish for you both, especially, and for all the Lord's people who look forward to our Lord's glorious appearing, the very best for the new year, and for the remaining time which He may allow us, space yet unwritten, upon the remaining page—or pages of our lives. For unless it should be revealed to us, none may know just exactly at what point upon our individual page, we may be called to close the unfinished chapter—until eternity.

Despite the violence of the rainstorm here in San Diego on last Sunday night, we had about twenty-some at the services, held here in the home of Charles and Myrtle Earl, of our family kindred,—with their family and friends. The meeting was a good service.

The sermon was upon the theme: "When God Speaks," and was prefaced by a scriptural reading from Acts 17:16-33.

Part of my text was: "EVERY ONE THAT IS OF THE TRUTH HEARETH MY VOICE."—St. John 18:37. Then: "Today, if you will hear His voice, harden not your heart."—Psa. 95:7-8.

The point was noted that humanity is instructed to: "Seek the Lord, and feel after Him." How? Are we to feel with our fingers, as for the wall? No, certainly not! We are to "feel" after God with the feelings of the heart and of the soul. "And FIND Him, though He be not far from every one of us."—Acts 17:27.

Then in the sermon we pointed out that in hearing the voice of the Lord men need not always expect to hear an audible voice, such as is heard through the ears; but that God is able to speak to our souls, in a finer and yet more powerful voice.

For example: as God's voice which spoke to the prophet Elijah as in 1st Kings 19:9-13. "Elijah came thither unto a cave, and lodged there; and behold the word of the Lord came to him, and He said unto him:—"

"And there was a great and strong WIND, which rent the mountains, and break in pieces the rocks before the Lord, but the Lord was not in the WIND.

"After the wind, an earthquake, but the Lord was not in the earthquake.

"And after the earthquake, a fire—but the Lord was not in the fire.

"And after the fire a still, small voice. That was the voice of God to Elijah. "And it was so that when Elijah heard it," etc. Par. 11-13.

"God's still small voice, is noiseless. It does not necessarily reach us through our ears. It is a small voice. It is not large, or boisterous. It drives no one, to do anything. But when the souls of men hear that still, small voice, and give heed to its gentle leadings, then it is that we render the greatest service to God, to our fellow-men, and to ourselves.

During the year 1952, let us "feel after him" and "find him," and thus "hear His voice," and in such a manner be able to render the service which His own voice asks of us. For it is in this manner that:—"When He, the Holy Spirit is come, He will lead you, and He will guide you into all truth, and He will show you things to come."—St. John 16:13.

The foregoing is a brief outline of the sermon of last Sunday night, December 30.

In announcing for next Sunday, Brother Ray, we followed your suggestion and set the services for next Sunday, January 6, 1952 to be at three o'clock in the afternoon, at our home here at 2964 Newton Ave., San Diego. This is to be a preaching service by myself if the Lord will it so.

The sermon there is to be: "The Scriptural Testimony of the Latter Day Restoration of the Gospel, and of the Church of Christ."

We shall be glad indeed Brother and Sister Wetherbee, if you can be present with us. We expect also, to suggest a study class, as per your idea, Brother Ray,—that matter to be considered.

Yours affectionately.

In the Faith, and the Assurance of Salvation through Christ, our Lord.

Sincerely Your Brother,  
James E. Yates and Wife

## 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.*

### A SERMONETTE

In "the struggle for existence", "only the fit can survive". These were the thoughts expressed by Charles Darwin early in the 19th century. Survival of the fittest, he said, is the tool of progress. This was the law of the jungle. The beast that was the strongest, or could run the fastest, would grow and develop, while the weak ones perished from the hazards of the jungle. There can be no doubt that physical fitness and agility are the key to power among the lower animals.

This brings us to an important question. Does man live by the same principle? Frederick Neitzche, German philosopher of the 19th century, seemed to think so. He contended that "power makes right", and that selfishness, greed, war, inequality, and hate are good qualities for men to have.

We are led, however, to question the validity of this man's reasoning. History tells us that in his later years he was not completely sane. To accept Neitzche's main ideas would be to place man in the same category as beasts.

Let us compare the physical and mental make-up of man with that of the lower animals. Physically, there are certain basic similarities such as bone structure, digestion, respiration, excretion, reproduction, etc. Looking at the mental side we can also find similarities such as learning, conditioning of responses, memory, certain instincts such as self-preservation, etc. But, after this comes the parting of the ways. We are now approaching an area in which a distinct line must be drawn between man and beast. Harry Emerson Fosdick has said, "Man is the only creature that can consciously help to create himself." Only man is capable of developing civilization, literature, art, science, philosophy, and, most important, knowledge of spiritual values.

Let us assume for the moment that mankind as a whole accepts Neitzche's philosophy of "dog eat dog". War, destruction and heartache would be a never-ending existence. Suppose that our supreme goal is money-making, and accumulation of property and personal luxuries. If this is the most worthwhile goal, then the end justifies any sort of means we wish to use. Stealing, cheating, lying, laziness, and greed are all in order, so long as they help us to achieve our materialistic end.

If, however, we put spiritual values at the top of the list, we will find that the "law of the jungle" is no longer applicable. We must redirect our childish impulses and focus our vision on achieving the brotherhood of man, rather than encouraging competition, which elevates the strong and suppresses the weak. We need to forget ourselves as individuals and concentrate on something greater. Perhaps this is what

Jesus meant when He said, "Whosoever shall lose his life, the same shall find it." When a man thinks of his own satisfactions and happiness instead of concentrating on a goal greater than himself, he will never find complete satisfaction and happiness. Every man, in order to fulfill his God-given purpose, must consciously attempt to leave the world in better shape than he found it. We must learn to put first things first. After this "all else will be added unto you".

Happiness is a by-product, not an end. We find that there are two fundamental pre-requisites before a man is worthy of happiness. He must lose himself in a lifetime goal, whether it be carrying on scientific research to find cures of organic diseases, experimenting with psychological techniques to help maladjusted humans find their places in life, teaching the way of life as taught by Jesus and His followers, or any other worthwhile cause. These things are inseparable so long as their purpose is the bringing out of the potential good in mankind. Jesus emphasized this when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The second pre-requisite for happiness is a conscious desire to be happy.

This seems to be a paradoxical statement, but let us examine it a little more closely. It is highly possible that men and women may be working against themselves in this respect. Perhaps we derive certain unconscious satisfactions from being unhappy. There must be some reason for this. We have all known individuals who "just seemed to have everything", a fine home, a good job, and a wonderful family. Yet these same people seem to be discontented and not quite satisfied with life. Why? Our trouble is that we are always hoping and waiting for the future. Why not live now? The future never comes. The time will always be **now**. If we are waiting for things to be better than they are now we will probably be waiting forever. Why not adjust to life as it is instead of always wishing for something else? Half the battle is won if we can calmly and firmly decide to be satisfied with life **now**. May we summarize by these words as found in the Book of Mormon. "Man is that he might have joy."

An ancient Chinese philosopher once said: "Tis more blessed to light one small candle than to curse the darkness." These words of wisdom are a great source of inspiration. Let us not curse the darkness by condemning such men as Frederick Neitzche and his theories. Rather, let us light a small candle by redirecting and giving new meaning to their ideas. Instead of saying "power makes right", we might say "Right is Power".

Also, Darwin's law of "survival of the fittest" can be re-defined. It can be applied in a new way to the spiritual, intellectual, and emotional aspect of man rather than to his animalistic tendencies. When I use

the word "fitness", I mean man's ability to take the golden rule and make it an integral part of his personality; to behave towards others as he would have them behave toward him; his ability to adjust to unfortunate situations in life; his ability to understand truth; his ability to be persistent in a worthwhile life-time goal; his ability to be humble, and his ability to have faith in himself and in his universe and his God.

The degree to which a man is able to apply the fundamental principles of the Christian religion to his life determines the degrees to which he has attained "fitness". "Only the fit can survive." Any man who achieves this spiritual "fitness" should be capable of "survival". By "survival" we mean abundant living rather than merely existing; survival from the bonds of self-centeredness and unhappiness.

The intelligent Christian knows that in order to survive the hazards of spiritual failure, he must direct his interests away from himself and develop a sincere and mature sense of responsibility for his neighbor.

He realizes that "being a real person" is a far more satisfying thing than being the owner of money, property, and goods. "A real person" is one who can say, concerning obstacles to spiritual progress, "We have met the enemy and they are ours."

BOB WILLARD

### THE LAW OF THE HARVEST

(Reprint from November, 1941)

Scripture Reading: Gal. 6:5-10: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP."

This is one of the fundamental laws of nature and of life and is absolutely dependable. It is true of the harvest of the fields. Also of the harvest of a man's life. Law of Harvest is not true because it is in the Bible; but it is in the Bible because it is true. It has been true since time began and it shall be true into eternity.

A farmer sows seed and desires to reap a good crop. He works toward one standard, the law of the harvest.

Men want to make a success of life, to reap a good harvest, but most men judge success according to the standards of men. We see all about us men and women who have made a success of life in the eyes of themselves and of the world. They are top notch in some particular thing. This is well and good. But often worldly success blinds men to the real facts of

life, causing them to be miserable failures in the end because they have builded to a false standard.

The fact that the world as a whole is in such desperate circumstances is proof that the large part of humanity is making failures of life, failed to sow a good seed, and the harvest is thorn and thistle.

Hosea 10:12-14: Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people."

Christ gave men a goal or standard to work toward, "Thou shalt love the Lord thy God with all thy might, mind and strength." "Thou shalt love thy neighbor as thyself." Here is a standard men must attain, to be a success in the eyes of God. Before any man can attain this goal he must plant good seed, must do much work in his field of life.

"Application is the price of life for mental acquisition. To have the harvest, we must sow the seed."—Bailey.

Seeds to be planted: FAITH, DEVOTION TO GOD, HONEST WORK, HONEST DEALING, PATIENCE, KINDNESS, MERCY, LOVE, AND CHARITY. Those who plant such are assured of a rich harvest.

Man-made things must operate according to the standards for which they were built in order to be a success. The Scripture says God made man and breathed the breath of life into him and he became a living soul. God-made men, must operate according to the standards for which they were made also.

Lesson of ship-wrecked people: They planted salvaged grain, and while digging they saw glittering ore. They stopped to gather riches. There was no harvest. Bones marked the spot to their would-be rescuers. It was fool's gold.

"Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and the spiritual forces which as yet have hardly been touched. When that day comes, the world will see more advancement in one decade than it has in the past four hundred years."—Dr. John R. MacKay.

Mark 8:35: "What shall it profit a man, if he gain the whole world (worldly success, E.L.Y.), and lose his own soul?" And, "Thou fool, this night shall thy soul be required of thee."

### Navigating the Life Ship

In bad weather, when there are heavy fogs and storms at sea, the navigator is obliged to take his bearings frequently to know where he is. If he doesn't do this, he cannot intelligently direct his course, and is liable to wreck his ship by running onto hidden rocks.

"Every man is the navigator of a life ship, and, if he

doesn't early form the habit of taking his bearings, to find out where he is and whither he is going, he may in middle life, find his ship stranded on the rock of failure. If you would save yourself from shipwreck, take your bearings frequently."—Marden.

As we sail the ship of life, learn to pause often, take our bearings, lest in our human blindness we follow a false, glittering standard. Strive to the standard Christ has given. Remember the law of the harvest. "Whatsoever a man soweth, that shall he also reap." "Men do not gather grapes from thorns, nor figs from thistles. He that soweth to the flesh, shall of the flesh reap corruption, he that soweth to the spirit shall of the spirit reap life everlasting."

How many can say they are a success according to God's standards? How many have patience, love, charity, etc? The standard has been given. The pattern has been given for men to follow the life of Christ.

Christ said: "That which ye see me do, do ye also." He lived a life of service. He was not a success in the eyes of men. Man can serve God or himself in no better way than to live a life of service to others, to the best of his ability. "Love thy neighbor as thyself." Churches,—some churches have forgotten this.

Some people fool themselves. They think because they are good church-goers, that they are a success. There are thousands of church-goers and so-called Christians who are not interested in the well-being of their neighbor. Christ said, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."—St. Matthew 25:40.

Men who are of service, who plant seeds according to the great standard of life, will reap in the last great harvest.

In this life men are inclined to follow that which glitters and very often find it to be fool's gold. They come face to face with the fundamentals of truth and know it for what it is, yet a glittering tinsel draws them away and they fail to plant the seed of truth, and become failures, to their sorrow. "He also that received seed among the thorns is he that heareth the word; and the care of this world and the deceitfulness of riches, choke the word, and he becometh unfruitful." St. Matt. 13:22.

We look back over two thousand years of history, and as we view the picture of the past we see the greatest character of all times stand out in bold relief. We see his birth in a lowly manger, the King of the World. We view the prophecies and events leading up to his birth. We view the Christ in his youth, and watch him grow to manhood. We see him teaching and living the most beautiful philosophy of life, the very word of the living God. We see him tempted by the evil one on all points as we are tempted. We see him withstand the adversary, and at last we see him brought to the hill of the skull where his life ebbed from him while he hung on the cross, crucified for the sins of the world; for you and me. We see him wrapped in the grave cloth and laid in the tomb. We feel again the sorrow and grief of those whose faith had been shattered by his death, who had forgotten the

words of the Savior: "Though this temple be destroyed, it shall be raised again in three days."

Our despair and grief turns to joy and happiness when we view in this picture of the past the empty tomb, and see by its emptiness the fullness of life has been given.

Time has changed many things since Christ. Men may change, religion may be modified, science may crowd out much simple faith, but the teachings of Christ never change and are just as true and appealing today as then. The beauty of that life and death for others, the willingness of the Divine Being to die that a world might be saved, will never fade from human memory.

This same Jesus beckons to men today. He said, "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

It is entirely up to you. Will you open the door unto that life more abundant? Will you plant the seed necessary to reap the harvest, abundant and rich?

By E. LEON YATES

#### REPENT AND REMEMBER GOD'S WAYS

I have just read an article written by Brother David Whitmer April 1, 1887 and printed in the Evening and Morning Star for May, 1912. On page 2 of this issue and in the third paragraph I came upon these words, "This is the one (revelation) about **relying** upon the Book of Mormon alone in building up the church. Many, many times I read and studied it, and I tell you I know that those seven words were added to it, reversing the meaning entirely."

I came into this Church of Christ firmly convinced that it was the most nearly correct, and therefore had the just claim to the name "Church of Christ." Since joining this Church of Christ I have always maintained that should I find another church that teaches more completely the Gospel of Christ, then I will go there, for I am most earnestly interested in the salvation of my soul. I believe that to "prove all things and hold fast that which is good," is necessary to keep from being imprisoned or bound by any creed or teaching that may hinder that salvation. The love of man or any form of government must not so attach itself to me, that this first aim shall be lost.

So, as I read the above mentioned article, I found a good portion of the Holy Spirit with me, assuring that this brother was writing as a servant of Christ. I was urged to take the Book of Commandments and read that which is the 2nd, 3rd, and 4th verses of chapter 15, and I quote:

"Behold, I have manifested unto you, by my Spirit in many instances, **that the things which you have written are true:** Wherefore you know they are true; and if you know that they are true, **behold I give unto you a commandment that you rely upon the things which are written;** for in them are all things written, concerning my church, my gospel, and my rock. Wherefore if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you."



I have emphasized certain words in the above quotation that they may stand out before your eyes as they do mine. And now I want you to note these words from the above which stand out bolder than all the rest. "**For in them are all things written concerning by church, my gospel and my rock.**" We note that this revelation was given in June, 1829. We are sure you will agree that "the things which you have written are true," could only be the Book of Mormon. I am sure you will also agree that the Lord is making a very confining command here, for he says: "Behold I give unto you a commandment, that **you rely** upon the things which are written; for in them, etc." Who among us has the right to council God? Where were we when the foundations of the world were laid, or the plan of salvation was made? Why not fasten our hopes and our aims to His spoken commands for the salvation of our souls?

Just as the good Lord knew what the devil would do in the garden of Eden, when God said to Adam, "Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it. for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16-17), so the Lord also knew what the devil would do when the Church of Christ was again set up here on earth. The devil's greatest tool is to slightly change the words of God so that men, less careful men who trust in the arm of flesh (even as Adam listened to Eve) may be led into darkness and despair even as he is. So the devil went to work on this revelation and when the Doctrine and Covenants came out we find this subtle creature had whispered into the ears of some one, "Thou shalt not surely **rely upon** that which is written, so we will add seven little words and change the whole meaning."

Of this revelation in Section 16, Doctrine and Covenants, brother David Whitmer says: "And I tell you I know those seven words were added to it, reversing the whole meaning." He says he was present when Joseph gave the revelation. From Section 16 I quote. "For in them are all things written concerning **the foundation of my church, my gospel, and my rock;** wherefore, if you shall build up my church **upon the foundation of my gospel, and my rock.**" Those words emphasized are the ones added.

I wonder if you see by now what the Holy Spirit showed me about his. I saw that if those elders had done just what the command ordered there could never have come into the church such officers as prophet, seer, revelator, high priests, first presidency, high councilors; or such heresies as polygamy, Adam-God worship and baptism for the dead. When those who teach such heresies having the nerve to claim the authority of Christ, the Son of the Eternal Father, hold the Book of Mormon in their hands it seems to me it would not be too surprising if the very words of Christ should rise up in wrath from the pages of the book and strike them dumb.

Now perhaps this is the reason the cry has arisen time and again: "Repent, and remember the former commands," and "your minds in times past have become darkened because you have treated lightly those things you have received."

Dear reader, which do you prefer, light or dark-

ness? Which is of greater worth to you, the salvation of your soul, or your love for a man or a form of government?

As I look with the eye of the Spirit I see the host of souls who are drifting just outside the kingdom of heaven kept out there "by the precepts of men." Such a soul, when the day of probation is over, shall have failed to receive that which Christ came to offer; for He said, "I am come that you might have life and that you might have it more abundantly." As I said at the first I believe this Church of Christ with headquarters on the Temple Lot is the church that can truthfully say, "come unto me all ye that are heavy laden and I will give you rest." The place of safety is being readied, and it is up to all who will come, to **come**. If, dear reader, you are not with the Church of Christ and are fearful of making the choice because of what friend or foe may say, then listen to this story which may fit your case:

#### "THE MAN AT THE FORK OF THE WAY"

Of all the objects pathetic in life

That have come to my view I will say  
The One most supreme, as I see it at least  
Is the **man at the fork of the way.**

His course in past years has been reasonably straight;  
He has formed many friendships, you find;  
But now he has come to a place where it turns,  
And "for conscience" he must leave them behind.

It may be in business, in church or in state,  
And his oft traveled paths are well known,  
But then all at once there turns up some cause,  
Where **integrity**, in its true sense must be shown.

To folks who just casually notice this man,  
And his feelings perhaps think they know,  
We advise, from experience, for them to refrain  
Or in passing their judgment—Go Slow.

We have stood with this man at the fork of the way,  
Where beyond the path surely divides,  
We have felt with him keenly the sorrow ahead,  
Which his following either decides.

We assure you, kind friend, it is no idle task  
For one to whom old friends are most dear,  
After years of their friendships to then have to part,  
And to leave them, and stand without fear.

It may not be hard for those younger in years,  
To whom life has not yet become real,  
To switch, with a fancy, and follow like sheep  
After those who may lead, as men deal.

But to those who have "seen for themselves" many  
times,  
And the **old** principles know to be true,  
Who cannot be moved with vain glory of man,  
This worship of "idols" won't do.

So the **real man** at the fork of the way must decide  
Between pleasure and comfort and ease,  
Or the path that is rough and thorny and hard,  
With no thought but his Maker to please.

And there comes often, too, the temptation to quit,  
 And let things all go as they will;  
 And it takes lots of faith and courage and grit  
 To keep straight and go on up the hill.

Oh, here's to **that man**—may God bless him with grace!  
 As he stands at the fork of the way,  
 That such choice shall be made without turning or fear,  
 That will prove wise in that Great Judgment Day.  
 —An "Ephraimite"

Thus we bring to a close another effort of the Holy Spirit to call in the sheep to the fold, and I pray that each one who reads may listen with their ears turned to God and their hearts tuned by prayer. For our Master is no respecter of persons. To each and to all comes the Spirit's clear call.

Elder Rolland D. Sprague

### WITH THE CHURCH IN AN EARLY DAY

(Daniel Clark has told Margery, whom he loves, that he believes this "new" gospel they have heard to be the truth, and of his determination to be numbered with its believers, and how that he plans to go to Kirtland, Ohio and offer his services to the Lord, if it is his will. He is to go up with a missionary of that faith, who passing through, preached the gospel of repentance.—W.A.S.).

#### Chapter 12

At the close of Elder Browning's sermon, it was announced that, as several had requested baptism, the ordinance would be administered at two o'clock in the afternoon. The congregation was dismissed with a benediction; and, as many of the congregation lived at a distance, they had brought lunch, and now separated into groups, discussing the sermon while enjoying needed refreshment.

Among these was Margery, with her parents and the younger children. They had spread their repast beneath the shade of a drooping elm tree that stood close by the river just where a graceful sweep of the stream curved the waters toward them and, after forming a crescent, moved on again, in a straighter line past the place of meeting, until the bushes and trees hid it from sight.

Margery was thoughtful and preoccupied; but her father and mother manifested more of a disposition to talk of the "new religion", as it was termed, than they had ever before done.

"That man believes every word he says," remarked Mr. Boyd, "and I take it he knows the Bible by heart."

"Do you know, Father", answered Mrs. Boyd, "that I am almost persuaded that they are right? How would he dare hold out such a promise to the people, if he is trying to deceive them?"

"I have thought of that, Mother, and I must confess there is one thing that troubles me. You know my experience has never been so clear and satisfying to me as I would like. If this is the gospel of Christ, then it is very different from the gospel we received. When we were convicted of sin, we were invited to the mourner's bench and the prayers of the church asked

for us; but the first question asked by the eunuch was: 'See, here is water; what doth hinder me to be baptized?' Philip answered immediately: 'If thou believest with all thy heart, thou mayest.' And the eunuch answered and said, 'I believe that Jesus Christ is the Son of God.'"

"It seems to me, Father," said Margery, speaking for the first time, "that if Philip had been preaching when I was alarmed about the salvation of my soul, he would not have repeated so many times, 'Believe on the Lord Jesus'; for as soon as the eunuch confessed his belief, he baptized him. I am still on probation. I do not think, that I can satisfy my own heart when the question is asked me whether I have experienced a change. Surely, father, if one is the gospel plan of salvation, the other cannot be."

"It begins to look that way, Margery, I confess; but it is not well to be hasty. When we see our minister he may be able to make this all plain."

"He can not alter the word of God, father; and Peter told the people to repent and be baptized and they should receive the Holy Ghost. It seems to me that there must be something very positive and tangible about his promise and its fulfillment; for its witness is greater than the witness of men (and the apostles were but men) then how important that we have such evidence as will make us perfectly sure."

"I think Margery is right," said Mrs. Boyd; "for if to know God and His Son is life eternal, and we cannot know that Jesus is the Lord without the Holy Ghost, how necessary then that we are certain we have received it!"

"Father," said Margery, a sudden light flashing into her dark-blue eyes that shed a radiance over her whole face, "like that eunuch I believe with my whole heart that Jesus Christ is the Son of God. Way I be baptized today?"

For a moment the color came and went in Mr. Boyd's face, and he looked steadily away from Margery, not daring to trust his voice for a reply. Not observing his agitation, she went on. "I never have believed that my heart was changed, and if we must be able to say that we know Jesus is the Son of God before we are saved, how then can I ever be saved; for I do not know? Only last Sunday I read the account of his resurrection as recorded by St. Mark, and doubts arose in my mind whether, indeed, he ever was resurrected.

"Do not blame me, father, for you remember his disciples did not believe the woman who saw the angels at the tomb, neither did they believe the two to whom Christ first showed himself; but when they saw him, they hailed him with joy. Jesus told them that they should see him, and he showed himself to them; but he also told the Jews that any man who would do his Father's will should know of the doctrine. Until I heard the sermon this morning, I thought I ought to be convinced of many things before I was baptized; but Philip asked but one question of the eunuch, and that question I can answer as positively as he answered it. I believe, but my soul craves this knowledge promised by Jesus, this witness of God which is greater than the witness of man. I must obey; there is

something to be done before I can claim it. Have I your consent to obey the gospel of Christ by being baptized?"

"Upon one condition, my daughter, I will give my consent, and upon that only."

"What is that, father?"

"That if you do not receive this knowledge which shall satisfy your soul, you will confess the mistake you have made, that others may know there is no truth in what they promised."

"I give you my promise that I will, father; but what if I do not find it here? You confess that you do not feel sure of your conversion, though all who know you fully believe you a Christian. I know that I am not sure of mine, and yet the promise of Jesus was that we should know. Oh, father, ought we not to pray God most earnestly that this word may be confirmed? No people on earth offer such terms to sinners as these people."

"They may be offering more than they are authorized to offer. I think if I could see the signs following the believer, the same signs which St. Mark speaks of, I would then believe."

"But, father, these signs followed belief, and were for the believer, not the unconverted. They were for confirming the believer in the faith, not for creating faith in the sinner; and you remember the parable in which Abraham tells the rich man: 'If they believe not Moses and the prophets, neither will they believe though one rose from the dead.' Christ was the prophet whom God raised up, like unto Moses; and I believe he will fulfill every promise he has made. Something assures me that I shall not have any confession to make. There seems to be a power urging me to obey. Believe me, when I came here this morning I had no more thought of being baptized today than I had that I should be buried; but when the question of the eunuch sounded in my ears, it was repeated by a voice, seemingly addressed directly to me: 'See, here is water; what doth hinder?' and the answer I made was, in the words of Mary, 'Behold the handmaiden of the Lord!' I will go now and see Mary, for I shall need to make some preparation. I shall not need any help," she said, in answer to an inquiring look from her mother, "for Mary will assist me."

Margery turned toward the path leading by a near way to Mr. Clark's house; and finding Mary alone, she was soon sobbing out her joy in her arms.

"What will Daniel say when he hears of this?" was Mary's first thought; but she wisely refrained from uttering it, and busied herself in assisting Margery to make the necessary changes in her clothing. There was no time to lose, as the people were already gathering at the water; and soon Margery, leaning on Mary's arm, found herself standing in their midst.

Up to this moment the thought of Daniel's possible surprise and pleasure had not entered Margery's mind; but glancing timidly toward the water, she saw him standing, with Mr. Browning, close to its edge, some little distance apart from the rest. Just as her eye discerned him, he was in the act of starting to join the main body of people; and as he drew near their eyes met.

For a moment a shade of doubt seemed to hover on his face; but it was followed immediately by a look of gladness and peace, mingled with a tenderness so plainly visible to the eyes quickly withdrawn from his, that in spite of every effort, the heart of Margery throbbed until she trembled lest its beating should be heard. This was but for a moment, however, for the solemn thought of the covenant she was about to make with her Creator, the act of obedience she was soon to render to his law, banished every thought of an earthly nature from her mind.

Swiftly back through the centuries her thoughts sped and she pictured to her mind the scene on the banks of the Jordan, when, pausing in the midst of his labor, the prophet, looking toward the shore, beheld there Jesus for whose coming he had so long watched and waited; and seeing him, stretched forth his hand exclaiming, "Behold the Lamb of God, who taketh away the sin of the world!"

Her reverie was broken by the clear tone of Mr. Browning's voice as he called the attention of the company, and then gave out the hymn commencing:

"Salem's bright King, Jesus, by name,  
In ancient times to Jordan came,  
All righteousness to fill;

'Twas there the ancient prophet stood,  
Whose name was John, a man of God,  
To do his Master's will."

Clear and sweet the music of many voices floated out on the gentle breeze, while the rustling leaves and the waves, rippling against the mossy banks, kept time to the melody. There was a mellow haze in the atmosphere, and just that indescribable tinge of sadness which nature always mingles in the colors of earth and sky when the first breath of autumn stirs in the air.

When the hymn had been sung, with bared heads the congregation knelt in prayer. Not many dry eyes were there as Elder Browning, in simple but eloquent language, implored the blessing of God and the attendant influence of the Holy Spirit upon the exercises of the hour; asking for those who were about to be buried with Christ in baptism, that they might indeed arise to walk with him in newness of life, being henceforth led by that other Comforter, promised by Jesus, who should guide them into all truth; that they might be his witnesses in the world, living and truthful, fully prepared to testify unto all men, even as Job testified, "I know that my Redeemer liveth."

When the prayer was ended, Elder Browning, after having first carefully waded out into the stream until he reached a place of sufficient depth, returned, and taking Mary by the hand, led her out into the water. Standing there, with his hand uplifted to heaven, he repeated: "Mary, having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then, placing his hand beneath her head, he buried her in the yielding waters, which for a moment closed over her, fit emblem of Christ's death. Then raising her up and wiping the crystal drops from her face, he led her to the shore. Others followed in rapid succession, until

some twenty had been baptized; then he dismissed them with the benediction.

An appointment had been announced for a special meeting at three o'clock, and, after a short intermission, during which those who had been baptized improved the time by changing their wet garments for dry ones, they again assembled in the grove. Margery had joined her parents again, but when those who had been baptized were called forward to be confirmed, she took her place with the others in the front of the stand. Her face was slightly pale, and her dark-brown hair hung in damp curls about her temples. Her eyes were fixed upon the ground; but her heart ascended in silent prayer to God, asking in Jesus' name that if what she had done was accepted of him, he would, by the power of His Spirit, manifest that acceptance unto her, that she might know by the revelation of His Holy Spirit that Jesus was His Son and that His gospel is the power of God unto salvation. Nor did she offer the prayer only for herself, but prayed earnestly that each one who had that day been obedient to the command of the Father might receive the witness for himself. When Mr. Clark and Elder Browning advanced and laid their hands upon her head, an indescribable feeling of peace enwrapped her; and when, after a short prayer of supplication for blessings to rest upon her, they added: "Receive ye the Holy Ghost, that it may abide with you and guide you into all truth," the tears coursed down her cheeks, and her frame was shaken as a bending flower in the evening breeze. "Lord, it is enough," was the voiceless response of her heart.

The ceremony of confirming the new members being ended, after Mr. Clark with others had offered prayer and borne their testimony, Margery arose. She was pale, but calm; and after relating briefly the conflict she had endured in her own mind and the conclusion to which she had finally come, leading her to obedience, she testified to the witnessing power of the Holy Spirit, and said: "I can now say with Job, 'I know that my Redeemer liveth'"; then suddenly a spell fell upon the entire audience, for, raising her hand slowly, she turned toward where her father and mother were sitting, and addressed them in an unknown language for a time. Then quietly seating herself, she bowed her head upon her hands and seemed lost in prayer.

Margery Boyd was well known in the neighborhood for she had been raised there, and was highly esteemed by all who knew her. Possessing an untarnished character and an enviable reputation for integrity and veracity, it was not wonderful that this circumstance should cause a thrill to pass through the heart of the most careless; and when a child, a girl of some ten summers, the daughter of a man who had also been baptized, arose, and turning to Mr. Boyd, gave the interpretation of the tongue, every heart was held in suspense, and every eye fixed upon him.

He was reminded of what he had said to Margery concerning the signs following the believer, and warned to lay aside his evil heart of unbelief and obey the gospel, that God might have mercy upon his unbelief. Thoughts which had entered his heart, but which were known only to God and himself, were revealed, and every refuge behind which he had thought to shelter himself was swept away. He sat pale and

motionless, like one summoned to answer at the bar of justice for an offense which he thought known unto none living.

To others the gift of prophecy was given; and to such an extent was the Spirit poured out that the most doubting were constrained to admit: "We never saw it on this wise before."

It was late when the meeting broke up, and many who that morning had met with Elder Browning a stranger, parted with him in the evening as we part with those we love and can never forget. Among the number were Mr. and Mrs. Boyd; and they would fain have had him tarry with them, but his business at Kirtland was urgent and he could not remain.

Again Daniel and Margery found themselves alone, riding towards home through the shady wood where the low, sinking sun fell occasionally across their path, and the squirrels held up their paws and chatted from between them as if they would remind them that they ought to hasten.

Hasten, they did not, for what to them was any earthly consideration now in the first hours of their crowed love to each other and adoption into the kingdom of God! Heart spoke to heart, and all their garnered fulness was lavishly poured out.

It is not our intention to intrude upon this first hour of heart's unhindered communion with heart; for it is an hour in which no guest is bidden, nor any made welcome; they are all-sufficient unto themselves, and envy the happiness of none upon the earth. Suffice it, therefore, for us, kind reader, that before Daniel parted with Margery that night, he had obtained her father's consent to their union at an early day; but the fulness of their cup of earthly joy did not cause them to forget their zeal and gratitude.

### Chapter 13

The next morning very early Elder Browning and Daniel were quietly wending their way through the forest toward Kirthland, Ohio. It is not our intention to bear them company, but only to glance briefly at a few incidents happening at this period of time.

When the friends arrived in Kirtland, Daniel was ordained an elder, and the two, after a short delay, proceeded on to Canada, where for some months they labored together. News came to Margery frequently, from Daniel, encouraging and strengthening her, especially when she learned from Mr. Clark that Elder Browning had written him that David held his hearers as though spellbound while he brought forth from the storehouse of God's word things both new and old as witnessing to the work of God in these latter days. Many times she longed for his company; but she was too brave and true to ever suffer herself to write any but the most cheering words of encouragement and earnest love for the cause so dear to the hearts of both.

We must not forget to mention that a few weeks after Daniel's departure, both Mr. and Mrs. Boyd had united with the church; and they now awaited news from Daniel almost as eagerly as Margery herself. This will not seem strange to Latter Day Saints who may read

it, for they will remember how many times their own hearts have burned within them when tidings came to those at home concerning the spread of the work abroad, and how earnestly those workers in the forefront of the battle have been borne up in prayer by those at home.

One morning in early springtime, Mr. Boyd surprised his family with the announcement that he had sold his farm and would immediately begin making preparations for the removal of his family to Kirtland. He also said that it was the intention of Mr. Clark to go at the same time, and they would be joined by quite a number if arrangements could be completed in time. "It is not our intention," he added, "to remain there long, but to push on to Missouri, where many of the saints have already gone."

Margery was entirely unprepared for this, as her father had not mentioned his plans to any one but his wife, further than to say that he would embrace the first good opportunity of selling his farm, in order to remove to Kirtland; but she did not know that to go farther than this had entered his thoughts. He was a man, however, who once having made up his mind to a certain course acted with promptness and decision.

The first wild heart-throb of Margery, had it been put into words, was "Shall I see Daniel so soon?" But this was quickly followed by the thought, "How can I leave this home where my girlhood days have been spent and every rod of forest and field has become endeared to me by sacred memories?" Looking from the window she saw the road over which she and Daniel had so many times cantered their horses together; and there came before her mind's eye a mental vision of her absent lover as she had time and again seen him reigning in his horse by the little gate and dismounting all unconscious of the tender gaze so lovingly bent upon him. Tears came to her eyes in spite of her utmost efforts to repress them, and she hastily left the room and sought her own chamber.

Sitting down to strive to recover her composure and adjust her thoughts to the situation as it now presented itself, there came into her heart an indescribable emotion of clinging tenderness, not only towards the inanimate things of nature with which her own soul had so many times held silent converse, but the peaceful hours of communion which had been enjoyed with those of like precious faith during the months which were past. How many times had they sat together in "heavenly places in Christ Jesus"! Every hour of such communion was treasured away in her soul, and there was not one of that little band of worshipers who did not seem to her as dear as the home band who, morning and night, gathered around the family altar of prayer. What a trial it would be to sever these links, to bid farewell to them, and become indeed a pilgrim.

True, they were not going alone, for her father had said that Mr. Clark and others contemplated joining them; but it would be sundering ties which might never be bound together again in time.

They had been as one family. The joy of one was the joy of all, and no grief or care came to one with which the other did not sympathize. There was no

petty jealousies with their mildew blight to contaminate their minds, and the only strife known was the strife of faithfulness, the effort to be first in every sacrifice of self and personal comfort for the good of others.

All this was borne in upon the mind of Margery while sitting there, and a strange, indefinable fear hovered like an unseen presence around her heart, which had it taken form and expression in words, would have been: "You are now going forth to be tried in a furnace of fire. You will never be permitted again upon earth to find a resting place like this, a band of God's people so truly one; but from henceforth you must truly know, as saints of God in all times have known, that you are a pilgrim and stranger upon the earth, and here have no sure abiding place."

But the thoughts did not shape themselves like this, for it was the voice of the Spirit speaking to the spirit, and was not understood by the natural man. To Margery it was then only sorrow and regret at the severing of social ties and sundering of the bonds of church relation with those who had entered upon the work with her, and whose company, whose helpful advice in her spiritual progress, she had learned to prize so highly. Would there ever be in any other place such meetings as they had there enjoyed, when the Spirit of God had hovered over and about them like clouds of incense and they had felt that, were the veil only removed which bounded their natural vision, the presence of the angels would have been discovered?

Other thoughts, arising in their turn, banished these, for the time being at least. It was now the early days of March, and, in April, Daniel and his friend would be in Kirtland to attend the general conference of the church. She wondered if her father contemplated being there by that time. She had always had an earnest desire to see Joseph Smith and many others whose names had become as household words to her, and she wondered if she would not be able to recognize them among others, from the description given her by Mrs. Clark and also from what Daniel had written. Her thoughts were interrupted by the entrance of her little brother, who handed her a letter which proved to be from Daniel. Her father had forgotten to give it to her upon first coming home, and now sent it up to her.

From this letter Margery learned that Daniel would soon start to Kirtland; and as he, too, was ignorant of the movement contemplated by his father and Mr. Boyd, he told her he had written his father to come to the conference if possible; and he hoped that his mother and Mary would come with him, in which case he felt sure Margery would join them.

"I can not," he wrote, "at this time forecast the future further than this. I want to see you and talk with you of that pathway in life we hope to walk together. To be able to write to you is a precious boon, but it is not what it would be to talk with you face to face. My feelings are strongly drawn out towards the land of Missouri. News has reached us that the work there is meeting with strong opposition, and while I would never wish to take you into the midst of trouble, my soul burns with an ardent desire to be in the forefront of the battle, to be found among those who are ready to proclaim this gospel, even at the risk of life and at the sacrifice of all which makes life dear.

"The difficulty between the brethren and the settlers of that state seems to have originated first in a misunderstanding, growing out of an article published in the 'Evening and Morning Star,' entitled 'Free People of Color', but this is only a cloke to hide their intense hatred of the saints; and as this hatred is without a cause, except as the wicked always hate the good, they have circulated all kinds of malicious slanders about the brethren, seeking by this means to justify their hatred.

"One would suppose, judging from their own confession, that some strange, new religion had appeared in the world, of which our brethren were the exponents, instead of the religion found in the Bible and taught by the Redeemer of mankind more than eighteen hundred years ago. There have been speeches made by some men of influence, prominent among whom is one Lilburn W. Boggs, calculated to incite the people against the brethren; and since then much abuse has been heaped upon them. Some have been tied up and whipped, while others have been cruelly beaten. All of the people, however, do not behave in this unjust and cruel manner. Many of them are friendly and disposed to deal justly; but I fear this is only the beginning of troubles, and for this reason I am most anxious to see you; for while I long to be among those who are exposed, to shield, if possible, if not to suffer with them I have not the courage to ask you to go with me, and can not make up my mind to go and leave you behind. When you have read this, consult with your father and mother relative to coming to the conference, and let me know the result."

Margery slowly folded the letter, and then as slowly unfolded it again, reading it carefully from the beginning to the end. When she had finished the second reading, her eyes took on a far-away look as though she would penetrate the veil of the future to inquire what lay beyond. Suddenly this vanished and there settled down upon every feature a look of calm determination, and a steady light burned in her eyes as one whose purpose was fixed and whose hand had been put to the plow never to turn back.

"Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God," Margery repeated; and rising slowly she went down to make the contents of her letter known to the family.

"Can it be possible that such things are enacted so publicly, without any effort being made by those sworn to see the laws executed, to bring the offenders to justice?" said Mr. Boyd.

"Yes, father, not only this, but the people are incited to it by officers, occupying high positions in the state. This Boggs, of whom Daniel speaks, is lieutenant-governor, and Daniel believes that it is his intention to work upon the feelings of the people until they will make the effort at least, to drive the brethren from the country."

"Mother," said Mr. Boyd to his wife, "I was thinking as I came along that I would like to go over to Bro. Clark's and if you and Margery would like to go, I will drive you over."

This was just what Margery was wishing for. She

longed to see Mary and talk with her about this change, the news of which had come so suddenly upon her, breaking in upon the quiet of her heretofore uneventful life. Especially was she anxious to talk with her about the removal to Missouri and the determination to which she had come that, if anything prevented her father from going, she would never consent to Daniel's going without her, unless his own family should go at the same time.

Arriving at Mr. Clark's they found them in receipt of a letter from Daniel, which, being dated a few days after Margery's contained the additional information that the printing press of the church had been destroyed by a mob, all of the material being thrown into the Missouri river, and that Bishop Partridge had, with many others, been most cruelly treated by them. In his case, they were not satisfied with tarring his entire person, but had filled his mouth with tar, which had nearly suffocated him.

A meeting of the citizens of Jackson County, numbering about five hundred, had drawn up a set of resolutions declaring that the saints must leave the country, and warning them that those who refused to comply would be visited with like treatment to that which had befallen their confederates.

This news was really old, it having occurred in July of the previous year, but it had not reached Daniel (except in the form of rumor) until the time of his writing, which was about one month previous. It will be hard for our young friends who read this to understand how it was that news should travel so slowly in those far-away days. But if they will only recall the fact of the wonderful progress of inventions in the last fifty years, it will not be so difficult for them to understand.

After much consultation and deliberation between the older members of the two families, it was decided to put forth every effort to so arrange business that they might start for Kirland in time to be there by the first of April. Further than this, they could determine nothing, but after their arrival they would be governed entirely by circumstances.

"It is all very sudden, and seems so strange to me, Mary," said Margery when they were alone together in Mary's room. "I felt as though I must talk with you. I do not believe that I can find words to express to you just how I feel, especially about the influence which this persecution may have upon the saints. If they bear it patiently and suffer it gladly as saints in former times have done, all will be well; but saints of former days had that in their favor which our people have not."

"What is that, Margery, I don't know that I understand you?"

"What are the scars that our fathers both bear? Were they not received in battle while fighting for this same principle which is causing our brethren trouble, the liberty of freedom of thought and speech? This liberty has been bought by the life-blood of many whose sons today are numbered among our brethren, and is as dear to the sons as ever it was to the sires. I see how it is, Mary. These western men, like those who oppose us here, are not able to defend their faith in argument against the truth of the gospel, and con-

sequently they are angry and will use every means to harrass and annoy our people. No harm can accrue to us as long as we bear it patiently; but our fathers and brothers were not born under the rule of princes and tyrants, and if the government does not speedily put a stop to such injustice, such lawless proceedings, I fear for the effect upon the church."

"But, Margery, men who are led by the Spirit of God will know that retaliation is not and can not be a part of the gospel of Christ!"

"Yes, Mary, but if there had never come a time when it was just and right to resist unholy oppression, what of the war which secured the independence of these United States? Would it not have been an unjust war? What of the Declaration of Independence, to the support of which the signers pledged their lives, their fortunes, and their sacred honor. If this declaration of human rights involved principles of wrong, then these men had no sacred honor to pledge, for they were untrue, disloyal to the government which they should have honored; and though good men even then might have been dragged into the contest, it never could have made the quarrel a just one. If the statement contained in it that to every individual God has given inalienable rights, is a mistake, then our nation is founded upon a false hypothesis and our government is no better than the governments of Europe. If kings rule by divine right, then it follows that the people have no right to a voice in the election of their rulers.

"I can see that your conclusions are just, Margery, but I can not yet see the bearing they have upon this difficulty."

"I pray God that we may never see it, Mary, for it would be worse for the church than the bitterest persecution which could rage against it. But do you not see that if our brethren are to be persecuted and driven by the lawless mob, and the government stands by and offers no protection to its citizens who have never violated the law, that the time must inevitably come when they will have to protect themselves and their families? It will not be the government which they will resist, but mob violence; and in doing this, it will be hard to prevent a spirit of retaliation from entering in; and if it should, neither you nor I can estimate the loss it will be to the church."

"I hope the saints will bear much and long, before they resort to this," said Mary.

"I echo your wish, Mary, with all my heart, but my mind is troubled, and I feel that we shall have much to endure because of our religion, before many years pass away. I do not shrink from suffering, and it is not this which troubles me; neither do I fear that I shall ever deny the faith; but if while we profess and cling to it, we lose the Spirit of the gospel, then, indeed, our enemies have prevailed against us."

"Do not let this trouble you, Margery. If we are humble and faithful, God will strengthen us to resist temptation and to overcome."

"My only trust is in Him, and for this cause I feel that if Daniel goes to Missouri, I must go with him."

"I am glad of that decision, Margery, for he will need your restraining influence. He loves his friends

and would be far more likely to resent insult and injury to them than to himself."

"That is just the trying point, Mary, and the one which troubles me. Even a high-spirited man may bear abuse which is heaped upon himself; but it becomes intolerable when compelled to see his dearest friends abused. How think you our fathers could bear to see us cruelly treated before their eyes? But father is calling. I must go. Come over soon, for I have much to talk with you about."

(To Be Continued)

### INDEPENDENCE ITEMS

Apostle C. L. Wheaton conducted a series of meetings at the Church of Christ Temple Lot, November 11 to 18. He and Sister Wheaton left immediately afterward on their mission to Central America, going by way of Grand Junction, Colorado, Gallup, New Mexico, and Phoenix, Arizona. They expect to be gone about three months.

We rejoice with the family of Brother Loren Bryant that they have had a letter from him after eight months of agonizing silence. Loren was taken prisoner in Korea last February, and many are the prayers that have gone up to the Throne of Grace from this place in his behalf. Several prophetic testimonies have been given pertaining to the Lord's watchcare over him, and his letter attests to these things in a large degree. How we do praise God for the glorious gift of the Holy Spirit which brings to our minds things that have been, things that are, and things that are to be. In a world gone insane we may avail ourselves of peace and tranquility by abiding in the Comforter. Such security is described by the poet Markham:

At the heart of the cyclone tearing the sky  
And flinging the clouds and towers by,  
Is a place of central calm;  
So here in the roar of mortal things  
I have a place where my spirit sings  
In the hollow of God's palm.

We continue to pray that our brother may be released from the hands of the enemy and find his way back to friends, home, and loved ones. Please pray with us to this end that our Lord's name may be glorified.

Our services continue to be blessed by the presence of the Holy Spirit, and attendance is good. The Sunday School, United Workers, and Y.P.C.L., are all busy with Christmas activities at this time. The customary program is planned for December 22.

As 1951 comes to an end, we here at Independence thank God for the bountiful blessings of the year, and, beholding the signs of the times, look forward with joy to the new year which is almost upon us. We wish for each of you the gladness of the first Christmas and the happiness and prosperity promised to those who love the Lord and keep His commandments in the New Year.

MARION SPRAGUE, Reporter

(Editor's Note: The name of our Bro. Loren Bryant has been included in a list of prisoners submitted by Communist forces in Korea after this report was written. May God provide for his release, soon, with others as He may see fit).

### OBITUARY

John S. Wagaman was born April 22, 1876 in Trenton, Ill. He passed from this life, December 21 at the Jackson County Emergency Hospital, having suffered a stroke at his home in the early hours of the morning, at the age of 75 years and 8 months.

John Wagaman and Maud E. Haldeman were united in marriage June 15, 1898 at the home of the bride's parents by Elder Richard Hill of the Church of Christ. They had lived a full life together, having celebrated their 50th wedding anniversary June 15, 1948.

To this union was born two daughters, Vanina and Dorothy Bernice.

A number of years ago while residing in Richmond, Kansas, John Wagaman joined the Presbyterian Church and lived true to his faith through the years.

He had been a resident of the Kansas City area for 53 years. He was a packer for the Birmingham Prosser Company for a number of years after which he operated a shoe repair shop at 23rd and Vermont, Independence, Missouri. Following this, he enjoyed a period of retirement prior to his passing.

John Wagaman was the oldest son of John N. and Laura Elizabeth (Albro) Wagaman. He leaves to mourn his passing his devoted wife, Maude E. Wagaman of the home, two daughters, Mrs. Gilbert A. Proctor of Topeka, Kansas and Mrs. Dorothy Bernice Trafton, of Warsaw, Mo., two sisters, Mrs. Anna B. Bartlett of Glendale, Calif. and Mrs. Leota Grace Mattucks of 303 Barat, Kansas City, Mo., seven living grandchildren, eleven great grandchildren, four brothers, one sister, and one grandchild having preceded him in death. He also leaves several nieces, nephews and many friends and relatives.

Funeral services were conducted at the Floral Hills Chapel December 24, 1951 by the Rev. S. B. Rybolt of the Fairland Heights Presbyterian Church and Elder Clarence L. Wheaton, Jr., of the Church of Christ (Temple Lot). Burial was in the Floral Hills Memorial Gardens, Blue Ridge and Gregory Boulevard.

### WHERE ARE THE TEMPLE-BUILDERS?

Where are the Temple-builders, every one?  
Where are they now, and just what have they done?  
What has been accomplished through the long, long years,  
Since my Decree to all who shared my tears?  
Where are my true ones on whom I depend.  
My beloved chosen ones who will ascend  
Into my Temple-room closer to me;  
Into the ONENESS that is yet to be?

Where are the builders of the Temple gone?  
What changed their hearts? What food do they live on?

My dear, belov'd ones, come back to me,  
The gift of Glory I will share with thee;  
Come out from darkness of the mortal thought;  
Lift high your vision and dwell where you ought.  
Come, all my chosen, blessed, (pure in heart)—  
Come, builders of the Temple, do your part;  
For I shall come upon you unaware—

Am I to find no temple builded there?  
What must I do to 'waken you to me?  
Must I be crucified again for thee?  
Ah, well I know my faithful ones who care—  
They will build my Temple, and I'll share  
The Robe of Beauty from our Father's Love,  
And tender glory from Heaven above.

How well I know each steadfast faithful heart!  
I watched them through the years; they did not part  
From me. I filled their secret-heart with song.  
My chosen, though the road be dark and long—  
They do not falter; they know I am near;  
And they, my loving ones, are very dear.  
My chosen ones, 'tis they who will ascend  
Into my Temple, where our Love will blend  
Into the ONENESS that is yet to be,  
And they, forever more, shall walk with me.

All who have strayed away, Come back to me;  
'Tis not too late—the Glory waits for thee.  
Come, builders of my Temple—(pure in heart)—  
Come, share my Love, and never more depart.

GRACE SPRING LAU

### A CHRISTMAS GIFT TO ALL

This is the time for us to choose—  
The good to take—the bad refuse.  
Then let us choose the good that we,  
May, better friends, to others be.

We know we never can command  
The loving smile and tender hand;  
For these are gifts, both rich and rare,  
As flower fragrance on the air.

And if we would, from others take  
The best they do, or think, or make;  
We then, to them, should gladly give,  
The best we have, and, for them, live.

So let us live for others, all,  
The old and young—the great and small;  
That we may know the God above  
Has sent to all a gift of love.

Our Father sent a gift of love,  
A Saviour from the world above.  
And this great love, that comes to me,  
Is pure and gentle as can be.

This love, to others, I must give,  
If, like my Saviour, I would live.  
This is the greatest gift I see,  
That comes to you, and even me.

O. D. SHIRK

### CORRECTION

In the December issue, on page 179, is an article entitled, "A Tragedy In Our Midst." This item was written and subitted by Edward Cowboy, our Navajo Indian friend. Due to a misunderstanding, we did not indicate him as the author, but gladly offer this belated recognition now.

EDITORS