

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, February, 1952

Number 2

Our Craft

We each must sail the sea of life
Before we reach that goal
Which can only be reached by struggle and strife
And can not be bought or sold.

We each must design and build the craft
In which we will sail life's sea,
And we have the choice of the sturdiest ship on down
to the flimsiest raft;
For this is a craft of deeds we build to sail life's stormy
sea.

But though we may build our craft so strong
That we think all harm will pass us o'er,
There is still that chance that we may steer wrong
And run aground on the rocks near shore.

So lift your voice to God in prayer
That He might send thee light,
And ask His ever presence there
To guide you safely to the right.

DICK WHEATON

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds.

EDITORIAL

A REVELATION TO THE CHURCH

In the early days of the Church of Christ, there were many things given to the elders touching the various phases of their work, and concerning that which was required of the church. The principle of direct revelation from God to man is the very foundation of the Restoration movement. We believe the principle is still applicable, being contingent upon the will of God and a manifestation of humility and pure desire upon man's part.

It seems apparent from a study of scripture as well as the history of this latter-day movement that all prophecy is not of divine origin; therefore it is necessary to have a goodly portion of the spirit of discernment coupled with a knowledge of the scriptures.

The church's position relative to purported revelation, or in other words, that which supposedly comes from God, is that it must harmonize with the scriptures, or the word of God already established. It need not be a repetition of His word already accepted, but there must be no disagreement with truths known to be as such.

The following was given to the church in Kirtland, Ohio, March 1831, as may be found in chapter 48 of the Book of Commandments, which is offered upon its merit as being well worthy of study and serious consideration in view of present day developments and prospects of future world events:

1. Hearken O ye people of my Church to whom the kingdom has been given:

2. Hearken ye and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof, and by whom all things were made which live and move and have a being.

3. And again I say, hearken unto my voice, lest death shall overtake you:

4. **In an hour when ye think not, the summer shall be past, and the harvest ended, and your souls not saved.**

5. Listen to him who is the Advocate with the Father, who is pleading your case before him:

6. Saying Father behold the suffering and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified: wherefore Father spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

7. Hearken O ye people of my church, and ye elders listen together, and hear my voice while it is called today, and harden not your hearts:

8. For verily I say unto you that I am Alpha and Omega, the beginning and end, the light and the life of the world, a light that shineth in darkness and the darkness comprehendeth it not:

9. I came unto my own and my own received me not:

10. But as many as received me, gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life.

11. And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it;

12. And to be a messenger before my face to prepare the way before me.

13. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I show unto you my strong reasoning;

14. Wherefore hearken ye together and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch, and his brethren, who were separated from the earth, and were reserved unto myself, a city reserved until a day of righteousness shall come, a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth;

15. But obtained a promise that they should find it, and see it in their flesh.

16. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples as I stood before them in the flesh and spake unto them saying:

17. As you have asked of me concerning the signs of my coming, in the day when I shall come in my glory, in the clouds of heaven, to fulfill the promises that I have made unto your fathers;

18. For as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come and also the restoration of the scattered Israel.

19. And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fail.

20. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among the nations.

21. And this temple which ye now see, shall be thrown down that there shall not be left one stone upon another.

22. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them, shall come to pass.

23. Ye say that ye know, that the end of the world cometh; ye say also that ye know that the heavens and earth shall pass away; and in this ye say truly, for so it is,

24. But these things which I have told you, shall not pass away until all shall be fulfilled.

25. And this I have told you concerning Jerusalem,

and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

26. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth.

27. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled:

28. And there shall be men standing in that generation, that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land:

29. But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

30. And there shall be earthquakes, also in diverse places, and many desolations, yet men will harden their hearts against me; and they will take up the sword one against another, and they will kill one another.

31. And now, when I the Lord had spoken these words unto my disciples, they were troubled; and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled:

32. And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you:

33. Ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, ye say that summer is now nigh at hand;

34. Even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

35. And it shall come to pass that he that leareth me shall be looking for the great day of the Lord to come, even for the signs of the coming of the Son of man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood, and fire, and vapors of smoke;

36. And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars shall fall from heaven;

37. And the remnant shall be gathered into this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels:

38. And he that watches not for me shall be cut off.

39. But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the saints that have slept, shall come forth to meet me in the cloud.

40. Wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall you come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth.

41. Then shall the arm of the Lord fall upon nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire.

42. And then shall the Jews look upon me, and say, What are these wounds in thine hands, and in thy feet?

43. Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends.

44. I am he who was lifted up.

45. I am Jesus that was crucified.

46. I am the Son of God.

47. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

48. And then shall the heathen nations be redeemed, and they which knew no law shall have part in the first resurrection.

49. And it shall be tolerable for them; and satan shall be found that he shall have no place in the hearts of the children of men.

50. And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins:

51. For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived;

52. Verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance;

53. And they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Law-giver.

54. And now, behold I say unto you, it shall not be given unto you to know any farther than this until the New Testament be translated, and in it all these things shall be made known;

(This translation evidently refers to that of the Inspired Version of the Bible, W.A.S.).

55. Wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come;

56. For verily I say unto you, that great things await you:

57. Ye hear of wars in foreign lands, but behold I say unto you they are nigh even unto your doors, and not many years hence ye shall hear of wars in your own lands.

58. Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church;

59. Go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God;

60. And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked shall not come unto it:

61. It shall be called Zion.

62. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.

63. And there shall be gathered unto it out of every nation under heaven:

64. And it shall be the only people that shall not be at war one with another.

65. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible:

66. Wherefore we can not stand.

67. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.

68. And now I say unto you, keep these things from going abroad unto the world, until it is expedient in me, that ye may accomplish the work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you:

69. That when they shall know it, that they may consider these things, for when the Lord shall appear he shall be terrible unto them, that fear may seize upon them, and they shall stand afar off and tremble: and all nations shall be afraid because of the terror of the Lord, and the power of his might: even so; Amen.

WILLIAM A. SHELDON.

INCIDENTS ALONG THE WAY IN MEXICO

We are on our way to Yucatan again. This time at the invitation of the Mayan people to teach them the restored gospel. At the present time we are detained in Mexico City because of the Christmas holidays. All government offices and many others are closed for several days. We must find out here exactly what is required by Mexican law in order to do church work here for we do not want to go afoul of the law.

We made the acquaintance of a Protestant minister who told us it is very hard to establish church work in Mexico because of the Catholic Church. He says laws have been made since the Mexican Revolution that all ministers officiating in Mexico must be Mexican citizens and that even the Catholics can no longer send priests here from other countries. We asked him how his church became established down here and he said it was established before that law was made. He advised us to let a Mexican baptize the members and organize the church, that we could preach and teach the people, but not officiate in any way. Of course we told him our church could not be established that way. He told us whom to see after the holidays for more information. In the meantime we are catching up on some writing.

Christmas here is so different from at home. It is celebrated with firecrackers and fireworks at night as are most other celebrations here. You see no Christmas decorations in the streets of the cities as we do at home, though the store windows are decorated somewhat. And you can see decorated Christmas trees in the homes and in some of the hotels.

We were invited to attend the Christmas programs at two Protestant churches, which we did. Their programs were very much like ours, and they seemed to take no part in the hilarious celebration engaged in by the Catholic element. They estimate that 95% of the population of Mexico are Catholic.

The people of Mexico are on the whole very kind and gracious people, always willing to discommode themselves in order to help you; even in the restaurants and places of business. If you can't make your wants known they will send for some friend who can speak a little English. Their eagerness to help the American to get what he wants sometimes brings about amusing incidents.

For instance, we stopped at a restaurant in Victoria, which is a fair-sized city, for a bit of lunch. They had a menu with Spanish in one column and English in the other with the prices in the middle. One item was "home made apple pie (American)". We thought some Mexican had learned to make pie in the states and knowing you almost never find pie in Mexico, we ordered some, thinking the memory of it would last us till we could get back to a pie-baking country. To our disappointment and amusement—the waiter brought two dishes of canned apples. We protested that we ordered pie, and they told us that was pie, "Si, si, apple pie." I wished I could speak enough Spanish to tell them how to make real pie.

Another time Clarence ordered Enchaladas, which is a very good Mexican dish, of tortillas (similar to a

pancake) chili, eggs and cheese. The waiter brought him potato salad.

We stopped at Tampico on our way down to check some of the ruins. Bancroft, in his "Native Races", says the old Indian legends say the first people on this continent came in boats, from the East, where a great tower was built and the language was confused; that they landed in the areas of what is now Tampico, and sailed up the river now known as the Panuco River, and settled in that area. The Book of Mormon says the Jaredites came in boats from a great tower at the time the language was confused, and their geographical description of the landing place could be this area.

After being sent to some half dozen or more different places by helpful people, to whom we showed our credentials, such as the Mayor's secretary, the Chamber of Commerce, the storekeeper who could speak a little English, or the English-speaking man on the street, we were sent to a tourist guide at one of the hotels. And he knew plenty about the ruins of the area. He had married a white Indian woman about 40 years ago.

He took us to a pyramid at the edge of the city which had been discovered about a year or so ago. Builders had been quarrying rock from this place to put into buildings close by, when a boy who was helping noticed that some of the stones was in the shape of steps. The archaeologists were called in and discovered an ancient pyramid which, by tests with acid caused them to conclude it was between 5,000 and 7,000 years old.

Our guide told us of a place not far from there where they found bones of giants in a cave, men 8 feet tall. All this ties in with the Book of Mormon story of the Jaredites.

He also directed us to Panuco, where again, by presenting our credentials to the mayor, he most graciously helped us locate a member of the Mexican Archaeological Society who had done a lot of excavating in this and other areas, and had given some 1,800 pieces to the mayor of Tampico. But we did not get to see them. We did however, get to see many beautiful pieces which Senor Pavon had in his home. He took some of his nicest pieces out and displayed them on a table and we took his picture by them. We met his family and several of his friends. He was a gracious host, leaving his work and spending several hours with us. He showed us by his home where they had graded down a hill to build the road, layer after layer of earth, just thick with pottery sherds, then alternate layers of straight sand showing the area had been inhabited at several different periods. He showed us wonderful artifacts which he had found when he dug a well there, some of them thirty feet underground. He had several ceramic flutes on which you could play tunes.

He took us out on a trail road, where we had to ferry several rivers, pointing out to us on the river bank layer after layer of pottery sherds, indicating that the area had been at different periods, densely populated. He took us up on the pyramid of Vega de Otates, which is surrounded now by a Catholic cemetery.

From there you could look in all directions and see

pyramid after pyramid, as yet unexcavated, a mute witness to the truthfulness of the Book of Mormon wherein it says the people built many cities and became as numerous almost as the sands of the sea.

There was evidence on this pyramid of their having used asphalt in its construction and no wonder! For in that area oil fairly oozes out of the ground and mixes with the sand, making asphalt without the aid of man, great patches of it. Looking down from the top a short way from the foot of the pyramid, I noticed what looked like an underground river bubbling out of the ground and making quite a roaring sound. I asked our guide if it was a river and he said no, it was oil and that it had been flowing that way since ancient times. Then pointing to a place in the Panuco river not far away, on the other side, where it looked as if a fountain were boiling up in the middle of the river, he told us that it was oil bubbling up in the river, and sure enough, when we came to the river's edge there was oil on the rocks and pebbles. They dig many pieces of pottery from this river bank.

When we finished our exploring and came back to the car we got out our little stove and made some coffee and sandwiches, treating our friend to some American food.

One of his guests that evening was a doctor from Tampico who took us to his office and showed us many artifacts he had found. In his collection were many which some people would call "household gods", or images, but which he believes were facsimiles of persons, showing the diseases from which they died. I believe he is right. They seemed to make ceramic likenesses of people much as we make photographs.

Out in the suburbs of Mexico City we visited a pyramid that is built on the order of the Tower of Babel. It was partially buried under lava and is said by archaeologists to be archaic, or of the Stone Age.

I have had to write this piece-meal. We are now at Veracruz, awaiting passage to Yucatan. We will have had to wait a week. But this is Mexico! Mexican people never seem to be in a hurry. Our boat is a Mexican freighter which carries passengers also—the San Francisco.

It seemed that we went practically everywhere in Mexico City before we were able to find out about missionary work. It seems they don't want any but Mexican born people to hold religious offices, or any other office. Before the Mexican Revolution the Catholic Church sent priests from other countries. They maneuvered in every way to the advantage of the church. One method was to prey on the ignorance and superstition of the Indian people, demanding "skin land" of the family when a person died. They had to give the priest as much land as the skin of an animal would cover. But to measure that land the priest would have the hide cut in thin raw-hide strips, and claimed and got, all the land the strips would encircle. Finally the Catholic Church owned nearly half of Mexico.

Because of this, since the Revolution no church can own property in Mexico. As soon as a church builds a building, that building belongs to the government. Church buildings in Mexico are national monuments. They are loaned to the churches for church use. The

church members can invite a foreigner to speak in the church as a guest, but he must not baptize or administer the sacrament, nor perform any other church ordinance. And if anyone doesn't like what he preaches, he may be stoned or rotten-egged, or a trumped up charge may be brought against him, and he may be deported. Converts may go into the United States and be baptized, or may be ordained, and then go back to Mexico and organize a church.

We were informed that the Catholic Church is continuing to get stronger, and if she gets much stronger there will be another Revolution.

While visiting a museum in Mexico City, where there is a great fortune in precious gems of every description—gold, in crowns and other forms; gold leaf, gold vessels set with jewels, gold embroidered cloth, and an immense collection of old oil paintings and many other things—in terms of money, a fabulous amount of wealth—all taken from the Catholic Church during the Revolution. The guide told us the Pope has offered to give Mexico a Cardinal (the highest officer they have now is an Arch-Bishop) if Mexico will give back to the church this museum full of wealth. The diamonds, rubies, emeralds, amethysts, pearls, etc., simply dazzle the eye and stagger the imagination. The Book of Mormon description of that church is very apt, and I think we can see the setting of the stage for the fulfillment of the prophecies contained in the Book of Mormon, and also the fulfillment of the last part of Washington's prophetic vision.

We earnestly solicit your prayers in our behalf.

Your sister in gospel bonds,

ANGELA WHEATON

LEST WE FORGET

Dear Saints:

Some one has said, "Procrastination is the thief of time," and this is the thief that catches us each April when our General Conference of the Church of Christ convenes. It is with the hope that we can apprehend and be prepared for this thief that we write you at this time; for with the coming of the new year, we know the time is short in which to make the necessary preparations for the Conference of April 6, 1952.

You know we are trying a new plan this year in caring for the visitors who shall come to the Conference; or should I say we are trying again the old plan the Church of Christ used years ago, when there was only a few to care for and only a very few to carry the load. Now we are much stronger, and in "numbers there is strength", and the load divided among the many, will leave no heavy load on any. Perhaps your generosity will make it possible for some one who needs to come to the conference, and whom the conference needs, to be present and assist in the cause we all love so much.

Last summer while talking with some of the church folks of our plan of feeding the conference visitors without charge this year, (thus getting away from the disagreeable sight of the money changer at the door of the dining room) that you all agreed it was a most

excellent plan, and that you would support it, but we should remind you of it in time; so here is the reminder. Gather your contribution as early as possible. Begin now to look for a way to get this contribution to the church at Independence, that those who have charge of this department of the Lord's work will know what they have to work with; and perhaps can be ready and prepared when the time shall come.

Remember donations of fruit, vegetables, meats, fresh or canned, eggs, poultry, potatoes, sugar or flour, anything that can be used to feed the hungry, that you would use, we also can use in this worthy cause. And to those who live too far from Independence to make it profitable to send the contributions of such items as we have listed, or you may have on hand, you can send in your contribution in cash, that many items that we know can not be obtained by contribution can be purchased. Some contributions of money have already been received. Those who have thus complied with our suggestions we want to thank you very much, and to all who will help in this undertaking we suggest that you do so with a prayer to God that he will bless your contribution to the good of all who may be partakers thereof.

Send your contributions to Mrs. Ora Derry, Route 3, Box 342 Independence, Mo., or Nicholas F. Denham, 810 South Liberty Street, Independence, Mo., or to Mrs. Minnie C. Smith, Ava, Missouri. The Dining Hall committee would be pleased to hear from any one who may care to write to them, and they would like to know what you expect to send at an early date. And to all we send our New Year's greetings.

Respectfully,

MRS. MINNIE C. SMITH
For the Dining Hall Committee

NOTICE TO THE QUORUM OF SEVENTY

We would like to have as many of the Quorum of Seventy here at the Conference this year as possible, so that we can meet as a Quorum, and elect officers.

Would like to have all the reports in by April 1st, so as to have them arranged for reporting for Conference.

Sincerely,

Elder JAMES M. CASE
Recording Secretary
Quorum of Seventy
P. O. Box 472, Independence, Mo.

NOTICE

To the membership of the Church of Christ:

Please notify the reception committee if you are coming to Conference, so that we can make arrangements for your place to stay here at Independence.

The Reception Committee
NICHOLAS F. DENHAM
JAMES M. CASE
ROLLAND D. SPRAGUE
P. O. Box 472, Independence, Mo.

TO ALL CHURCH OF CHRIST (TEMPLE LOT) SUNDAY SCHOOLS

The officers of the General Sunday School Association send greetings to all the Sunday Schools. We wish to send the resolution passed by the Sunday School convention April 5, 1941, and the Conference and refresh memories.

Motion as Amended: "That all Local Sunday Schools send in 10% of all collections to the General Sunday School organization for its financial support" Carried.

The Officers of the General Sunday School Association wish to ask the Local Sunday Schools to send their donations and reports to the General Sunday School Secretary, Mrs. Mary (Case) Seevers, and all monies to Elder James M. Case, General Sunday School Treasurer, early, so that we can get a full report in for the coming conference.

Signed,

DENVER CHAPMAN
General Superintendent
JAMES M. CASE
General Treasurer
MARY (CASE) SEEVERS
General Secretary
Box 472, Independence, Mo.

NOTICE TO ALL UNITED WORKERS GROUPS

The General Secretary of the United Workers would like to have a report from each local group secretary before April 1, 1952.

This is necessary that a full general report might be made of the United Workers at the Conference.

Address—MRS. MIRIAM MASON
510 South Osage Street
Independence, Missouri

IT HAS BEEN WRITTEN

It has been written by a sage,
"Where ignorance is bliss"—
He wrote—" 'Tis folly to be wise."
But I see it like this:

'Tis folly to be ignorant;
Blessed to be wise;
For who would care to go through life
With blindness in his eyes?

Who would care to live in realms
Of ignorance so dark,
When every one can light his way
With wisdom's shining spark?

GRACE SPRING LAU

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 TRIBUTE

A great man has said, "I am a part of all that I have met", meaning that the contacts we make in life are the experiences that make of us what we now are. This principle, no doubt, is what caused the great Son of God to come to earth to contact His creation in order that this creation, mankind, might have the benefit of the influence that such a contact might produce.

In like manner in our associations with our fellowmen, we influence them, and they in turn influence us. This brings about the fullness of what God intended in establishing the great brotherhood of man and the fatherhood of God. It should also cause us to pause and take an inventory as to just what kind of influence we are producing, whether for good or for evil. Because we find both of these great extremes in the world, we must suppose that both types of influence have been released in the world.

The above, by way of introduction to this tribute that we wish to bring to the memory of a dear friend, now passed over, whose influence was spent while in life, and which influence still exists, for the forwarding on of the gospel of Christ, and the betterment of his fellowmen.

On January 19th, of this year, there passed from this life the spirit of our aged brother, Elder Isaac Monroe Smith. Had this good man lived until next May, he would have rounded out ninety-nine years of this earth life. A long, long life indeed. However, in this case, it was not the span of life that is to be noticed, or that is important. It is my own personal experience, as it relates to this other life just closed that this story is intended to tell.

I was not so closely associated with this brother, as a man, that brought about this desire to render a tribute. It was rather the spirit of love and kindness that emanated from his work in life that had so much to do in molding my own concept of what this restored gospel is intended to do among men.

Brother Smith was one of the staunch old time war horses of the gospel that were so common in the days of my youth. The kind that found no sacrifice too great to make for the spread of truth. The kind that elevated in my youthful mind the aim and purpose of this great latter day work. Because our brother sensed this, quite a number of years before his passing he gave me a large trunkful of his life's work in loose-leaf and manuscript form. These were his studies in every phase of gospel study, and philosophy. Added to this, because of the great worth we found in the fruits of his powerful pen, we have tried to preserve, and have re-published some of the best of his works. Some that his church organization seemed to allow to fall into disuse.

In scanning this great mass of powerful, spiritual

analysis of gospel subjects we are forced to regard Brother Smith as having had about the keenest mind of any of his associate ministers of his day. So, the influence of his life's labors still lives.

Our acquaintance with our brother began in this way. At the very first missionary trip that I made over forty years ago, with another brother, we came into a rural community north of Black River Falls, Wisconsin. At that time there were no members of the restoration in that community. There was a family of adults all married and living in various parts of that surrounding country, whose origin was from around Bangor in La Crosse county. This family, made up of the parents and two sons and four daughters, had been very strict adherents to the Christian Advent faith, sometimes known as the "First Day," Adventists. This, because they did not observe Saturday as the Sabbath. They did however, believe very strongly in the doctrine of man being wholly mortal and without an undying spirit or immortality. This doctrine is known as "soul sleeping."

Right here, in order that what we may say later, may be better understood, we will digress and cite the origin of this peculiar church faith. Its founder was one, Wm. Miller, originally a Presbyterian minister. This man heard, early in life, an early elder of the restoration by the name of Jared Carter, preach in Pennsylvania. Carter's preaching about Christ's second coming and the fulfilling of the prophecy and the need of a complete restoration of the gospel in these latter days, caused Miller to become a powerful preacher of these doctrines, with the exception of the idea of the restoration and some other features of the great restoration. Today there are few more able preachers of the second coming of Christ and the fulfillment of prophecy, than are the Christian Adventist ministry. We have had much contact with them in the early years of our own missionary work. So much for this digression.

To return to our story. At Black River Falls or near there we found two sisters married to two brothers, who were descendants of this Adventist family already mentioned. Another sister, still living near the old home in Bangor had heard and accepted the restored gospel. This was Sister Dora Tucker, now so well known to all members of the Church of Christ. Having accepted the gospel herself she was anxious for the other members of her family to hear it also, and here is where the work of Elder I. M. Smith comes in. Sr. Tucker had obtained a copy of Brother Smith's tract, "The Atonement of Christ, and Final Destiny of Man." This tract so clear and logical in its presentation of the gospel, completely refuted the "soul sleeping" philosophy of the Adventists, Sister Tucker had sent a copy of this tract to her sisters near Black River Falls, and when Brother Dutton and myself arrived there we found those two good sisters ready for baptism before they ever heard a sermon. They were converted to the

restored gospel by the reading of that tract alone. And, so far as the Church of Christ is concerned, we have profited through the years from that early beginning, because not only did these good saints transfer to the Church of Christ when we did, but their far flung descendants are also with us, down now to the third and fourth generations, and the work still goes on. So, in Black River Falls, Milwaukee, Racine, and Eau Claire, in Wisconsin, also in California, Minnesota, and West Virginia we now have members in the Church of Christ, all springing from that early preaching of the gospel and the influence of Brother Smith's writings, because there were other writings besides the one mentioned. And in this we should not forget to mention that right here in Independence we have a member of the fourth generation of this family in the person of the wife of our young Apostle Wm. A. Sheldon. Their children will make the fifth generation profiting by what we have here told.

We still have the story of our early acquaintance with Brother Smith to tell. After we had gotten the work nicely started in Black River Falls forty years ago, another missionary and myself were holding meetings in the school house in that vicinity. While thus engaged, some of the farmers there were having their farms surveyed. The surveyor was an Elder Keach, an elder in the Christian Adventist church. He would not attend our services, but I also gave him a copy of: "The Atonement of Christ, and the Final Destiny of Man." Shortly after we left the community I received a copy of a pamphlet written by the Adventist elder, in which he had undertaken to refute the position taken by Brother Smith in his tract. It was quite an exhaustive presentation and Elder Keach, being an old time debater, had made quite a logical attack on the restoration position. I obtained another copy, for myself, of Elder Keach's work and sent the one I had to Brother Smith. He immediately began an answer and this answer occupied an entire year running serially through Zion's Ensign. Zion's Ensign was also then a weekly periodical. This reply, to the mind of the undersigned, so completely sustained the position on the subject, that it has furnished me, through the years, with ample understanding of the subject, so that it has become one of the most beautiful teachings of the restoration, because it so outstandingly manifests the justice and righteousness of a kind heavenly Father, and it was for this reason that we have had this splendid work reprinted. The fact that we did this was a source of great comfort to our aged brother.

At the spring conference of 1912, the first conference I ever attended, Brother Smith, having read and answered the Keach pamphlet, looked me up and so began the life long relationship that has just ended in the death of our brother. A good God-fearing man has gone to a well earned reward. Bro. Smith retained his membership in the Reorganized Church, but his heart was with his old time brethren who transferred their membership to the Church of Christ.

At the request of the family, I was asked to act as a pallbearer at the funeral. This funeral was about the most unique I ever attended. Our brother had outlined some years ago, the thoughts that he wished to have expressed at his funeral. He had chosen a number of outstanding scripture texts, which dealt

with the love of God, and his concern for His creation. These texts were taken from various translations such as "Goodspeed", "Moffat", etc. A number of striking statements were made in connection with this outline. He said that had he to live his life over again, he would emphasize **less** church organization, but would emphasize **more** fruits of church work. He would emphasize **less** spiritual gifts, but would emphasize **more** what should result from them. He would emphasize **less** a church organization with apostles, prophets, and other officers in it and emphasize **more** the church with Christ in it. None of this was intended to deny either church organization, spiritual gifts, nor a church properly organized, but that what such church should produce in the matter of advancing the cause of Christ among men, was of greater importance.

So, in looking over my own past life and experience in gospel work as a missionary for well over forty years now, I feel that this tribute is due one, now gone to rest, but whose life and example has had so much to do with shaping my own ideals of life and understanding of the great restored gospel.

Apostle B. C. FLINT

BE YE SEPARATE

In numerous writings, St. Paul warned the early church of **False Doctrines**, and of **Heresy Teachings** which he, by the Holy Spirit, was shown would come. One point in Paul's exhortations concerning the **False Teachings** which were so clearly forecast through Paul by the Spirit of the Lord,—is the added instruction to the people of the church, telling all very plainly, what the Lord wanted the people to do about it. For example: let us here note once more, this familiar Scripture:—"This know also, that in the last days perilous times shall come." Then Paul names some of the worst perils which were to beset the church. After naming some of the pervasive wickedness which by satan was to be brought into the Church of Christ at that early day, he adds: "**Having a form of godliness.**" In other words, regardless of how much **False Doctrine**, or **Heresy-Doctrine**, or of how much of the wicked spirit of evil, might come to prevail in the church, they who were once functioning as the true Church of Christ in those days, were to still pretend to be Christ's church, by holding to some "form of godliness", but their continued and wicked assumption that in their Apostate condition they were still the church, merely because of the fact that they **once had been Christ's approved Organic Body**,—the church is proven by the word of the Lord through Paul, to be sheer hypocrisy, upon the part of those church leaders in supreme control in those days, when the Lord told that part of the faithful membership of the **spiritually darkened church** what to do about it!

Just exactly what was it that the word of the Lord told these people who remained faithful to the true leadings of the Holy Spirit, what were they directed to do? Here are the Lord's plain instructions which are given to apply, in all such cases: "FROM SUCH TURN AWAY."—II Tim. 3:1-5.

Are the true people of the Lord justified in following some other methods of their own choosing, merely because it may seem to them to be a heart-breaking task, to "TURN AWAY" from an institution, or an or-

ganization they have loved? Surely, regardless of all merely human feelings in such a matter, the Lord's way is best!

Another parallel in proof that the Lord's ways are equal,—that His methods do not change, whether applied to the **New Testament Church**, which came into being when Christ said: "**I will build my church**," or which came into being in these last days, as **restored by the will of God**.

That we may get this important matter correctly clear in the minds of every earnest thinker, and not to hurt the tender feelings of any heart unnecessarily, let the reader please observe that many good people with whom we were formerly associated, now try to apply the unscriptural reasoning against the **Church of Christ** (Temple Lot), by telling their hearts and their friends: "Oh, this Church of Christ must be **wrong**, because they are a "SEPARATE" church from the one as at first organized through the latter day prophet, Joseph Smith."

But before anyone who is earnestly desiring, and praying to be enabled to **continue** in the Doctrine, as approved by the word, let all give meditative, and earnest thought to these following directive words of the Scripture:

What fellowship hath righteousness, with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? * * * And, what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

Now let us inquire: At any time when "**unrighteousness**" so mingles itself with righteousness" that "Communion" undertakes to **blend "darkness" with light**, in the church,—in all such cases, just what are the Lord's instructions to those of His people who are to **continue to be His people?**

Here is the Lord's answer to that most important question:—"Come ye out from among them, and be ye **SEPARATE** saith the Lord."—See II Cor. 6:1-17.

This is the word of the Lord, directing as to the right method by which to perpetuate the church when its leaders depart from the true way; and yet there are dear distressed people among latter day saints who, in the face of **acknowledged present day departures**, try to tell their troubled hearts: "Oh this **Church of Christ** on the Temple Lot, could not be the Lord's accepted church **because**: they are a '**SEPARATE**' church.

No wonder that Paul exclaimed to some at Galatia in his time: Oh, **foolish Galatians!**" etc. Are not many latter day saints **equally foolish?** The word of the Lord **plainly declares to all of us**, that when departures from fundamental standards occur, **there is no other way** by which the **true Church of Christ** can be perpetuated except that those continue to stand in **His Gospel**, in **His requirements for righteousness**, in **His correct organic structure for His church**, and in the **spirit of His truth**.—**no other way**, than that those whom God shall really approve, shall "**from such** (as are engulfed in heresies) **turn away**"; and that those who do "**turn away**" must become a "**separate**" people!

Yet, for all the Scriptural clarity of that truth, some dear misguided souls among our latter day saint peoples, are still trying to say to themselves the while they acknowledge to themselves the **terrible departures** which have admittedly taken place, that they fear that any who have become a **SEPARATE church**, might not be approved of the Lord. Let all such timid hearts be assured by this **specific word of God**, from the Scriptures, in this matter, be hereby assured, that the **True Church of Christ**, as in these present times, nor yet in any age of time, **could not possibly be perpetuated in any other manner**, when vital heresies arise, than that the Lord's people,—those whom He is **finally to accept as His very own, must become a SEPARATE people, and a separate church** from all derailed organizations which by Satan's trick encroachments of heresy, and false doctrines, have been so pathetically **sold-out to wicked and sorrowful deception**.

Some, in grappling with this important matter, have tried to reason about this way: Say they: we have found, in the matter of correct church organization, that there can be no justification whatever for a "**first presidency**" in the church **over the twelve**, no more than can there be a Pope in the church, governing over the whole body of ministry. They have discovered that neither the **Bible** nor the **Book of Mormon** can be made to support the system of either a **pope**, or of such a "**first presidency**" in the true church of Christ. But please note the complete unsoundness of the position, when they assert that the Church of Christ on the Temple Lot once upon a time, had a **first presidency**, and that they must thereby be disqualified, as the Lord's true and accepted church. But many of those who indulge in that false reasoning, with all their justifiable discontent where they are, remain quite complacently as members, under the spiritual leadership of a "**first presidency**" in general **over-all control**, as the **official head**, over the apostles, and over the people, so far as official administration is concerned. Their error in that is deep; and the inevitable consequences, in **depleted spiritual values to the body**, and to its **individuals as well**, are more tragic than they know. The principles of **cause, and effect**, in operation, **works quite as precisely**, in all such matters, as it does in **bad results**, as a **consequent mechanical irregularities or defective parts and mis-fits** in any **mechanical structure**.

Some ask the question: What right did Elder Granville Hedrick, or any other elder, have to ordain an Apostle? That is a fair question. Let us ask another:—When the Church of the Latter Day Restoration was established, with the power from God that it be perpetuated, just what was it which was "**restored**" to earth?

Was it not the holy priesthood? The authority given of God, to minister with divine authority among men, unto spiritual life and eternal salvation? Exactly! By that divine authority, given through the Melchisedek priesthood, the priesthood which is after the **Order of the Son of God**—all spiritual service necessary unto the Church of Christ on earth, was committed unto men, when acting in accord with those divinely legal functions, commensurate with the authority of that priesthood.

Thus it was, and is, that when heresies, and false doctrines, and wicked departures from the Lord's di-

vine plan for the spiritual progress of the Lord's people, the church, were sponsored by satan's deception, to distort, and to destroy, it was through God's holy callings of spiritual leadership, through the Restored Priesthood, that recoveries could be made,—satan's tactics foiled, and the true Church of Christ perpetuated.

The whole history of the progress, and perpetuity of the true Church of the Latter Day Restoration through the Lord's salvaged "remnant" the Church of Christ on the Temple Lot, becomes more certain and clear to prayerful and studious people the more they co-ordinate their prayers with **consistent action**, and **obedience to the leadings of the Holy Spirit**. Logic, and reason, prophetic forecast, the clarity of scriptural testimony, and the sweet assurance as witnessed steadily by holy evidence of the Holy Spirit, all agree in one, to declare that **the true Church of Christ** be a SEPARATE body, from all churches of men,—or from all corrupted bodies which at **some time or other, may have been** more approved of the Lord, before having fallen away, into **corruptive teachings**, and into **spiritually poisonous practices**. Let the **clear word of God**, be our **spiritual measure-meter**, through the whole of the **darkened halls of corrupted Babylon of these last days should stand in opposition to that which the Lord hath surely spoken!**

With charity toward all, without compromise with satan's artful and cunning deceptions,

Your brother in the faith of Christ,

JAMES E. YATES

WITH THE CHURCH IN AN EARLY DAY

(Daniel has gone to Kirtland, been ordained an elder and begun his labors in the company of Mr. Browning. The Boyd and Clark families, with others, begin preparations to remove to Kirtland, having mixed feelings of anticipation, foreboding, and sorrow to leave their pleasant homeland. Margery receives word from Daniel informing of events in Missouri, and expressing desire to go there.)

Chapter 14.

It was a balmy day, early in the month of April, 1834. The sun shone brightly and warmth was diffused from his beams, penetrating even the dense shade made by the evergreens upon the hillside. The buds had swollen, and many shrubs and trees were clothing themselves with coronals of living green, while the soft carpet of nature's wonderful weaving was strewn here and there with flowers more beautiful than any that ever came from the looms of art.

The birds sang as they flitted here and there, busy with preparation for building nests and rearing their young. The blue waters of the lake rippled in the sunshine and, stretching away in the distance, lost themselves in blending with the sky; while ever and anon, there came the voice of seamen from some passing vessel, heard in song or in the tone of command, issued hastily as they sped towards port or spread their sails to depart.

Walking slowly along the beach, she leaning upon his arm, are Daniel and Margery. Some days before,

their families had arrived in Kirtland and were settled, for the time being in a small village near to the lake-shore, just beyond the hill which rises abruptly a short distance from where the lovers are walking. They had arrived before Daniel, and this is the first hour of uninterrupted communion which he and Margery have had. There is upon the countenance of each a calm and happy light, but withal in the very step, gesture, and expression, of Margery especially, there is a nameless something, indicating that even in this first hour of reunion, while joy at his presence ripples every wave of her heart's emotion, as the sunshine ripples the blue waves at their feet, there is yet an undertone of sadness, a looking forward to the near future, and a realization of the issues which must soon be met.

"The news which has met us since we came here," continued Margery, "is very distressing. In last October many of the Saints had their houses demolished and were robbed and driven forth without shelter. In some cases, it is said, they resisted this inhuman treatment and, in defending themselves, some two of the mobbers were killed and several wounded. The State Militia, under Lieutenant-governor Boggs, was at last called out to preserve the peace; but these State troops were among the most bitter enemies of our brethren, and they saw no hope but by seeking safety in flight. They commenced crossing the river in November. The weather was cold and rainy, and our plundered half-clad sisters and children were exposed to the bitter elements, without shelter or protection. They are now making homes in Clay County."

"Much of this is news to me," said Daniel, "but I learn that there is a company going up to Missouri very soon, and this is what I wished to talk to you about this morning."

Margery was silent, but her face grew a shade pale and her eyes were downcast, as Daniel continued.

"It has been my fond hope to take you with me and to make our home in that distant region; but I can not ask you to go with me now."

"It is father's intention to start in a few weeks," answered Margery, "and Mary told me that your father had made up his mind to go with him. They will probably go with this same company you spoke of. But, Daniel," and her voice trembled with the depth of her feelings, "if you go, you must take me with you, for I will never consent to be left behind."

"But, Margery, think of the uncertainty, the danger, to say nothing of the hardships."

"I have thought of all these and have tried not to undervalue them, neither to over-estimate my own strength, but the more I have thought, the more I see but the one way opening before us. You will need me, Daniel, and my place is by your side. I shall not shrink, though the furnace be seven times heated. This gospel, this faith, is very dear to me, and if God calls us to seal our testimony with our blood, let us not think or deem it a hard thing. It is what the people of God have done in all ages of the world and, surely, they never had any brighter testimonies to enable them to stand firm than we have had."

"You are right upon that point, Margery; I have

never told you how greatly I have been blessed in preaching the word. Many times when, foot-sore and weary, we have asked for entertainment and were refused, the Lord strengthened us that we passed over miles, without heeding them any more than if they had been steps, and often, when defending the faith, passages of scripture have been brought to my mind, and my understanding has been opened to discover in them a meaning never seen before; and, when I have needed to refer to any text, my memory has never yet failed me. The Lord has added the confirmation which he promised to those who obeyed, and, altogether, Margery, it is what many have styled it, 'a marvelous work and a wonder.'

"What you say reminds me of one cause of hatred felt by the people of Missouri toward the brethren. They can not meet them in argument at all, and this has aroused the jealousy of their preachers, who are very active in inciting the people to hostilities. Besides this, they say that our people claim the land as their rightful inheritance, and boast that one day in the near future, it will be given to them by the Lord, and the Missourians will have to give place to them."

"I fear that some of our brethren may have acted with more zeal than wisdom, yet, making all possible allowance for this, they have done nothing to deserve any bad treatment from the people of Missouri. Some have bought and paid for their lands, others have rented farms and paid a stipulated price for the use of them, while yet others have worked as farm hands, mechanics, or clerks for those who needed their services. You know the peculiarity of our people, Margery. To talk of their faith is more to them than meat or drink. It is something new to the people of the West, and when they saw one company after another arriving, especially when they saw the country begin, as if by magic, to become like a garden under the careful culture of the brethren, they became really alarmed, their jealousy became fully aroused, and the result has been their forcing the saints to leave Jackson County. I have heard enough to convince me that this would be the final result."

"I hear that the attorney-general, Honorable Robert A. Wells, is very indignant at the conduct of the people of Missouri, and has written to some of the brethren, offering to help re-establish them in their homes. He advised them to remain in the state and organize into a regular company of militia, and promised, if they did so, that they would have a supply of the public arms."

"I am glad they did not accept the offer."

"Daniel," said Margery, very slowly, but as though weighing each word before speaking, "I wish they had accepted the offer and demanded their rights."

For a moment, Daniel paused in their walk and turned his clear, grey eyes full upon Margery with a look of inquiry slightly mingled with astonishment. She raised her eyes to meet his and although the color mounted in her face, she added, "Don't be astonished at me, Daniel, I think that the brethren should have taken his advice and demanded a restoration of that which was justly theirs and a recognition of their rights."

A puzzled look came for a moment over Daniel's

face, but it was followed by a smile, and as they resumed their walk he said:

"It is evident, Margery, that you were not raised in the belief of the Friends, but I think their belief is in harmony with the teachings of Christ, upon this point, at least."

"I may be wrong, Daniel, but, looking into the future, I think I foresee far more evil to result from their yielding to this wrong, than could possibly happen, if they had resisted it. It is not lawful. These men are violating the law, and is it not the duty of every good citizen to help enforce the law, if called upon by the proper authorities to do so?"

"Yes, Margery; but you surely have not forgotten that Jesus said, 'Put up again thy sword into his place, for they that take the sword, shall perish with the sword.'"

"I remember it David, but those who were sent to arrest Jesus were sent by parties who, according to the law, had a right to make such arrests, and he was taken before a tribunal which should have been a tribunal of justice, and while it was not such in reality, to have resisted it would have been resisting the powers that be, and this we are commanded not to do. I have thought upon this subject since your letter, in which you first mentioned those troubles, reached me, and I have tried to solve the question, by reference to the word of God, and, while I may be wrong, I confess to you that I am not able to see it in any other light."

"I have never looked at it in this light; for the Savior commanded us, 'Resist not evil, . . . love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.'"

"I have read and remember all these, but surely there must be a qualifying sense in regard to the kind of evil which we are commanded not to resist. If there be not, then how is it possible that any advancement can be made towards that which is good? Is not the evil here meant, that which individuals have suffered and most likely will suffer to the end of time, from the injustice of human governments? Connected with the texts to which you have just referred, is the expression, 'If any man will sue thee at the law,' and this, to my mind is the key to the matter. 'The powers that be are ordained of God,' and if they sin, upon them be the wrong; it is plainly our duty to submit; but can it be a duty to submit to a wrong when the officers of the state call upon us to resist it and point out the proper way in which to do so?"

"Really, Margery, I can not answer you. I have never viewed it in this light before, and I would like to examine it in all its bearings, before venturing an opinion with reference to it. Why is it that you have thought so much about it?"

"I do not know, but I have not been able to divest myself of a haunting fear that trouble is to be the result of such a course. As I said, these men are lawless, and having before their eyes neither the fear of God nor man, they will go just as far as they dare go with impunity, and should the time come when our people will tire of being harrassed and driven, they

will lose faith in and respect for a government which does not protect its citizens in their rights, and then it will require a double portion of God's Spirit to subdue the feelings which will urge them to render evil for evil. To demand the recognition of their rights in a lawful way is not evil even to those who are the transgressors. Were it otherwise, the very foundation would be swept from under every Christian government upon the face of the earth."

"Yes, Margery, but the saints will appeal to the government for redress of their wrongs, and I have too much faith in our government, not to believe the appeal will succeed."

"Pray heaven it may be effectual and come not too late," said Margery. "One point, just here, I want to ask you about. If called upon by an officer of the state, who, in the discharge of his duty, finds your help necessary, is it not your duty to lend him your help?"

"Certainly it is."

"Then why is it not the duty of every man to help put down mob violence, which is itself resistance to the law, and where is the security for life or property, if mob violence is not resisted?"

"You may be right, I will not say you are not, but the Lord will direct in this matter."

"The mistakes of the past can not be undone, and we may sometimes suffer because of mistakes ignorantly made. Had the brethren wished to regain their homes in Jackson County, the law abiding citizens offered to help them to do so and I fear a grave mistake was made when they failed to accept the offer. These men have violated the law with impunity, and, having gone thus far, they will be strengthened in their lawless course by the fact that neither the government nor the brethren have resisted the wrong done. They have no sense of honor, justice, or shame, and will not scruple to take every advantage possible, in order to follow up what they have begun, and if the government does not right this great wrong, this outrage upon her honor, as well as injustice to her citizens, to an innocent, unoffending people, then no one who lives under the protection of the Stars and Stripes ought ever to boast of the liberty to worship God according to the dictates of his own conscience. When the attorney-general offered them help in order to redress this outrage, I think justice to themselves, to their wives and little ones, to our country, Constitution, our common humanity, demanded of them to accept the offer."

"Has it occurred to your mind, Margery, that in this very trouble which the Lord has suffered to come upon the church, he is working out his own purposes, and will eventually overrule it for good? The countless ages of eternity are his, and it is impossible that we should be able to judge, even with reference to this brief span of time, that which will be the ultimate result; how, then, can we judge of the unfolding purposes of God?"

"I see all this clearly, Daniel, and it is well that God does, at all times, overrule; for the wisest and best have found in their time how hard a matter it is to steer clear of mistakes. Even men who at times are

inspired of God, when not acting under this inspiration, can only do that which their best judgment approves. I have unbounded faith, also, in the ultimate triumph of right over wrong, and, though we should be entering upon a long night of darkness, God is pledged to the redemption of the pure in heart, and with him they will inherit this earth. The Psalmist has said, 'When the wicked are cut off, thou shalt see it.'"

Before Daniel and Margery returned home, they had fully canvassed the future, and a day for their marriage had been appointed. It was a clear, bright Sabbath in the month of April when Elder Browning united them in bonds of holy wedlock, and a very happy family wished the young couple a prosperous and useful life.

After the ceremony, they met with the Saints at the house of worship, for they were to start upon their western journey the coming week, and were not willing to miss a single occasion of joining with the saints in prayer-and-testimony meeting or of hearing the word of God preached.

As the time for starting drew near, and just as arrangements were all completed for the journey, Mrs. Boyd was taken sick. The company delayed starting for a few days, but finally moved on, leaving the two families to follow.

Mrs. Boyd's sickness proved to be a lingering one, and when she began to improve, it was arranged that Mr. Clark's family should go first and look out for a location, and Mr. Boyd would follow as soon as his wife was strong enough to bear the journey, and, as Daniel was anxious to resume his missionary labors, Margery advised him to go with his family and she would remain to care for her mother and come when her family came.

Thus, unexpectedly to both, they found themselves again called upon to separate, and the separation was the more painful to Margery, because she knew that if detained long, many times weeks would elapse before she could hear from Daniel. She would be able to write oftener, as letters could be sent from that direction by brethren going up, but few would be returning, and, consequently, the chances were much against her. But long before Margery became Daniel's wife, she had counted the cost and had formed her resolutions. Before he had ever confessed his love for her, she had known that it was his intentions to enter the ministry, and when she had given him her promise to become his wife, there had gone with it another promise, for Daniel had said:

"Can you, Margery, because of your love you bear me, consent to take upon you the burden, the trials, incident to the position which, as my wife, the wife of a traveling elder, will surely fall to your lot? There will be in it the joy of that hope which reaches within the veil, but very little of that which pertains to time. In the world, the Master forewarned us, we should have tribulations, but in him, peace! Have you counted the cost and do you know that Paul fully understood the matter when he said, 'No chastening for the present seemeth to be joyous'? The cup is bitter to the taste of those who drink, and the 'peaceable fruit of righteousness' often seems very far away. 'The spirit indeed is willing, but the flesh is weak.'"

"I can promise you nothing, Margery, only that until death do us part, yes, and through the countless ages of eternity, I will love and cherish you. In life, I will strive to so walk before my God that you may look to me for help in fighting the good fight of faith, yet do I know that in many an hour of weakness I shall turn to you. It is no fairy, joyous picture, but it is a real one, and better we count the cost now than when too late."

"I have counted it most fully," Margery answered. "I believe the Lord knew from the beginning that which was needful for man, whom he had created; and woman, when she fills the place allotted her by her Creator, becomes indeed and in truth a help-meet to her husband. This I desire at all times to be, to supplement your life just as the need may develop. When, weary and worn with its hard-fought battles, you faint by the way, then may God strengthen me to be strength for you, even as a fountain of cooling water in a desert place. When my quicker intuition sees danger where your stronger reasoning faculties discover none, then let me persuade you to move with care until time develops the right way. Let my very weakness be to you a source of strength, my dependence, your power, and my God-given equality, your glory."

There was a mist in Daniel's eyes as he took Margery's hand between both of his and answered with a voice which, despite his utmost effort, trembled as he spoke, "Margery, if ever the time comes when I forget that in the image of God, male and female were created, and that dominion was not given to male, neither to female, but to them, then may the Lord forget to answer when I call on him, to harken when I make supplication unto him. Be my strength, when weary and weak. Be to me like this clinging vine, covering up the rough and unsightly places, twining around the gnarled limbs and storm-scarred body of this giant forest tree, clinging with a tenacity no storm can wrench away, and beautifying, as no youth or strength of the tree ever possessed the power to do; chide me when wrong; bear with me when impatient or hasty, and counsel with me when the time for action comes; and then, whatever may come, whether joy or pain, peace or prosperity, plenty or poverty, the smiles of the world or its bitterest frowns, we will triumph"; and because Margery had answered, "God helping me I will," she now persuaded Daniel that, pleasant as it would be to have him remain with her, the path of duty was plain, she to care for her mother and he to be about the Master's work.

Let not the reader suppose that there was no conflict in the heart of Margery. The presence of Daniel was to her as sunshine and dew to the flowers. But the words she had spoken to him in the first hour of plighted troth were not idle words, and when the test came, she remembered them, remembering also her covenant with God, and, remembering, she forced back the tears, stifled every murmur before it reached her lips and said to Daniel, "Go, and the Lord will surely go with you."

There was little romance in the scene as the covered wagons moved out on the road and Daniel, plainly clad for his journey, walked by the side of the last one. Neither would it have been detected by the casual observer in the quiet bearing, but deft and rapid

movements, of the young girl left in the cottage near the lake shore. But had that observer been gifted with the power to read below the surface he would have discovered beneath that calm and quiet exterior the stuff of which martyrs are made.

Could he have seen the source of that strength, he would have known that, next to a firm reliance upon God, it was drawn from the fact that she had power to infuse into that strong man a portion of the trust and faith which enabled him to say farewell to the bride of but a few short weeks and hasten to carry the gospel to those who had not heard its glad sound.

She knew that, much as Daniel wished to go, a single entreaty from her would keep him with her, but she had promised, "I will be your strength when weak," and no entreaty was made, but doing the plain duty next her hand to do, she left the results with God.

(to be continued)

MAPLE CITY LOCAL NEWS

We had a nice Thanksgiving service and dinner at the church basement. We are very thankful that the basement could be completed and also thankful for all the help we got. We also had a nice Christmas service and program.

We are looking forward to better weather so that we can hold our meetings again in the church basement.

Brother Horace Mallory has been sick with a bad case of the flu.

Leonard Mallory, the son of Mr. and Mrs. Horace Mallory has joined the Navy and is located at the Great Lakes Naval Station, Chicago, Illinois.

We elected our Sunday School officers for the year last Sunday January 6.

The following officers are: Supt.—Helen Knoth; Ass't. Supt.—Edd Mallory; Sec.—Leta Trumbell; Treas.—Minnie Price; Organist—Erma Trumbell; Chorister—Marie Knoth; Librarian—Nolan Trumbell; Adult Class Teacher—Elder Peter Price; Junior Class Teacher—Marie Knoth; Primary Class Teacher—Sylvia Mallory; Janitor—Eddie Mosher.

Mr. and Mrs. Fred Trumbell were callers at Brother and Sister Price's place last Thursday.

Dennis Whitten has been sick for a week but is recovering now. He is the infant son of Mr. and Mrs. Merle Whitten.

Elder Peter Price and Sister Minnie Price received word Monday that their son Doty Price of Traverse City, underwent an operation.

We are looking forward to a one or two-day meeting this summer, so that we all can meet together again.

ETHEL WHITTEN, Reporter

INDEPENDENCE ITEMS

The Christmas program was given on Saturday evening, December 22, at the church, by the Sunday School. The Wee Mites sang a song directed by their teacher, Sister Arra Gentry; the Primary Class had a song poem which included "Joy to the World" directed by their teacher, Sister Bertha Case; the Junior Class provided a variety of songs and poems; and readings were given by Jo Marie Bennett and Sister Willie Yates. The Young People's Class sang several hymns, as a choir, directed by Sister Marion Sprague. After the program, treats were distributed to the congregation.

Bro. Wm. F. Anderson has been ill for some time, first with the flu and then by reason of complications following after it. He is now feeling some better but his recovery has not been rapid.

Bro. B. C. Flint was again hospitalized and in very serious condition for some days. He is now at his home, however, and able to be up and around.

Bro. Lewis Caldwell also has been in the Sanitarium, having undergone a major operation soon after Christmas. After successfully enduring that trial his recovery was deterred by an allergy to the drugs used in treating him. He is still in a very weak condition.

All of these need our earnest fervent prayers, for their trials are heavy and hardly to be borne.

A number of others also have been ill, for the flu besided us on every side during the past few weeks. And many others of our number are undergoing tribulations by which Satan seeks to discourage and destroy. Remember and pray for all the household of the Bride that she might not be depleted of her strength. She must be strong and arise to her tasks for though she has come out of the wilderness, her rent garments must be made pure and clean ere the beautiful robe shines out for the word to behold and wonder. We ought not to cease our prayers or slacken our efforts one whit until Zion has come completely forth in all her glory and beauty. Her Lord's coming is nearer with every sun. What if it were tomorrow?

MARION SPRAGUE, Reporter

PROGRESSIVE

Deacon, I went to meeting last night,
(It was business meeting, you know)
I was awful sorry you wasn't there,
Wonder why our numbers don't grow
There used t' be a right cheerful crowd,
And they never missed a meeting;
And as their Pastor, I was right proud,
But I'll tell you of this meeting:

There's a lot of things we're needing, new,
The treasury's about empty, and more
We must do something, that I deplore.
The young folks got it in their heads,
Instead of such accounts financial—
Tithes and offerings—"A box social
They say, "Will bring in the needed coin,"
And too, "give them good times as well."

"The other churches are progressive"
They say; and, "see all their things new,"
And, "they have Bingo, raffles, and such,
For they must pay a preacher, too."
Then I looked around at empty seats,
Where once were seen well-known faces;
There, hands reaching out to pay the toll
Required to support such expenses.

But I'm not resigned to such new ways
Of chance, and bartering with the world,
Nor will I suffer these to be made
A sacrifice—Youth for its gold;
The Law is perfect, and will suffice,
If saints by faith it will apply;
No need but will in its time be filled,
And plenty in the treasury.

HERVEY A. SCOTT

"CHOICE, ABOVE ALL OTHER LANDS"

America! America!
God hath Decreed for Thee:
Thy Destinies still declare His Will;
Ye Shall Continue Free!

America! America!
Prophetic-Powered Words, Declare:
No Tyrant King, shall Hither Bring
His Tyrannies, to Snare!

America! America!
He who gave you **Washington**,
Hath yet for you Reserved;
For whom, **He Of Grace**, Prepareth Place:
Ye shall of him, be served!

America! America!
He who gave to you a **Lincoln**,
Still sends to you, of His;
Holy Heaven's **Prince of Peace!**
Our God On High, Still Lives!

America! America!
Know Ye, Thy God—
Lo! **Be Ye Still!**
For your own **Re-Deliverance**,
Ye have Only, to **Regard**
His Holy Will!

America! America!
God knows whom all the "**Aggressors**" are;
Let us **Confess our Cruel Sin**;
Let **Real Repentance** be the Call,—
Forsake at Once, this Devil's Din,—
God's Word Must Stand, Though Nations Fall!

America! America!
Our Decoy to war, in Lands Afar,
Evades God's Word, of Righteous Might:
"Thou Shalt Not Kill", Is Valid Still!
Behold Hell's Sprawling—Spreadings Now,—
And Satan's Searing—Blight!

JAMES E. YATES

See II Nephi, Chapter 7, Paragraph 18-30, and Ether,
Chapter 1, Paragraph 30:35.

OBITUARY

Mrs. Nellie McGowan wife of our late Brother Wm. McGowan, was born November 30th, 1869 in Ontario, Canada, and died in the hospital at Midale Sask, Conada, December 31, 1951. She was married to William McGowan January 17, 1888. Funeral services were held at Goodwater, Sask, Sunday afternoon December 23, 1951. The service was in charge of T. J. Jordan of Regina Sask. Sister McGowan was a member of The Reorganized Church at the time of her death. Her husband who preceded her in death a few years was a member of the Church of Christ.

She leaves to mourn her passing, one son of Goodwater. Two daughter, one at Choiceland Sask and one in Winnipeg, Manitoba. Many grandchildren and great grandchildren, also a host of friends from far and near, judging by the great crowd that filled the large hall in the town of Goodwater on the Sunday afternoon of her funeral and burial. Thus another old-timer of The Restoration has gone to her reward.

OBITUARY

Henry H. Johnson, youngest child of Oltman and Telke Treese Johnson, was born August 19th, 1876 in Danville, Des Moines County, Iowa; and died October 31, 1951 in the home of a daughter, Mrs. Enoch Shreve, northwest of Cameron.

He was 75 years 2 months and 12 days of age.

At the age of 14, with his parents, he moved to a farm north of Stewartsville. In 1892 he joined the R.L.D.S. church at Maple Grove, and served as Teacher, Priest and Elder, transferring to the Church of Christ (Temple Lot) in June 1928.

On December 21, 1898 he was united in marriage to Anna Hinderks of the community. To this union four children were born, all of whom survive.

In 1919 the family moved to Cameron. Mr. Johnson at that time opened a plumbing and heating shop. This business he owned and operated until the death of his companion.

After 52 years of happy married life, Mrs. Johnson passed away on April 30, 1950, and since that time Mr. Johnson made his home with his children.

After some time, his usual good health failed, and for four months he was confined to bed.

Of the immediate family, he leaves to mourn his passing, three daughters and one son, Mrs. Ruth Shreve, Cameron, Mo.; Mrs. Thelma Lollar, Stewartsville, Mo.; Mrs. Marjorie Consolver, Burlington, Ia.; and Harold Johnson of Brookfield, Mo.; four grandchildren, Lowell Feddick and Mrs. Norma Pace of Cameron, and Matylda Ann and Robert Duane Consolver of Burlington, Ia.; two great grandchildren, Marsha Lynn Pace and Paul William Fiddick; three sisters, Mrs. Katie Wilke, Burlington, Iowa; Mrs. Emma Green of St. Joseph, and Mrs. Anna Dwyer of Stewartsville.

One sister and three brothers preceded him in death.

A faithful servant has gone to his reward. "Not my will, but Thine be done."

AWAITING THE POET'S FATE

I want to give strength and good courage
To all those who discouraged be,
I want to lift up to heights above,
Which I am permitted to see,
All these, and lead them to that fair way,
Whose steps rise up in purity.

I want to show forth—God helping me—
Not hiding in dark obscurity,
What e'er of truth I may, to all men,
According with laws of liberty;
As He shall cause to, by my pen,
Flow on unceasing, full and free.

I would that all men shall read, and know
I write but that ages endure,
That, from my words truth's light e'er will shine;
And only enticements to be pure,
And only that persuadeth to good,
Will be their continual lure.

I have written by hundreds, my theme—
God's love, His mercy, and His grace,
But although I yearn to give them you,
Time is lacking, and paper-space;
And O that my rhymes were all written,
And recorded for your Book-case!

Must I go the way of all poets,
Though I write not for honor's gain,
And find that till flowers are blooming
On my tomb, I've written in vain?
I wonder if my appeal, written
Here, will reap the reader's disdain.

—HERVEY A. SCOTT

THE WINE OF DIVINE LOVE

The wine of love, from God above,
Poured from heaven's bowl,
Quickens life, and lessens strife,
To stimulate the soul;

Together we dine, where love serves wine,—
How sweet its fellowship-glint!
Our Lord above, blends of His love,—
Poured for who will, and without stint!

Of His joy we drink, no wine-cups clink,—
Hear heaven's harmonies call!
Earth's carnal-wine, our souls decline,
God's wine of love, excelleth all!

JAMES E. YATES

Forgiveness is the fragrance the violet sheds on the heel that has crushed it.