

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, July, 1952

Number 7

Things That Count

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things nearby, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but what we do—
These are the things that shine like gems,
Like stars, in fortune's diadem.

Not what we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Anonymous

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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.

Order all Quarterlies from the General Sunday School Association Treasurer.

EDITORIAL

WHO MAY ABIDE THE DAY OF HIS COMING?

There is, perhaps, nothing so generally accepted by believers in the Son of God as that having ascended into heaven after the crucifixion, He will return again, ushering in a reign of righteousness and peace. This event has been hoped for, and prayed for, and cause for wonderment ever since the disciples, looking up to the heavens and the disappearing Christ, were counseled by the angels;

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

Yes, and even before this, while Jesus walked among men, his disciples wondered concerning those events which would come to pass foretelling the wise of his imminent appearance.

It seems apparent that even the apostles of that early day expected his second coming within their lifetime or perhaps in the next generation. However, there were times when they evidently had a greater spiritual insight, as may be seen from such statements as these:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first . . ."—II Thess. 2:1-3.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—II Peter 3:3-4.

These things bear witness to the Master's counsel wherein he told them of that which should transpire before he would come. (See Matt. 24, and Luke 21).

What did he say, and to what extent is it fulfilled?

"Wars and rumors of wars" has been the lot (and increasingly so) of man since that time, but he said of that: "Be not troubled". Of "famines, pestilences, and earthquakes, in diverse places" he said: These are the **beginning** of sorrows". Afflictions, hatred, advent of false prophets, deception, and spiritual decay must come. These have been the order for lo, these many centuries. The "abomination of desolation", which was to "stand in the holy place", has arisen and held sway over the nations of the earth. This can be nothing but that "great and abominable church" spoken of so clearly in the Book of Mormon, whose abominable rule in the "holy place" (having displaced the early Church of Christ) truly brought spiritual and even physical "desolation" to all who opposed or had contact with her. Her rule, according to the vision given to the prophet Daniel (chap. 8), was to be for a specified length of time, and then the "sanctuary" was to be

"cleansed"; in other words, at the end of that time "the God of heaven" would set up his kingdom which would never be destroyed. The establishment of the Church of Christ in these latter days broke her rule in that it once more assumed its rightful position in the "sanctuary" through purity of doctrine and a lawful priesthood.

There has not been a physical deterioration, or break up of the "abominable church", and consequently, the weight of her influence is still adding to the crushing load being borne by millions.

"Great tribulation" is being heaped up on the inhabitants of the earth, and according to the Master, would be greater than anything hitherto endured; and it would be necessary for the Lord to shorten these days that some flesh might be saved: "BUT FOR THE ELECT'S SAKE THOSE DAYS SHALL BE SHORTENED."

Then would arise "false prophets" and "false Christs" and great deception, and the claim that the Master is "here" or "there", or some other place—BUT BELIEVE IT NOT, for all will know very surely of his appearance.

"Immediately after the tribulation of THOSE days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and THEN shall appear the sign of the Son of man in heaven: and **then shall all the tribes of the earth mourn**, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24:29-30.

True it is that we know not the hour of his coming, but when we see these things, we do know that "IT IS NEAR, EVEN AT THE DOOR", and we should be able to "lift up" our heads to see beyond the tribulation, and be "lifted up"—IF—we are watching; IF we "love his appearing"; IF we are faithful and wise.

"But and if that EVIL servant (yes, some of the household of faith) shall say in his heart, My Lord delayeth his coming; **and shall begin to smite his fellow servants**, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."—Verse 48:51.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—I Peter 4:17-18.

The question asked is important!

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap . . . For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Malachi 3:2; 4:1.

"Lord, who shall abide in thy tabernacle? who shall

dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbitteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money for usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—Psalm 15.

WILLIAM A. SHELDON

MY TESTIMONY

Sagle, Idaho
April 6, 1952

After reading the beautiful testimonies of others in the Advocate, I wondered if I might be able to voice some of my experiences, that others might get the good, thereby, that I received from theirs.

My heart has been deeply grieved to learn that those among whom I have earnestly and diligently labored as teacher, for many years, hold the Gospel of such little importance in their lives.

Was it because of a lack in my teaching that sin showed up?

"By this ye may know if a man repenteth of his sins, Behold, he will confess them and forsake them."

Our Saviour certainly knows how to test our sincerity of repentance when He requires us to confess our sins. It's easy to say, "I'm sorry"—sorry for what? O, sorry we had this trouble—Or, "I'm sorry I lied to you."

Dear Saints, it takes strength of character, and an honest heart, to really confess our sins to those we have wronged.

I had learned to dearly love those whom I had labored among, and I besought the Lord in fasting and prayer for them and my answer came in the following dream.

In my dream I seemed to realize the several places of abode of the members of our local, and there was a package that seemed to go here, and there among them. Then, one of the Saints brought the package to me, saying it was a chicken, and would I please dress it and cook it.

Imagine my shock when I untied the wrappings to find a beautiful human baby girl, about three months old—dead. And to think of dismembering that beautiful little body, and cooking it, horrified me so, as I turned away from it, that my heart pounds within me yet, as I live over again, and again, that terrible shock.

The interpretation—The little child represented the pure Gospel of our Lord which was had among the members, but it was a dead Gospel, inasmuch as it was wrapped in a package, and was separate and apart from their carnal way of life; and was not visible to the world in the lives of those who possessed it. It was necessary that I become the object of their deception in order to know the truth.

Was it pleasing to God that I continue to minister the word of God to those who used it to satisfy their own human desires, and trample His word under their feet? More and more of the Gospel teachings only bring more and greater condemnation when sin is wilful.

Several years ago, our Pastor dreamed that our spiritual possessions, in the form of a white church building, was on fire, and we were all standing around, watching it burn, without doing a thing to put out the fire; our pastor included.

It seems to be a part of nature for human beings to love something and if we do not love God and our fellow man, we are going to love self, and if we love self, wealth and pleasure is the goal, regardless of the application of life to get it.

Love—The Lord defines it thus "Greater love hath no man than this, that a man lay down his life for his friend."—John 15:13.

Jesus proved His love for fallen man by giving His life to redeem us, without our even asking Him to do so, and He gave us that perfect law of liberty, by the application of which, no man need be lost.

In the application of that law comes our test. With the Restoration of the Gospel came the gifts; gifts in which the power of God is always portrayed, according to our faith and spirituality.

Sometimes people of the world will sit and listen to a fine sermon by one of our ministry, on the gifts of the gospel, then they are led to ask, "why is it that we claim such power in these gifts, and yet our sick ones go to the hospital and are operated on, just the same as those that know nothing about such gifts."

Then we must bear in mind the brunt of our unbelief, and confess that with our lips we honor the Lord, (we tell what a glorious Gospel we have) but our hearts are far from Him (right down in our hearts, we do not believe God will do what He promises).

The Gifts—gifts waiting for a people with love enough in their hearts to use those gifts with faith for the afflicted one. We so often express our sympathy for the afflicted one, but do we have faith in the Gospel and that love for the sick one, to join in fasting and prayer, until God recognizes our effort?

The afflicted one does not always feel a freedom to ask for such fasting and prayer as might be required of us before our petitions are recognized.

Dear Saints, with the restoration of the Gospel came these beautiful promises—Moroni 10:18, 19, 20: "And now I speak unto all the ends of the earth (that includes us L. S.) that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case, for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God."

Moroni 7:26: "And as sure as Christ liveth, He spake these words unto our fathers, saying, whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto you."

Mormon 4:84: "Behold, I say unto you, that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ, it shall be granted him; and this promise is unto all, even unto the ends of the earth."

Now, Dear Saints, if the Gospel is true, these promises are true—why don't we use them? At the present time, there is one among you who is sorely in need of God's healing power—Brother Leroy Wheaton, Jr. (whom we were permitted to know and love as a boy). If he is worthy to be your minister, he should be worthy of your love and supplication, for the manifestation of God's power in the healing of his body.

Will you, Dear Saints, one and all, join with me in fasting and prayer as often as you are able to fast, that Brother Wheaton shall be entirely healed.

May I ask an interest in your prayers, also.

Sincerely,

LILY SHIRK

A REPORT OF THE GRAND JUNCTION REUNION

When does a reunion begin, and where? Surely not at the time and place appointed for the first meeting! It must begin in the hearts of those who are to attend, and in their prayers, offered weeks before, inviting God to meet with them, too.

As the time for the reunion in Grand Junction, Colorado approached, it seemed that nearly everyone encountered difficulties, making it almost impossible to attend. For most, some sacrifice was required, but we are all agreed that the cost of time, effort and money was of no consequence when compared with the benefits received.

It was pleasant to greet friends from distant places as they gathered throughout the day, Friday. By evening, most of those expected had arrived. The saints and their friends at Grand Junction were able to provide accommodations for all the guests. This year they had made arrangements for a school to be used as a meeting place. It was located nearby, and made satisfactory headquarters. The wonderful meals served in the cafeteria were food for the soul as well as the body, since they were prepared and served in a spirit of love and kindness. Even the tedious task of cleaning up became a joy because it was shared by friends wishing to serve.

We were extremely fortunate in having so many members of the ministry present to assist in making our meetings successful. With us were Apostles Wm. Anderson, James E. Yates, T. E. Barton, R. R. Robertson and Clarence L. Wheaton. Bro Robertson, in arranging the schedule of activities, found places for each to serve. During the three days we heard splendid sermons by Rolland Sprague of Independence, a member of the Quorum of Seventy, Hubert Yates, Phoenix, also of the Quorum of Seventy, Elder Ed. McIndoo, Phoenix, Apostle Anderson, Independence, Elder Leon Yates, Phoenix, Apostle James E. Yates, San Diego, and Elder Oren Caviness of Phoenix. Assisting in many ways throughout the services, were elders Dave Hinkle and Marvin Ely of Grand Junction. Apos-

the Clarence Wheaton spoke on the truthfulness of the Book of Mormon, illustrating the lecture with archeological pictures made in Mexico, during his travels there.

Through the medium of music, much beauty and inspiration was added to each service. Sister Metta Anderson directed the song services, which we all enjoyed thoroughly. Special numbers were planned by Sister Patsy Yates.

Each day began with a prayer meeting, and it was here that we came closest to God. The spiritual blessings we enjoyed were a real feast. During the first service, Brother Barton spoke in an unknown tongue. As the meeting progressed, several testified that they received evidence of the truthfulness of the message. We continued in earnest and united prayer for some time but the interpretation was not given during the meeting. As we came, fasting, to the Sacrament service the next morning, we continued our prayers for an understanding of the message, and still it was not given to the congregation. It was not until the close of the sermon by Brother James E. Yates, on Sunday evening that the interpretation was given through him. It contained the assurance that the work in which Bro. Wheaton, assisted by his wife, was engaged in Mexico, was approved by the Lord; that in that country many were anxious to be freed from the bondage of the Mother Church. Our duty is to make it possible for them to receive the gospel message.

The last prayer meeting was probably the high point of the entire reunion. It was to begin at 9:30, with a sermon by Brother Barton scheduled for 11:00. The Holy Spirit was present in such power that we all were reluctant to see the service brought to a close. At the suggestion of Brother Barton, we continued until after 1:00 o'clock. Messages of assurance and approval were given to several by Brother Wheaton, under the direction of the Spirit. Many received personal testimonies and manifestations. Having enjoyed this foretaste of the blessings in store for Christ's church, we left the meeting with an increased determination to serve God with all our energies.

During the reunion, four children were blessed. They were Janice and Arden Ely, the children of Brother and Sister Marvin Ely; and Patsy and Duane Lee, the children of Brother and Sister Bob Ely. This is always a beautiful and inspiring service. On Sunday afternoon, James Malone, the son of the M. J. Malones of Littleton, Colorado, and Deanna Hinkle and Bonnie Sanders, daughters of Brother and Sister Dave Hinkle, were baptized. Following the Monday afternoon service Rhondal Shaw requested the ordinance of baptism. This united his family circle in the gospel, bringing happiness to all of us. At the close of the last meeting, Kansas Hinkle, mother of Dave Hinkle, asked to become a member. This was attended to the following morning.

Many were able to stay and visit the home of Brother and Sister Shaw on the day following the reunion. On previous occasions, this has proved to be a most enjoyable time and no doubt this was no exception. We were sorry that circumstances prevented our sharing this day with them. Several of the minis-

ters planned to stay in the vicinity and hold meetings. A later report will recount their activities.

There are many who deserve our deepest gratitude for this extremely successful reunion. First of all, thanks to the saints of Grand Junction and their friends whose hospitality is such a beautiful thing. Thanks also to the ministers who gave so freely of their time and efforts to supply the needs of all who attended. And most of all, we thank our Heavenly Father who blessed us with His presence, who protected and sustained us, and reached out in loving-kindness to include in His family those who would serve Him.

When does a reunion end, and where? Just as surely as it does not begin with the first song, neither does it end with the last prayer. It will live on in our hearts as long as we travel life's pathways. Because it is a part of us, it will touch our families and our friends. It will even reach out to those we do not yet know; perhaps to the ends of the earth.

LOUISE McINDOO

INDEPENDENCE NEWS

Summer has hit us hot and humid here in Independence. But as a general rule there isn't as much sickness around now as there was earlier in the spring. Brother Alma Frisbey was very sick for quite a while, but now he is reported improving. The measles struck nearly everywhere, though few were very sick. Jimmy and David Wheaton, Alma and Gerry Hedrick, Martha Harris and Alice Faun Hooker all had them.

Gerry Hedrick waited until the very last of May to break out, so she couldn't go down to Ava for Jimmy Hedrick and Caroline Bell's wedding. Sister Doris Hedrick, Bob, Alma, and Mary, Brother and Sister Marvin Case, Brother and Sister Leslie Case and Jimmy and Donny, Brother and Sister Harry Mann and Marlene, and Sister Fern Bell went down along with the bride and groom for the wedding the first day of June.

Sister Clyde Babcock stayed here to visit with Barbara Babcock and Bill and Doris Sheldon during April. Brother Don McIndoo visited here a few days in April after finishing his boot training on the east coast. Brother Virgil Rudd spent a week at home during May.

Brother and Sister Leslie Case, Caroline and Fern Bell, and Jimmy Hedrick were down at Ava May 25th for the funeral of the girl's grandfather Schnuelle.

Sister Doris Sheldon took Randie and Darl Jean and Barbara Babcock to Wisconsin for a visit with her and Barbara's parents. Sister Enid Morris went back to Weeping Water, Nebraska to visit her father and for the graduation there. Joyce Sprague, Bob Hedrick, Larry Moyer, and Darrol Yates graduated from high school in Independence.

Among others who have been sick are Sister Mildred Wheaton, Sister Marion Sprague, Brother and Sister C. N. Denham, Brother and Sister Bill Sheldon and Sister Joe Yates. Sister Yates spent several days at the Independence Sanitarium. Brother and Sister

Denham were very ill for some time, but are greatly improved now.

There are several from here going to the reunion in Colorado: Brother and Sister Rolland Sprague, and Jack and Janice, Brother Clarence Wheaton, Sister Joe Yates and some others.

The first Sunday in April, Sisters Enid Morris and Alice Faun Hooker were baptized by Brother Wm. F. Anderson. On the 29th of April little Manon Chapman was blessed. The first of May, Brother Woodrow and Sister Elizabeth Basham of Cowgill, Missouri were baptized and their four children, Carolyn, Barbara, Tommy, and Carl, were blessed. Brother and Sister Ray Bryant and family of Cowgill and Bro. and Sister John Sweem of Hamilton were visitors that Sunday.

The speakers for the past two months have brought a variety of thoughts before us. The 20th of April, Brother Leon Gould used as his text the four words, "Too Little, Too Late," and warned against the possibility of having them used in relation to the church. Brother Marvin Case and Brother Dick Wheaton both spoke on "All Things Common". Brother Clarence Wheaton had a sermon especially for Mother's Day, and Brother Bill Sheldon was the speaker on Father's Day. Brother A. D. Cadman, President of the Quorum of Twelve of the Church of Jesus Christ (Bickertonite) spoke on the night of May 11. He brought out the idea of the millennium or Lord's Day being the seventh day, with the interpretation of "day" as a thousand years. Some of the other speakers were Brothers Denver Chapman, Joseph Yates, B. C. Flint, and Forest Maley.

ELLA BELL, Reporter.

HOUSTON NEWS

We are striving to serve our heavenly Father, and continue to have our Bible study each Friday night, and Sunday afternoon.

We were happy to have with us, the week-end of the 25th of May, Apostle and Sister Wm. Sheldon and daughter, and Apostle and Sister B. C. Flint. Brother and Sister Sheldon were guests of Brother and Sister Keeney, and Brother and Sister Flint were guests of Brother and Sister Mercer, Saturday night.

Services were held at the Community Church Saturday night, Brother Sheldon being the speaker. The church being in use on Sunday, the Saints met at the home of Sister Keeney and services were held there, Brother Flint being the speaker for the morning hour. These spiritual sermons were greatly enjoyed. At the noon hour, we all ate together and soon after Brother and Sister Sheldon and Brother and Sister Flint left for their homes in Independence. Services were held in the afternoon with our Pastor, Elder P. G. Mercer, being the speaker.

Friday, May 30th, we were made to rejoice when we saw our Brother and Sister Chas. Reed and two fine children, George and Alice, drive up to our home. These neighbors, and brothers and sisters in the faith, have been greatly missed since moving to Independence to make their home. They were guests in the home of Sister Reed's mother, Mrs. Howell, of Eunice,

Mo. They were accompanied by Elder J. M. Case, who visited in the home of Brother and Sister Mercer. At our Friday night service, these good people attended, also Sister Alzada Massey and Ireatess Keeney. Ireatess was home from M. U. where he has been studying veterinary of medicine, to spend the summer with his parents. Alzada, husband and son, of Jefferson City, were visiting over the holidays. Services were held Saturday night at the church, and Sunday morning, Brother Case being the speaker. Following the morning services, communion services were in charge of Brother Case, assisted by our pastor, Elder P. G. Mercer. A wonderful spirit prevailed in prayer and in testimony, and we were all helped so much by the splendid spiritual meetings and friendly association together with our brothers and sisters of Independence. We are looking forward to the time when they can come again. Brother and Sister Flint are greatly missed by the saints here, as in the past, before the years crept upon us, the Flints were among us quite often. We do hope each of the Independence saints will come again soon.

Sister in the Faith,

ANNA KEENEY

NEWS OF THE LOCAL CHURCH OF CHRIST (TEMPLE LOT) REUNION AT PURYEAR, TENNESSEE

The reunion was such a happy occasion, I will pass the blessings on May 30, 1952 to all the church members through the Advocate.

We were helped so much by the splendid spiritual meetings, and the friendly association with some of the Church of Christ people the Puryear branch had never had the pleasure of meeting.

I am sure every one would want to hear of the happy time we had together. We do feel so strengthened by the blessings that were showered upon us.

Apostle and Sister R. R. Robertson arrived a few days ahead and made arrangements for our brothers and sisters.

We have never had the pleasure of a visit from other church members or any of the apostles, except Apostle and Sister R. R. Robertson, who organized our local group in 1948. We had never thought anyone would be the same as Brother and Sister Robertson in being like one of the family, but when Apostle and Sister Sheldon and family arrived from Independence, Mo., it was like rejoicing over our own brothers and sisters who had been gone for some time. The same way with Brother and Sister Kidd of Knoxville, Tenn., with their son and wife of Paducah, Ky., and the same way with Brother and Sister Hatcliff and their fine sons, and another dear sister and her son, all from Cherokee, N. C.

I will not forget to mention some who were intending to come and be with us: the St. Louis folks. We regretted very much that they were unable to be there.

Brother Robertson and his good wife had brought so much sunshine into our homes, as well as in our

church; the same way with the good people just mentioned. Spiritual food to our souls!

Brother Sheldon preached at the beginning of the reunion Friday evening, May 30th; an inspiring sermon to all under the sound of his voice. Brother Robertson preached the following morning at the 11:00 o'clock hour; another inspiring sermon,

A dear sister desired to go to the waters of baptism and be buried into Christ. She had been a member of the Reorganization since early childhood. This sister is Mrs. Edith Alexander. May God's blessings follow her and that her footsteps might always be guided by the Holy Spirit.

The confirmation service, and preaching, followed in the evening.

It had been requested that all come fasting, Sunday morning, when we had Sacrament service, followed by prayer and testimonies.

I know, by the Spirit that came down from heaven in our midst, that every heart was touched and it could not have come through any other source than from our great Redeemer, Jesus Christ. A dear soul (with a discerning of the Spirit from his powerful testimony) was called through Apostle Robertson to be ordained to the priesthood for the beginning of a great work God had called him to do. This was Brother Hatcliff.

A lunch was spread at the noon hour, and sorry Brother Sheldon and family could not stay, but had to be on their way, as they had some distance to go. So with a goodbye, we bid them on their way with a prayer that they come again.

Brother and Sister Hatcliff left soon after lunch, which left only a few to hear Brother Kidd deliver the evening message; we all enjoyed it very much.

We feel very fortunate to have had these dear people who made the sacrifice to come the long distance they did to be with us. Only God could have guided them our way.

We all trust that we might strive to live for the guiding of that out-stretched hand that is always extended to help those who are obedient and submissive to his holy will.

The writer is Sister Myrtle Hart, Secretary of our Sunday School, extending the sincere thanks of the whole local church at Puryear, Tenn., trusting that all can come again, and as many more as possible.

Love to all,

MYRTLE HART

A LETTER

Ava, Missouri

Zion's Advocate Readers:

I know that some of the readers of the Advocate have been wondering just how we got along with the new method of feeding the Conference visitors at the April Conference. Some I have written personally, but I think there are many others who were interested in this new project of the Conference, and would like to know just how it worked out, so I am taking this method of letting all the readers of the Advocate in on

our good news, for I am sure all who attended this Conference will agree with me that it was a complete success.

First, I want to thank all those who so generously helped us; many of whom were not in attendance themselves, who knew they would not be there to enjoy the benefits of their contributions, when they sent them in; yet through the generosity of their hearts, desired to help that others might be benefitted. To such as these, I especially want to express my gratitude and thankfulness for the help they gave us in this undertaking, and to assure them that many were really blessed by their generosity.

It was really quite gratifying to see the people come in and sit down to eat their dinner, without the presence of a cashier or money changer present. It was gratifying to see them enjoying themselves as one big family, without that annoying piece of paper so often seen in the past, indicating that you had paid the cashier and was therefore entitled to the privilege of partaking of the food even though much of it was donated. Surely, if the Savior was so displeased with the sight of the "money changer" in the Temple, he must have been pleased to see the absence of any thing of this nature in the dining hall of the little white church on the Temple Lot.

We do not know how many were thus fed during the Conference; the attendance was not as large as we had expected, but we had plenty, and all were well cared for, and at the close of the Conference, the surplus that was left was sold, and the money thus received was placed in the general Bishop's hands, to be used for the kitchen and dining room as the needs of this department of the church work may develop in the year that is before us (the full amount of this balance now in the Bishops' hands, and ear-marked for the dining room, can be seen by consulting the Conference Minutes as reported in the May Advocate).

There is one thing the committee felt they might need this next year, and that is an electric dishwasher. Oh, we had plenty of help; the sisters were very generous in helping in the kitchen, but the kitchen is so small and they were crowded so much they could not work to any advantage. We recognize the future will add to the burden of work in this department, so we are looking for methods and means to simplify the difficulties as much as possible in the future. We are glad we have a little in the treasury to start the new year on, thanks to liberal support given to us in this new venture. It was really gratifying to us when one brought to our attention that while we were endeavoring to make the expense to those who attended Conference as little as possible, the Church across the way was reaping a harvest of thousands of dollars from their visitors and delegates. But we are reminded that one of the specific missions of Christ was that the Gospel might be preached to the poor, and surely the Church of Christ has plenty of the poor.

Seeing that we were so graciously blessed this year, it makes us feel that we are on the right road to better things in the future, but we realize this future carries many new and difficult situations with it.

(continued on page 112)

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.

WHAT ABOUT THE WORLD WE LIVE IN TODAY?

The social ills of mankind, today, they say, can be solved by preparedness for war! more war production, military training, bombs, and every kind of death-dealing device, etc.

Who advocates all this? The worldly-wise: the most educated, scientists, presidents, kings, military leaders, clergy and politicians.

Never in all the past history of the world, has the masses of people become the victims of such powerful **delusions** through the censored news of radio and press.

In our pictorial news, recently (this was a few months ago, due to time elapsed since this article was received: it was misplaced temporarily. W.A.S.), we have presented the conference of President Truman and Prime Minister Churchill, with the following slogan . . . "Begin Search For Way To Peace, Hope, Salvation."

How about God and Christ's peace plan? Did we hear **them** say, "**Thou shalt not kill?**" love thine enemy? live and let live? or did they search the scriptures to find a way?

Read Genesis 9:12-13 (inspired translation).

Wholesale murder for the sake of maintaining capitalism, or in the name of democracy, will not justify.

Who is man that God will hold him guiltless who transgresses the above Bible texts.

We are living in those perilous times as set forth in II Timothy 3:1-5. This know also in these present times, the wicked rule and the people mourn. (Prov. 29:2-18).

We, the people of the Church of Christ (restored) have heralded to the world, the angel message of the restoration of the Gospel and church, but "who has believed our report". —Rev. 14:6. So the world drifts on.

Truth has been suppressed in all ages of the world, and that too, by violence. That is why the Church of Christ fled into the wilderness (Rev. 12:5), after which there was not found on the face of the earth a church answering the description written in the New Testament, until it was restored by divine authority in these last days, with the same foundation of apostles and prophets, accompanied by revelation and spiritual gifts.

Now back to the subject of what is to become of the world we live in today.

As Christ was not permitted to finish his mission because of violence, he is coming back again, and the world will be taken "unaware". Read Matt. 24:22-51.

Now, dear reader, if you read this text, to make it further interesting about the world we live in today, let us investigate the end of this prolonged world set-up, so highly revered by all the renowned men of the world. Turn to Revelation, chapter 18, read it all and think of the end of the way.

Brother T. J. Jordan, in his article of November 1951, under the heading: "Hearken to the Word of the Prophets", revealed some facts, the proof of which I have in my possession. It is very encouraging to know what others know and are thinking about.

Your friend in the truth and light of the glorious gospel.

ELDER ASA GRINSTEAD
Caldwell, Idaho

A FEW SUGGESTIONS FROM APOSTLE PAUL

I am quite certain that if it were possible for the Apostle Paul to write to the church today, he would give them the same advice as is written in all his writings to the Saints in his day. Perhaps it would be well for us to refresh our minds on the wonderful advice that he gave.

In Romans 2. "THEREFORE, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."—Romans 3:23—"For all have sinned, and come short of the glory of God."

Romans 10:1-2, "BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved."

"For I bear them record that they have a zeal of God, but not according to knowledge." Chapter 12:1-9, to 21 inclusive. "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them that persecute you: bless and curse not. Rejoice with them that do rejoice, and weep with them that weep.

"Be of the same mind one toward another. Mind not big things, but condescend to those of low estate. Be not wise in your own conceits.

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much lieth in you, live peacefully with all men. Avenge not yourselves, but rather give place unto

wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

(Regarding the partaking of the bread and wine service). I Cor. 11:28, 29, 30. "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

II Cor. 10:6, ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity **every thought** to the **obedience** of Christ; And having in a readiness to revenge all disobedience, when YOUR **obedience** is fulfilled."

As Christ said to Peter. "When thou art converted, strengthen thy brethren. Paul says, "When you have proven yourself **obedient** in all things, you are capable of correcting the disobedient." He also says, chapter 13:5-11. "Examine yourselves, whether ye be in the faith; prove your own selves."

Be perfect, be of good comfort, be of one mind, LIVE IN PEACE; and the God of love and peace shall be with you.

He tells us the fruits of the Spirit are: love, joy, peace, LONG-SUFFERING, (with each other) gentleness, goodness, faith, meekness, temperance, and that if we live in the Spirit we will walk in the Spirit; and for us not to be desirous of vain glory, provoking one another, envying one another.

Phil. 2:3. "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves."

I Thess. 5:16, 17, 18. "Rejoice evermore. Pray without ceasing, In everything give thanks: for this is the will of God concerning you."

One who is deeply interested in the progress of the work.

OLLIE D. DeLONG

THE RESURRECTION OF THE DEAD

(Taken from The Saint's Herald, May 14, 1919—The Editors).

Shall I believe that the dead will live again? Shall I believe that there will be a resurrection of the body from the tomb? If it is true that the dead will live again and I hold that truth in my consciousness, I am in a fair way to understand other associate truths better than I would be were I to deny the resurrection and refuse to believe it, for a correct understanding of any point of truth always helps on toward a completeness of knowledge.

To correctly understand one division of the truth of things as they are, or as they are to be, is to be put in the way of learning yet other truth related thereto. Thus progress is made in knowledge, and also in power; for knowledge in the mind of man is the genesis of his power.

But if the resurrection of the dead is merely a myth, or a tradition, or imaginary, and if it could be that the doctrine has no foundation in fact, then to entertain such a thought as being true, would be an impediment—would stand in the way of right understanding of other important matters pertaining to life and being. Thus the progress of knowledge (which is the greatest of all things to be desired by man) would be retarded.

Are there any good reasons why I should not believe in the resurrection of the dead? If so, what are they; and what do they weigh in the scale of sound reasoning? Let us cast one or two notions that might arise to challenge the doctrine of the resurrection, upon the scales of reason, while we take a glance at the figures on the scale beam. After we have noticed any excuses which may masquerade in our thoughts pretending to be reasons that we should not believe in the resurrection, we may then notice some of the reasons why the great fact of the resurrection should be known.

First: Shall I refuse to believe in the resurrection upon the ground that it involves a miracle, and that I cannot believe in miracles?

If so, the same process of thought would challenge the existence of all life, for all life begins and proceeds in miracles so profound that the wisest may not understand.

Secondly: There may be a certain self-satisfaction in the idea of being an independent thinker; and in proudly refusing to believe that which the mind does not understand; but like the proud bird whose feathers fall when it looks from its gay plumage to its very plain-looking feet, those who boast of such independent thought must experience some humiliation when, in looking down to the very foundations of their own existence, they **must** believe that they are, and yet **cannot understand** how life began.

What keen observer of the experiences of life will deny that there is such a thing as power of mind over matter? One step further: who will deny the power of mind over matter under certain limitations? What makes the salivary glands of the mouth open and flow freely when a hungry man merely thinks of good things to eat? It is the power of mind affecting the physical. Most of us do not understand **how** these things are. It is a miracle; but how foolish it would be to deny it merely because we do not understand all about it. We have strong testimony of the great truth of many things, the details of which we do not know, yet we do well to accept such testimony, and thus keep our faces set toward the source of all truth and light. In like manner, certain splendid testimonies come to us witnessing that the silent tomb must yet yield its dead unto life again; and it is not a reflection upon reason, soundness of mind, or good judgment, that these testimonies be received, and that faith have her perfect work within us concerning the miraculous, until the "mysteries of heaven unfold."

Shall I refuse to believe in the resurrection of the dead because I have never witnessed the rising of anyone from the tomb? If so, I may also refuse to believe that any of the distant orbs in the sky are planets similar in some respects to our earth, merely because

I have not been permitted to make a visit to any of them; and yet, should I refuse to believe that such planets exist, it is possible and altogether probable that I would be quite mistaken. Such a mistake persisted in, would obscure our broader vision of the creations of God, and would fix the mind between barren and rocky walls of ignorance beyond which one could not see.

Great truths must be arrived at by the process of such orderly thinking and enlightenment as will cover all the minor points needful as stepping-stones, on the way from the simple to the profound, and from the obvious to the complex. When some of these important stepping-stones are omitted, their progress of learning ceases, and stagnation of life ensues. All enlightenment demands that each factor necessary to the problem in hand, shall be accurately worked out, before the final sun of knowledge can possibly be wholly correct.

If the doctrine of the resurrection to be, is a truth, those who omit the principle from their stock of learning will yet discover that their defect in vision of things to be has woefully impaired their understanding of things that are. If I have false notions concerning the kind and condition of a road that lies before me, and over which I must travel in the future, my well-being for the present is also endangered; because I cannot be making intelligent preparation today, for that which I am sure to meet tomorrow, unless I have some knowledge of what I have to meet.

No, we may not have seen anyone raised from the dead, but the span of our day is rather short, and the circle of our knowledge is rather small for us to assert that such has never been done, or that it may not be again.

I have not yet had the privilege of listening to the voice of a friend conveyed by the marvel of wireless telephone, but there are witnesses that testify that it can be done, and the testimony seems to come from reliable sources.

The testimony which comes to the world concerning the resurrection, comes through reliable witnesses. There can be no better.

These witnesses are: **Reason, Observation, Cumulative Experience, Good Men, the Prophets, Jesus Christ,** and finally, the "sure word of prophecy," as delivered to the worthy, from God himself by the **Holy Spirit.**

Speaking of the first, Reason (figuratively as a man), what a splendid testimony he gives that there must be a resurrection of the dead! When given audience, what an immovable testimony Reason will bear in the present of Faith and Hope, when the soul, stripped of all haughtiness and every secret wickedness, brings those two graces of the heart penitently before the throne of Reason and asks for his princely testimony.

Come, let us walk a pace with Reason. First: facts inform us that man has a physical body. Other facts declare that back of every wrought out design, there must be a designer. Evidence accumulates to prove

that back of all things created is the supreme Designer, God.

Facts declare that an intelligence so towering and mighty as the One who has created the marvels of all things made, works to a definite purpose. Every known truth combines to declare with one voice that life and being is not the result of accident or of blind, senseless chance!

This self-evident truth being established, we may with good reason seek to know the great purpose of life and being. For having our free agency, it is possible for us to co-operate with God in the purpose of life and being to our own great benefit; or to oppose such purpose, causing needless loss to ourselves.

Again: Facts declare that man has been given use of a physical body for the short period which is called in this world, the span of life. The further fact is, that about the time man begins to learn how best to take care of his body, he must lay it down in the tomb.

Reason, having brought the aforementioned facts to notice, is now questioned by Mind in the following manner: "If the tomb is to be the end of man what purpose could the great Designer have had in view when he created him?"

Reason answers that if such an ignoble finish is to be the end of man, then the whole of all the vast system of creation is worse than child's play. If the tomb is to be the end of man, then the whole procedure of life and being is utterly without any purpose worthy of the Supreme Intelligence which has brought all things into being.

Reason therefore declares from his princely throne, that **the tomb is not the end of man;** and true Faith and sweet Hope listen with attentive ear, and the heart that hearkens does well to hear.

Mind next asks: "Since good evidence proves that the tomb cannot be the end of man, must be forever live on in spirit existence, destitute of bodily being?"

Reason, in order to stimulate a fair view of the truth, responds with the following question: "If Spirit existence, apart from the body is the ideal and perfect status of life, why has the Supreme Intelligence clothed all things that we see, in physical form?"

Reason continues in answer to his own question as follows: "Since in the wisdom of the Supreme One he has seen best to put the spirit in a body, it is therefore evident that this is best for man, else he would not have created man thus; and that if the spirit life apart from the body were the better, man would have been left so in the beginning."

Then Reason proceeds to urge that since sin, or imperfect living, has been permitted to bring about death, or the dissolution of the body, the Supreme Designer could only have permitted such in order that a higher order of life shall be obtained in the resurrection. This will be a restoration of a body to the spirit, in which the spirit may be clothed in all perfection. This new body is not to be subject to sickness, disease, or death, and in it the highest and best estate of life may be reached.

Such a view of life and evolution gives reasonable purpose to the march of all things as they exist in fact; and without such a view the whole of life's infinite organizations become contradictory to every intelligent purpose, and a mass of bungling, meaningless chaos.

Reason therefore justifies the doctrine of the resurrection of the dead, and prepares us for the testimony of the prophets of God, of Jesus Christ, and of the sure testimony witnessed by revelation through the Holy Spirit.

The Two Resurrections

The prophets in every age have spoken the word of God, proclaiming that the tomb must, according to divine purpose, yield its dead to life again.

These prophets have been separated by miles, seas, and centuries, yet their voices have ever been in beautiful agreement, unfalteringly testifying that the great time of the resurrection will surely come.

During life the people are classed in two great divisions: the righteous and the wicked. As righteousness or wickedness vitally affect the life during all the days of man upon the earth, it is not unreasonable that the resurrection will be in two classes also, embracing the righteous in the one and the wicked in the other. This is affirmed by the prophet Daniel (12:2) when in speaking of the dead, those who "sleep in the dust of the earth," he says they shall awake, "some to everlasting life, and some to shame and everlasting contempt."

More than six centuries later, John the Revelator, confirms the word of the prophet Daniel pertaining to the great division that is to be made between the righteous and the wicked in the resurrection, and then goes on to specify that there will be a span of a thousand years intervene between the resurrection of the righteous and the time when the wicked will come forth from the tomb.

In the testimony of John, the "first resurrection" is spoken of; and that it is the righteous who will be resurrected first is evident by the language, "Blessed and holy is he that has part in the first resurrection: upon such the second death has no power, but they shall be priests of God and Christ, and shall reign with him a thousand years."

And of the wicked he says: "The rest of the dead lived not again until the thousand years were finished." These are the two resurrections.

Words of Witnesses

Job: "For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and though my skin worms destroy this body, yet in my flesh shall I see God."—19:25-26.

David: "I shall be satisfied, when I awake, with thy likeness."—Psalm 17:15.

Isaiah: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: . . . and the earth shall cast out the dead."—26:29.

Jesus: "Thou shalt be recompensed in the resurrection of the just."—Luke 14:14.

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28-29.

Paul: "And have a hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15.

All these testimonies, and many others of the apostles and prophets, show that the doctrine of the resurrection was taught as a part of the gospel.

Faith being defined as the "evidence of things not seen", these testimonies and evidences will surely strengthen the faith in the truth for every soul that will give them due consideration; and then there remains the witness of the Holy Spirit which is able to unfold a positive knowledge of these things to the mind; and thus all men may have access to the word, and not to the word only, but also to the "much assurance" and power of knowledge by means of the heavenly Spirit Messenger whose office work it is to take the things of the Father and show them to us, and to "show us things to come."

A Personal Testimony

A very singular spiritual experience, including some revelation concerning the resurrection of the dead, came to the writer in the year 1907. Many will remember that in the spring of that year the comet known as "Halley's Comet" caused no little commotion throughout the country, being a live topic for newspaper and magazine articles, as well as furnishing incentive for strange performances of ignorant and superstitious people, who thought the end of the world was surely at hand. It may also be remembered that there was an unusually warm period of weather early in the month of March, or about the time of the appearing of the comet; and that this very warm wave was followed by an extremely cold wave early in April. The extreme weather conditions, together with the fact that the writer had been neglectful in the matter of supplying himself with clothing suitable to the extreme variations of the climate between his southern mission field and that of Lamoni, Iowa, where he attended the General Conference that Spring, caused him to contract a most severe cold, and to find himself stricken down with typhoid pneumonia upon his return to Seiling, Oklahoma, on April 21 of that year. Then followed a period of illness of more or less severity until, on Tuesday, April 30, a relapse soon put the patient to the point where Doctor W. D. McGinnis found, as stated by him at that time, that he had been called in too late for medical skill to save the patient.

This diagnosis was given by the physician on Saturday, May 4, 1907. The particulars are given because the writer considers the experience which came to him during this illness to be one of the most marked spiritual manifestations of his life. On Sunday, May 5, Elder H. F. Durfey was called in and administered according to the custom of the church, by the anointing with oil and by prayer.

Those who are skeptical-minded about visions and spiritual communications may find some little thing

which seems to them to be in favor of their idea that spiritual manifestations are wholly imaginary, in the fact that many of these testimonies of spiritual manifestations come from people who were very ill, or near death at the time of receiving their visions; but be that as it may, the writer presents these facts of experience for what they may be worth to others, and rests assured within himself that there is a true scientific principle involved wherein (upon some occasion at least) spiritual powers are in the ascendancy, when carnal fullness that so easily accompanies bodily strength, declines with the physical to a point of abject weakness. For we read that the Prophet Daniel had fasted and was prone upon the ground from weakness at a time when great spiritual enlightenment was given him by a heavenly messenger. We also know that according to the natural laws of physical being Jesus must have been much reduced in physical vigor after having fasted for those forty days without food or drink, yet he received spiritual power such as no other man has ever attained.

As has been stated, the life of the patient, in the instance of the present narrative was despaired of. And it should also be noted here that for many months he had been specially exercised in fastings and in prayer at various intervals, praying for some definite knowledge from God concerning the life that is, as related to the life that is to be; knowledge concerning the resurrection of the dead, and a number of matters that had been puzzling the mind. After Elder Durfey had gone away, and the attendants were watching by the bedside, on the night of that same day; while they thought the patient unconscious, and that each succeeding hour would probably be his last, he was not only conscious of all that was going on about him in the room, but superconscious as well, to the extent that spiritual matters became as clear to the consciousness as ordinary affairs ever are to the natural mind. Yes, more clear than the natural consciousness of the mind pertaining to every-day affairs, for there was an all-inclusiveness in the wonderful comprehension of the spiritual things that were opened up to the mind that exceeded anything ever experienced before by the one whose physical life was at this moment suspended by the frailty of a thread.

There had been almost constant silent prayer from the time of the administration referred to, until the spiritual vision, intercourse, or illumination opened in such exaltation of mind and grandeur of truth manifest that no words can describe the glory of it. While thus literally enwrapped in the spiritual vision questions were asked, one by one, pertaining to the matters of life and being, of which the writer had been praying to know and this testimony is to say with reverence and solemnity that the answers which came from the heavenly source were given in as direct reply, and with as much clearness of expression, as when one man speaks with another.

Not that there was an audible voice such as salutes the ear, for such was not the case, but it was such a voice as found response not only upon the auditory nerve of the ear, but rather upon every fiber of being; and every atom of soul, whether of body or spirit responded to the sweet, yet penetrating and overwhelming flow of revelation, when some questions were

asked, and the answers were being given, the things being revealed were so vastly superior to the capacity of the mind trying to receive it, that it became necessary to cry out: "O Lord, close up the vision until thy servant shall have time to grasp the greatness of it all, lest by continuing the vision he shall not have power to endure its glory."

Then the voice would cease speaking, and according to the prayer, the mind would be given time to grapple with the mighty things which had been spoken; and thus the vision would proceed at intervals, then close by entreaty, until all had been received that the mind was able to endure.

The existence of spirit being, in a conscious state independent of the body of flesh was shown; and the truth of the resurrection of the dead was so confirmed by that matchless voice of spirit power, that it can never be doubted, while life shall last. The information was also made plain to the mind that the fleshly body, while in the carnal state, is to an extent a bond and a fetter and an impediment as to the obtaining of the knowledge of some spiritual things which will be better understood when gracious death shall have broken the fetters, which we are required to bear while in the flesh; but which impediment shall all be obliterated in the glorious resurrection of the just. Concerning certain matters required of, the illuminative voice declared that in this instance the information could be had, but only upon the condition that the supplicant cross the river of death, otherwise he must be content with such knowledge as was given him at that time concerning these certain matters. He was also given the matter of choice as to whether he should cross the river at that time or return to health and pursue the course of life to a maturity of days.

He was informed that if he chose to recover from the illness of body and to live, that he would encounter many hard experiences; he was shown a forecast of himself sitting at times weary by the wayside of life, but also assured of many blessings. He chose to live, and began to mend immediately so that within a few days he was able to walk several blocks, and within two weeks to occupy the pulpit in preaching. The judgment of the physician was that if he continued preaching that winter it would kill him; but under the power of blessing he was enabled to preach more that winter than before; and to arrive at a state of health which to this day is better than was enjoyed even in youth. And now in the conclusion of this personal testimony the writer declares that while in the heavenly vision the Lord did as in former times, show forth things unspeakable to utter, unlawful to proclaim as yet, and that it is not possible for our minds to grasp them fully in the present time, or to make them known among men.

But of the resurrection of the dead we are assured. The sweetest promises ever made by the angel of hope are verified in the resurrection.

In the light of such hope the angel of faith fills our days with blessings.

From the throne of Reason hope in the resurrection, and faith that it shall come in God's own good time, is indorsed and proven by scientific precision.

The Holy Spirit verifies the testimony of the prophets; and so by the support of these many witnesses, and under the glow of the divine unction which accompanies the proclamation of the truth, we repeat in this simple and straightforward way: There is a resurrection of the dead, both of the just and of the unjust; the one to everlasting life and peace, the other to sorrow and condemnation which is deserved by those who wilfully continue in wickedness.

May these words of soberness and truth be sanctified to the souls of all those who will give heed to them is the prayer that is sent out with this testimony.

JAMES E. YATES

WITH THE CHURCH IN AN EARLY DAY

(The preceeding chapter relates of the mounting difficulties encountered by the early saints in Missouri being climaxed by open hostilities, in which several of the brethren lost their lives for the cause they loved so dearly, and in which the elder Mr. Clark was severely wounded.—W.A.S.)

Chapter 18

Margery remained standing where Daniel had left her until the sound of their footsteps died away in the distance. The sky was clear, the stars shone brightly, and ever and anon from the town came the distant sound of the drum, mingled with the notes of the bugle, now faintly heard, now dying away and lost to the ear.

She pictured to herself the hurried coming together, the painful partings, the hasty march beneath the solemn stars, the encounter in deadly strife, and then—but, falling upon her knees, she closed her eyes, and lifting her heart to God, prayed long and earnestly for patience, strength and guidance; for the safety of those who were going forth and for their speedy return. Lost in her earnest pleadings, she took no note of time, till a step near her and the voice of Mrs. Clark, calling her name, roused her to a sense of time and place.

"I am coming, mother," she said, as she rose hastily and, throwing one arm around Mrs. Clark, they entered the house together.

In the large, open fire-place a cheerful wood fire was blazing, for the nights were cool. Drawing a chair into its warmth and light, Mrs. Clark gently forced Margery into it, while she untied her bonnet and unpinned her shawl. Tenderly she smoothed back the soft, brown hair and took the cold hands in her own.

"Oh, mother, don't!" said Margery, as a quick, convulsive sob shook her frame, "I am younger and stronger than you and ought to be comforting you. I will be calm in just a little while, and then there are so many things I want to speak to you about."

"We will have the evening all to ourselves, Margery, for I have sent the children to bed, and Mary is down with Sister B ---, whose husband is also away. Sit quietly here and warm yourself, for you are chilled and nervous. I ought to have called you in sooner."

"I ought not to have waited to be called, but, really, I did not know how long I was there, my brain was so busy."

"Margery, you must leave this trouble in God's hands. The path we can not see, because the mists hang so low, is all clear to his sight. Let us put our hands in his and walk with firm steps, because we walk by faith."

"You are right, mother, and I will; but there are some things weighing on my mind and I shall feel better when I have talked with you about them."

"Rest quietly until I finish a little work I have to do, and then I will give you all my time."

Margery closed her eyes, and as the heat of the fire penetrated her chilled frame, a sense of utter exhaustion and weariness came over her, and the scenes of the day faded from her recollection.

"Poor child, it is too much for her," said Mrs. Clark tenderly, and, hoping that Margery might in reality be asleep, she moved very quietly about her uncompleted household tasks.

Before they were finished, however, Margery's eyes were following her, and, taking her knitting, (for her busy fingers knew not how to be idle) she sat down by her saying: "I am ready now to listen to all you wish to say."

"Mother, do you believe in presentiments?"

"That is a hard question to answer, Margery. I do believe that many times God prepares us for the trials which lie before us, even as we at times warn our children when we discover that they are eagerly expecting and surely counting upon events yet in the future, events which we fully realize may never transpire. Our riper experience warns us of this uncertainty, but ours fears are not always well grounded."

"But, mother, if the impression comes from God and really is a warning or a preparation, his knowledge is not limited as ours is and, therefore, we can more surely trust it."

"Yes, if we knew assuredly that it came from him; but as Paul tells us, 'try the spirits,' so ought we to try the impressions upon our minds and see if there is not a natural cause for them. But why do you ask me, Margery?"

"Because, mother, the feeling has taken such a firm possession of my mind, that I shall not be with you long, and that clouds of trouble will darken and envelop us, like the smoke from a heating furnace."

"Do not think that I fear it or shrink from it, but there is one thing which I do fear, and it is for this reason I wished to talk with you. In the long ago (or to me it now seems oh, so long!) you may remember that I talked with you and with Mary about the possible result of the troubles we are now going through. I then felt that the result would be either to make a purer, better people, a people in whom the dross was wholly burned away, or to make a people who, smarting under a sense of cruel injustice, of unmerited wrongs, would finally retaliate evil for evil. I think, however, that I now see with clearer vision."

"Not all will be purified, neither will all fail in this furnace of fire. There will be those who will come forth as the tried gold; but, mother, there will be many who will deny the faith and will have only a form of godliness left, and these will bring upon the true saints such a weight of reproach that they will stagger and go with bowed heads, as men carrying burdens too heavy to be borne."

"My child, the wickedness of those who go out from us can not be charged to us."

"No, mother, but these will not go out; for I have seen the evil overcome the good; not as when the chaff is sifted from the wheat and scattered, but as when the tares choke the wheat. These will bear the name of Saint, and the eyes of the world will be fixed upon them, while the true saints will be scattered upon the face of the earth.

"It will surely come to pass, though I could not convey to you in words how I know it. This is the Church of God, but these are not the people who shall prepare the way for the coming of the Son of Man. The kingdom shall not be given to another people, but among the scattered ones will be found the faithful ones with whom God will intrust his work."

"Dear child, I fear you are letting our troubles take too deep hold upon your mind, and much of this is doubtless the result of your delicate health. You need to be surrounded with cheerful scenes and loving care, instead of being so exposed and constantly made anxious on account of others. But cheer up, for all these things will work out for good, and we have only to submit patiently to the will of God."

A momentary smile was the only answer Margery gave, and then she added:

"Mother, I want you to promise me one thing. When I am no longer with you, watch over Daniel, and warn him of the danger I have pointed out to you; for, mother, I would rather they would bring him back dead and cold to us tomorrow, than that he should ever turn away from the faith."

"Do not fear that, Margery. None know better than Daniel the foundations of that faith."

"Do you remember when the disciples would have called fire from heaven to destroy the enemies of Jesus? He told them that they did not know what manner of spirit prompted the thought. They were following Jesus then and loved him; but notwithstanding this, an evil spirit had power to tempt them by prompting them to render evil for evil. How far it might have led them but for the kindly admonition of the Master, who can say? I do fear for him, mother, and I want you to promise me."

"I will cheerfully do that, Margery, but now you lie down. It will rest you, even if you can not sleep, and I will sit here for I can not go to bed tonight."

Margery found herself too weary to resist, and, lying down, she closed her eyes, though not with any hope of sleeping. Her thoughts wandered to Daniel, and her heart was lifted to God in one unceasing prayer that he might be kept in safety, and that contact with the enemy might be avoided.

Every sound from without was eagerly listened to, and she thought of how many families were yet far away from the town and exposed to the enemy. Hour after hour passed away, a faint line of light appeared in the east, the stars began to pale, and soon the rising sun chased the shadows from corners where they were lurking, and Mrs. Clark, putting out the light, went to the door. Long and earnestly, she scanned the prairie, but nothing was to be seen.

Margery arose, bathed her face and helped to prepare breakfast. Little was eaten by either, though, for the sake of the children, a semblance of cheerfulness was maintained.

The breakfast things were put away, and all had been done which hands dreading idleness could find to do; it was nearing the hour of ten, when the clatter of a horse's hoofs was heard, and they saw Daniel's brother approaching at a swift gallop. Riding up to the gate, he threw himself from the horse, though still holding the bridle in his hand.

By this time Mrs. Clark was at his side, while Margery, faint and pale, was leaning against the gate. "Mother," he said, as he threw one arm about her, "you must be brave. I have bad news for you, but far worse for others. Father is wounded, three of the brethren are killed, and David Patten is wounded beyond recovery.

"Daniel is not hurt, but is with father at the house of a brother near where the battle occurred. I must ride on to carry the news to Far West, but will be back immediately. Tell Fred to harness our best team and have the carriage in waiting by the time I get back; and, mother, put up something in the way of a lunch—all you can spare, for the men have had nothing today." Kissing her hastily, he sprang into the saddle and galloped away.

It was now Margery's turn to be collected and brave. Calling to Fred, she told him just what to do, then opening the gate, she put her arm around Mrs. Clark, who was standing as if stupified, gently drawing her into the house and arousing her faculties by appealing to her for the things necessary to be put up.

It was but for a moment that Mrs. Clark lost her presence of mind, then, collecting her faculties, she directed all things necessary to be done.

"Will you be afraid to remain alone with the children?" she asked of Margery.

"No, mother, but will it be best for you to go?"

"I can not remain; I must get to father just as soon as possible. Do you have bandages and all things in readiness? I will drive down the lane and George will meet me there."

But George was already at the gate, and, helping his mother into the carriage, he threw the reins of his horse to Fred, saying, "See that he is fed and cared for, for he has had a hard trip. Goodbye, Margery, and don't be alarmed if we are not here until late, as we will have to drive very slowly. We do not think father's wound is very bad, but he was faint from the loss of blood."

"Tell me all about it, George," said Mrs. Clark as

they drove rapidly over the smooth prairie road; and he related to her the circumstances as we have recorded them.

They had been on the way but about two hours, when they met the sad procession, and, lifting Mr. Clark carefully into his carriage, supporting him with pillows, they started slowly upon their homeward road, after they had distributed the provisions brought with them, which was gratefully received by the hungry men.

Knowing how anxiously Margery would be looking for Daniel, George gave him the reins to drive back, and he joined the other company.

"I think you may drive a little faster, Daniel" said Mr. Clark, "and if I can not bear it, I will let you know." He said nothing to Daniel of the cause of his anxiety, but it was not necessary, for his own thoughts were busy with the situation. "Join us in Far West immediately," were the parting instructions of the officer in command, and Daniel knew that it meant a consultation with reference to the best means of providing for the safety of those who had been engaged in the battle.

Soon after Mrs. Clark left, Margery saw a body of men enter the graveyard, which could be seen from the window of Mrs. Clark's house, and begin preparing for the last resting-place of those who had but that morning been full of life and hope. She stood as though fascinated by the sad sight, while the tears poured down her cheeks like rain. Why had God been so merciful to her in sparing her husband, when others were called upon to mourn with a mourning more bitter than that of Rachel for her children?

Then again the thought came to her, "Is this not better than the fate which awaits many another wife and mother whose husband and sons will come home to her today? I have seen it," she almost whispered, "seen this awful cloud of blackness and darkness; and I know that the day is coming when they will say that the dead are the happy ones. I only wish that it was clearer to my mind, that I understood it better, but it is doubtless wisdom that I do not."

She busied herself in preparations for the return of the family and in providing food in place of that which had been taken away. Shortly afternoon, Mary came home, and Margery was glad indeed both of her company and help. Between anxiety, work, and watching, the hours wore away, until, as the sun sank low in the west, Fred, from his lookout on the fence, discovered the carriage returning.

"O Margery, what is to be the end of this?" said Mary, unable longer to control her feelings. "Would it not have been better to have waited here until the enemy came, than to have bought this brief respite at such a fearful price? It will be many a day before any one like Dave Patten will seal his testimony with his blood."

"Ah, Mary, David Patten was indeed a man of God, and thousands will weep for him today, but I fear that many will be called upon to lay down their lives and that, too, very shortly, for the sake of the gospel."

Mary did not reply, for looking out of the door she

caught sight of the carriage, and calling to Margery, "Daniel is driving," hastened out to meet them.

A sudden faintness came over Margery, and Daniel found her, after he had helped his father to bed, sitting by the table, her head leaning upon her hand, and her cheeks pale as marble.

"Give me a glass of water, Daniel, and then let me go out into the air; I shall be better soon."

Daniel obeyed, and leaning upon his arm, Margery went out in the bright October sunlight, and, sitting down upon a rustic bench, leaned her head upon his shoulder and wept silently.

Daniel did not interrupt her weeping, but drew her very close to him with one arm, and with his hand gently smoothed the brown hair from her temples, while the sunshine, as it glinted through it, touched it into hues of gold. As Daniel held her there, it required every nerve, every fiber of his being to control the emotions surging in his bosom. But he mastered himself, and when, in a few moments, Margery raised her head, and, wiping her eyes, looked up into his face, he smiled down upon her, and only the sunlight of love beamed from his dark-brown eyes.

"Do not think me weak, Daniel, but oh, it is so good to have you back." So good," she repeated, "but we must not be selfish. I am better now, and we must go in and help mother. Is father badly wounded?"

"I hope not, but we can not tell until his wound is dressed. Fred has gone to Far West for some one to dress it, and mother and Mary are by him, so stay for a while in the fresh air, and let us talk of the future. I am afraid I shall have to leave you, Margery. Father and the brethren think that a demand will be made for all who were in this battle to be given up; and if the demand is not complied with, it will bring more trouble upon all those who were not there as well as those who were. There is a chance for us to escape, if we embrace it, but it will have to be done quickly.

"Even as we came along, we met with some brethren who told us that the enemy have sent scouts and runners to all parts of the country, bearing the most unreasonable account of the affair, and manufacturing the most glaring falsehoods. I do not want to be the means of bringing trouble upon others, neither do I want to fall into their hands."

"That is not to be thought of for a moment," said Margery. "You must hasten beyond their reach; there is no time to be lost."

"But, Margery how can I leave you here?"

"There will be no danger for me. I can stay here or go to fathers, but it would kill me to see you fall into their hands."

"There is danger for you, Margery, and I could not leave you until I have made some arrangement for you to go also. You could bear the journey now, but later on the inclement season might be fatal to you, and, if driven from your home here, you would surely die."

Margery opened her lips to say, "They would not do a thing so inhuman," but remembering the case of her cousin, she was silent.

"I am going to town immediately to learn what the brethren will do, and, in the meantime, it will be well for you to gather up a little provisions, and before I come back I will have fixed up some plan for getting you away. Go in now to father, and I will be back as soon as possible. Do not worry, my dear wife, for I have the assurance from the Lord that we shall both be saved out of the enemy's hands."

"Thank God for that, Daniel. My heart is lighter than it has been since you left. Don't tarry here a moment."

"One moment," he said, as he bent down and tenderly kissed her quivering lips. "I tell you, Margery, that not withstanding all this trouble, if you were only in a place of safety, I could rejoice in God today, that he ever counted me worthy to have his Son revealed in me. Yes, Margery, my heart has been so light that had I been going to the stake, I think I could have shouted praises to his name."

"Then, my husband, why should you not trust me in his hands with the same faith and confidence?"

"I do, I do, but yet I feel these trials and hardships for you as it is not possible to feel them for myself."

"What you have told me lifts every cloud from my heart, and you will see me as strong and brave as ever. Go, now, for every minute is precious."

When Margery went into the house, Mr. Clark called her to the bedside and bade her to be of good comfort. "Look upon the silver lining of the cloud and trust God with implicit faith, for all things shall work together for good to them who fear the Lord."

"Surely, dear father, we ought all to be cheerful when you set such an example. Does not your wound pain you?"

"Yes, at times; but my mind is at peace, and the Spirit bids us all be of good cheer, for we shall come through these trials and be saved from the snares laid for our feet. You and Mary must hasten your preparations now, I am very certain."

Margery needed no second reminder, and soon both were busy in preparations for the departure of husband and brothers.

(to be continued)

A LETTER

(continued from page 103)

To be ready to meet these new and unlooked-for conditions, of these "perilous times", will require our united attention and preparations, so let us begin, now, to make plans for the next Conference in April, 1953. Let us plant our gardens and fields; let us watch our flocks and herds, asking God's blessing to be granted unto us in proportion to the effort and labor that we spend upon them; let us remember the Lord with the first fruits of our labor, that not only the feeding of the Conference visitors, but that every department of the

Church might be built up, and the work of the Lord go on as never before. The unity and harmony exhibited in the dining hall and kitchen was an inspiration to all, so likewise, we feel every other undertaking of the Church could be, if we would give ourselves to the work as liberally as we give of our meat and potatoes.

May God's blessing be yours through the year, is our prayer.

and Dining Room Committee

MINNIE C. SMITH

REMEMBERING

On Flander's silent Poppy Field
Another War dark shadows shield
While Mem'ries of past cruel years
Bring back again those haunting fears.

That dreadful cost of war—each son
Who paid the bitter price and won
The Nation its Democracy!
On Victory! What Hyrocricy!

Now War is here to fight again!
This—"For those who gave all then
For promised Peace" world-wide in Friend
To hold in trust and never end.

But if in vain our sons have died
Must more young life be crucified?
The Christ commands, "Thou shalt not kill"—
What mockery this new Calv'ry Hill!

This poppy-covered Flanders Field
That nothing but sad mem'ries yield;
Remembering that "Long ago"
He gave His Son for friend and foe.

Was this great sacrifice for naught,
That wars continue to be fought?
Oh "What deep sorrow Christ must know
O'er those white crosses, row on row!"

Oh, Crucified, All was in vain!
War Gods demand young life again!

So, Mighty Winds, then gently blow
A requiem for that long ago;
And softly fall God's tears of rain
On Poppies—in Memoriam—

—GRACE SPRING LAU