

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, August, 1952

Number 8

Bee - Line

From flower to flower the humble bee
Must gather food that he may live
When cold winds blow; from fields afar
Must carry nectar to the hive;
Must choose 'twixt wholesome nutriment
And poison-blossoms, brilliant, sweet;
Must fly a bee-line with his load
And light at home on steady feet.

**Yet what intelligence hath the bee,
Compared to that of thee and me?**

How may I know the "pastures green",
Go in and out, and find my fill;
How sip the good and skip the bad?
Can I distinguish them at will?
How may I take the "Bee-line Road"
And never swerve from end to end,
But walk unfalt'ring all the way,
Nor e'er a glance to wayward send?

**The Power that guides the tiny bee
Can just as well guide thee and me.**

MARION SPRAGUE

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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

WHERE DOES TOLERATION BEGIN AND END?

There is probably no phase of man's experience in life in which he is not forced to ask this question within himself, make decision, and act accordingly. In other words, it is a matter of personal judgment—shall I go so far? all the way? or shall I resist? More than this: everything we do, say, or think effects our spiritual welfare, and thus our standing with God, to some extent. Ponder the thought and see if it is not so.

Right decisions, then, are very important, if we would keep "pressing on the upward way". This is abundantly true in regard to religious matters, and yet, most of the modern-day churches will inform us that as long as we believe in Christ (or confess that we believe in him), it does not matter so much just what church we may be affiliated with, or what tenets we may hold to—"we are all going in the same direction."

Do you, dear reader, expect me to be in whole-hearted disagreement with the above opinion? Not so. We may qualify it like this, though: all churches which have tampered with the organic structure and doctrine of the kingdom of God on earth (which is the church of Christ), ignorantly or not, place themselves in the same "boat". Among these, it truly makes no difference which one claims our name upon its rolls, and we are surely going the same direction, **being led carefully down to hell!**

We are fully confident that the Church of Christ (Temple Lot), as an organization, measures up as to doctrine, priesthood authority, and structure, but we are not so foolish as to believe that we, the membership, are **all holy**, the children of God, and every one else destined for hell. This would be the depths of a **lack** of tolerance, or good judgment, and we then place ourselves in the position of needing the wise advice to "take heed lest we fall."

The question we have asked, in its religious application, must be divided into two parts: with what toleration should a man regard another man in his spiritual state? Should there be any difference in toleration of this man's spiritual precepts, or guiding principles? In other words: if we love a man, shall we love his ways, or his beliefs? If we hate a man, shall we hate his beliefs?

It is admittedly difficult for the human family to separate, in judgment, a man from that which motivates his action, but that is exactly what the Master expects of us as his disciples. He prayed to the Father that we might be "one" in him, and he in us, and surely that means, also, that as he feels toward us, we should feel toward him and all men. Indeed, the implication of the prayer, in which he taught us "forgive us our debts, as we forgive our debtors", is that if we do not love, if we cannot forgive, neither may we expect his consideration of us.

Using God's attitude toward all men as the example of how we should regard our fellow-man, we can not fail to see that we must love all men as creatures of God.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. 5:44.

In this respect, then, there should be the utmost toleration for men, but this does not mean to concur in their actions or beliefs. Rather, it means that we want to help them change their ways, or more accurately, we want God to help them.

This thinking presupposes that we are "walking in the light", but can we be sure of it? Yes, we may know as we experience the indwelling of the Holy Spirit, which will bear the divine fruits of love, patience, meekness, godliness, etc., which is not to say that we necessarily have received the fullness of the light, but that we are pressing forward into it. If we are, indeed, the children of light, there is added to our understanding, a little at a time, perhaps, the eternal truths of the Gospel of Christ, casting out doubts, and thus providing anchorage for our souls.

Jesus said:

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—Matt. 5:6.

Filled with what? Why, with that for which they hunger and thirst—righteousness. And if they be filled with righteousness, they are not angry at the hearing of truth, but rejoice in it, and cleave to it.

Now, if we cleave to the truth, then we have a mighty weapon, or standard, by which we may judge. The way is prepared that we may discern all things, whether they be acceptable for spiritual meat, or not.

In our humble opinion, the question may be reduced to just such simple terms: if, in the light of truth, a principle cannot be fully and undoubtedly sustained, it should be cast off, for the acceptance of it as though one should receive polluted food into his body: he would become ill, and possibly "die."

How often this premise has been demonstrated!—it is sad to consider. Reflect upon the hundreds of christian denominations, and yes, the divisions of the Restoration Movement, and then concur, if you can, in the thought that Christendom is moving forward.

Pessimist, you say? Well, if seeing it as was prophecied and recorded in the scriptures is pessimism, perhaps we are. After all, though, no problem has ever been solved by saying it is non-existent. Pessimism, in the extreme, says, what is the use, and will do nothing. But that soul which is illuminated by the Gospel truths, sees beyond the near darkness, to catch glimpses of the time when ALL SHADOWS MUST BE DISPELLED by the lengthening shafts of eternal light—that time when **the Gospel of Christ** shall fill the earth, and ignorance no more holds sway.

That time will begin when men will look with compassion upon the shortcomings of others, and can hold steadfast against all error—love the sinner, pray for the sinner, but hate his sins.

More frequently, however, the line is not so clearly discernible. A dazzling cloak of apparent "righteousness" and loudly proclaimed "truth" has subtly hidden the REAL TRUTH, and how serenely those who

have embraced partial truths do tread the pathway. Why, the way becomes easier, pleasant and delightful!

May we be zealous for the way of truth, though rugged and narrow, for the end thereof is everlasting life.

WILLIAM A. SHELDON

MISSION-FIELD NOTES

Sedona, Arizona

June 4, 1952

Dear Advocate:

At this writing we: (Apostle James E. Yates and wife Irene) are on our way from San Diego, Calif., to the Church of Christ reunion, at Grand Junction, Colorado. At Phoenix, Arizona, we stayed over two Sundays.

A Striking Coincidence

At Phoenix, Arizona, being invited by the pastor there, Elder Ed. McIndoo, to preach the morning sermon at the church on Sunday, May 25, I planned accordingly. After meditation and prayer, concerning what subject I should select for that morning's sermon, I felt by the Holy Spirit to speak upon the six fundamental principles of the gospel of Christ—Namely: **Faith, Repentance, Baptisms, Laying on of Hands, Resurrections of the Dead, and Eternal Judgment**, as enumerated by St. Paul in Hebrews 6:1-2.

When the Senior Sunday school class opened its study that morning, it seemed rather odd to note that the class was studying exactly that subject—Those Six Fundamental Principles of the Gospel of Christ.

The good Spirit was present during the class study.

The same was true when I preached upon the same theme immediately following the Sunday school. That evening, when the Pastor, Elder Edward McIndoo, announced that he had made selection of that same subject before, and that too, before he could have known that the same subject would be presented by others, it seemed quite emphatic that the **Six Fundamental Principles of the Gospel of Christ**, was the correct theme for the day, as led by the Spirit of the Lord. All three presentations of the subject proved to be without any dull repetitions, and Bro. McIndoo's evening sermon analysis, was even carefully typed out and mimeographed, in a specially interesting manner. Preserved copies of those various studies can be helpful to students who may care for that specific course of gospel-study, at any future time.

At The Sacrament Service

At the Sacrament Service of the Phoenix Local Church of Christ, on Sunday, June 1st, a message from the Lord was given, as spoken by the Holy Spirit, through the humble writer of this epistle.

The Message

The first of the message was addressed to the men of the Church who are not called into the ministry. The Lord told us that these men of the church who are not called to the ministry, but who live faithful lives

in obedience to the Gospel, and in doing each his particular part and duty in support of the church, and who avoid bringing any reproach upon it, are approved of the Lord, each in his place, and acceptable of Him, in His Kingdom.

The next part of the message was addressed to the women of the church, who, though, in the wisdom of their Lord, having no place in Priesthood calls, or of such public place to serve as ministers,—yet each, in their several places, as by nature fitted to serve according to their qualifications, are approved unto the Lord, and blest of Him in rendering such modest services everywhere, as led by the Holy Spirit.

The next part of the message given, was addressed to the women of the church whose husbands serve in the ministry, in the various appointments of Priesthood capacity. This message stated that since the holy uniting of one man and one woman in sacred matrimony make of that twain a blest unit in creative spiritual and physical life, the Lord thus blesses the wife of the called minister, and that God is pleased when she is alert to occupy as that opportunity opens to her, the way of assistance to her husband, and as a help-mate to him in forwarding the interests of the cause of Christ,—being a help-mate in the service-unit with her husband, though not a public minister in any ordained capacity. The Holy Spirit exhorted that the wife of every ordained minister for Christ, should anxiously assist him, and not by any careless indifference to the greatness of his calling, fail for the blessings allowed of the Lord for her also, in all faithful service.

The local ministry, serving in the Church of Christ in Phoenix, Arizona, were commended of the Lord for their faithful adherence to their ministerial duties there. The members recently baptized were charged to feed regularly upon the pure soul-sustenance of the word of God, and were promised of the Lord, that therein their rejoicings in Spirit, and in righteousness, shall increase and abound, to the glory and honor of God.

The Young Ministers in the Church Were Charged

To select for life companions young women who can be one with their husbands in the faith, in the Church of Christ.

When the word of the Lord gave counsel, as to the selecting of the life's companion by the young men of the ministry, the message specified that when possible, such selections should be made; and if not, that every proper care should be taken, to convert the young wife to that unity of FAITH, whereby she could be of greatest helpfulness to her husband, as he conducts his ministry. For we were told: **"The time for speeding the work of the Lord throughout the church, has come."**

A Call to the Ministry

Young Brother Larry Shaw, of Western Colorado, who sat with his bride-to-be in the Phoenix church, when the foregoing message came, was called to the Aaronic Ministry, to the office of Priest, when he shall have accepted the call, and when this call shall have been approved by the local church there.

The bride-to-be, is Sister Patty McIndoo, daughter of the Pastor and his wife, Sister Louise McIndoo, of Phoenix, Arizona.

This, we understand, is to be a June wedding, to be solemnized at the church about June 20, if I am not mistaken.

We are thankful to the Lord for His condescending love, that He speaks to His people, yet, as in times of old, when we ask Him for light, and open our hearts to receive of His wisdom and counsel to His people.

To the honor of the great name of our Lord, with humility,

Apostle JAMES E. YATES

GIFTS OF THE HOLY SPIRIT

At the Western Colorado Reunion of the Church of Christ June 7-9, 1952

It was at our very first meeting of the reunion upon the morning of the 7th (a prayer meeting) that the Holy Spirit, as in former times rested upon Apostle Thomas Barton. While the power of the Holy Spirit rested also upon the whole assembly, and in answer to many fervent prayers which had been offered to God for the spiritual food to feed our souls, the Lord did graciously condescend to give message through the gift of unknown tongues. The genuineness of the Spiritual manifestation was witnessed from God unto all souls of the Faith, in the assembly. All of us rejoiced together under the pure influence of that holy fire. As upon the Day of Pentecost, and as cloven tongues of that inner spiritual fire, hearts were chastened, sinful dross within us, felt that Divine impact unto cleansings from our own sins and follies, severally. From what source does such sacred influences come! They flow only from the source of God's great love bestowed for His people. Our hearts gave thanks. Even then our human minds could not interpret the language of the tongue given, so long as unaided by the power of God who had given it, yet our souls lacked no proof that it was truly our Lord on high who had spoken to us. Humble prayers were then offered that it may please God to extend further blessing to us to make the meaning of His message to us more clear by giving to us the interpretation of the tongue. I, for one, felt that after the spiritual feast to our souls which had been given, wherein the manifestation bore to our hearts its own witness that God had spoken, I could feel quite content had the Lord seen fit to speak no further, or to give unto us further interpretations; for in this, as in all, His wisdom must be supreme.

But prayers for the interpretation of the tongue were offered; yet the meeting closed without further word from the Lord. However prayers continued to be offered through following meetings that day, and the following day,—Sunday, June 8, 1952 until the evening service.

At this service the writer was appointed to deliver the evening sermon. We had a large assembly—a well-filled auditorium of the school building out from Grand Junction where the reunion was held. In delivering the sermon that evening, the inspiring hymns, the sweet fellowship in the spirit of love's Divine exchanges among the people of the Church of Christ,

as well as the evident high tide of good will shared with us by the many good people of the Reorganized Church in that region, and by the many "out-siders" in attendance,—these gracious points all contributed to the volume of good-will, which enabled the speaker to enjoy a goodly degree of liberty in presenting the Gospel of our Lord, upon this occasion. At the close of the sermon and before the speaker had taken his seat the power of the Holy Ghost again descended upon us, and pertaining to the interpretation of the Gift of Tongues which had been given upon the day before, the power of our Lord rested upon the writer there, and delivered to us in substance the following message:—"Verily, thus saith the Lord, in respose to your prayers for the interpretation of the message as I, your Lord have given you through the gift of unknown tongues. In this manner, as in former times, I have spoken in mine assembly through this, one of my spiritual gifts. Through this means, as witnessed by my power, to the souls of My people who heard, their souls have already been miraculously enlivened, whether or no, in My wisdom, further interpreting be given. In response to your prayers, I here deliver through my servant this interpretation of the message, even though I, your Lord, do not require of him the exact repetition of the Indian or Lamanite dialect in which my message was spoken, I here reveal to make plain my message spoken. There are, of the people of Lamanite descent, now residing in distant lands under domination of the Mother Church of primitive apostasy, many wandering people of My heritage, who hunger and thirst for deliverance from their present spiritual and material bondage. The souls of these lost sheep from Mine spiritual heritage, are now opening for the sowing of the Gospel seed.

The souls of these, long dominated by the cruel Mother of Apostasies-Church, are now beginning to hunger and to thirst after My salvation, saith the Lord. My servant Apostle C. L. Wheaton and his worthy companion, have been called out, and appointed through the church, to seek out these suffering people, by missionary endeavor, that they may be led at last to My light, for their salvation. This is the prime message to all My church, and to all who would know My will, as ye, through Me, your Lord, seek for the salvation of souls now suffering in bondage of body and spirit, under the "Mother of Harlots" domination. This, is the heart and substance of the interpretation of the message as spoken through My servant, Thomas Barton, by the gift of unknown tongues to you. Thus saith the Lord to you today,—even so Amen."

Interpretation given humbly through Apostle James E. Yates.

A REPORT FROM THE MAPLE CITY, MICHIGAN LOCAL

The first service in our newly-built church was held on Sunday, May 4th.

Apostle Don W. Housknecht arrived in our neighborhood, May 31, and on the next day, June 1, officiated in Sacrament Service, assisted by Eld. Brantner, of Flint, who, with his wife and one child, were present that day.

On the same day, Carl, baby son of Bro. and Sr. Harold Polack, was administered to for a bad cold, and

was very much relieved. The next day, Carl coughed up a dime and was soon completely well.

Bro. Walter Scott, originally a priest of the R.L.D.S. church, was transferred and enrolled May 29 in the Church of Christ, and reinstated as a priest of the Maple City local.

Meetings were held on Sundays and week days in our church from then on.

On June 22, Bro. Housknecht baptized Bro. Otto Polack, Sr., his wife, Sr. May Polack, Bro. Harold Polack and his wife, Sr. Thelma Polack, Sr. Karen Mallory, young daughter of Sr. Edith Mallory, Sr. Carolyn Mallory, young daughter of Bro. Ed. and Sr. Sylvia Mallory, and Bro. Lyle Trumble, young son of Bro. Don and Sr. Erma Trumble.

Bro. Housknecht confirmed Bro. Otto and Bro. Harold and Sr. May Polack assisted by Elder Peter Price.

Bro. Price confirmed Sr. Thelma Polack, Sr. Karen and Sr. Carolyn Mallory, assisted by Bro. Housknecht.

Elder Peter Price confirmed Bro. Lyle Trumble, assisted by Apostle Gould.

Bro. Gould and Bro. Winegar were present June 22; Bro. Gould was our speaker that evening; Bro. Winegar was administered to. We were so glad that Brethren Gould and Winegar were with us.

On June 23, Brethren Housknecht, Gould, and Winegar left for other parts of the field.

A business meeting was held on July 2. Elder Cleo Heath and family were present, and Bro. Heath was our temporary chairman. Election of officers were as follows: Pastor, Elder Peter Price; Priest, Bro. Otto H. Polack; Deacon, Bro. Ed. Mallory; Bishop's Agent, Bro. Ed. Mallory.

On July 6, Bro. Brantner and family were present. There was a revelation to Bro. George Brantner, an admonition given to members of the church, and a calling of Bro. Harold Polack to the office of teacher through Bro. Price.

We were sorry that Bro. Brantner and family could not stay for the baptisms in the afternoon. Bro. Alan and Lowell Scott were baptized by their father, Walter Scott. In the evening they were confirmed by Elder Peter Price. Bro. Harold Polack was ordained a teacher by Bro. Walter Scott assisted by Bro. Otto H. Polack, and was made teacher of the local.

Sincerely, Your Sister in Christ,

THELMA POLACK, Reporter

INDEPENDENCE NEWS

Srs. Lois Harris and Bertha Case, assisted by Mary Lois Harris taught a few weeks of summer Bible school here in June. The attendance varied, but 14 pupils were the total.

Bro. James E. Yates was a visitor and a speaker here the last of June. He spoke on "What Constitutes Apostasy?"

Bro. Hardy Seevers arrived home the 8th of July. He

is here for a leave after finishing army training in Hawaii.

Thirty some members of the Young People's Christian League, and some guests, visited nine sites of history-making in the early church. They had just finished nearly a year's study of church history, taught mostly by Bro. Maynard Case. Among the places visited on the fifteen hour trip was Fort Osage (where Bro. Alma Frisbey's father led the wagons across the soft ice of the river back to Independence in 1867), Liberty jail, Haun's Mill, and Far West. Six cars made most of the trip and the only trouble besides dusty roads was a flat tire.

Sr. Helen Martin was married to Bro. Sam Kidd at a Reorganized Church in Kansas City, June 20. They are living in Kansas City, now.

Bro. and Sr. Arthur Smith were visitors here the last of June after a trip west to visit their daughter, Sr. Myrle Darlington and her family in Montana. Sr. Barbara Smith, and a friend from college in Bolivar, Mo., were here the same week-end. And Bro. John Bell and Sr. Martha Bell came up the second Sunday in July.

After being sick for a couple of days, Bro. Jack Sprague was taken to the hospital, July 9, and was operated on for appendicitis that evening. He was doing all right at the last report and was expected to come home the 14th.

Bro. Richard Wheaton was ordained an Elder, under the hands of Bro. Leroy Wheaton and Bro. Clarence Wheaton, at the Sacrament service the first of July.

Sr. E. E. Long of Douglas, Arizona passed away the 25th of June. Her body was returned to Independence for burial. Besides Bro. E. E. Long, Bro. and Sr. Ray Ratterree, Bro. and Sr. Elbert Luff, and Bro. Elmer Long came here for the funeral.

The speakers for the month were Bros. Leslie Case, Denver Chapman, Nicholas Denham, Joseph Yates, and Marvin Case.

Many of the group, here, combined work with their Fourth of July holiday and went to Cowgill for a picnic and to help the local there fix a house to use for a church. With rain at the last minute to cool the air and dampen the grass for fireworks, with plenty of work for interested hands and plenty of company for friendly people, and basket dinners and lemonade to keep the day traditionally, it was more than just an ordinary Independence Day celebration.

ELLA BELL, Reporter

LETTERS

Dear Readers of the Advocate:

I am not much of a hand to write but, as I love to read the different writings of my brothers and sisters in the paper, I thought I might write a few lines.

I am seventy-seven years old and my wife is seventy. We were married in 1898 and lived in Ontario, Canada.

My wife was baptized when she was fourteen years old and joined the Reorganized Church of Latter

Day Saints and I was baptized in the same church in 1908. We came to Ontario, California in 1915. We help to build the little church in Ontario and attended there for a number of years until the great disaster shook the church about 1925. Not long after that we transferred to the Church of Christ (Temple Lot), Independence, Mo., and some time after I was called to the Priesthood. I served as Priest for a number of years doing my duty the best I could, and then later on I was called to the office of elder; but, sorry to say, I have not been very active in doing my duty, maybe on account of my wife's poor health as well as my own.

The members here are very much isolated from each other, two sisters about thirty miles and two more about sixty miles. Then there are dear brother and sister Yates. They live about 120 miles from us at San Diego and we find it is very hard for us to meet together very often in this part of God's vineyard. No doubt there are lots of lost sheep that would love to hear the true gospel of Christ preached to them if they had the chance, but it seems so hard to reach them.

Sincerely yours,
FRED DAIKEN
1640 6th Street
Santa Monica, California

We are getting old and weary
And we can work no more.
We have crossed this mighty nation
To this golden western shore—
In Joseph's land

Now we have the Book of Mormon
A record all should know
Of a people that long have slumbered
In this land so long ago—
In Joseph's land

Now I have a soul that's anchored
In a faith that's grounded deep,
In the message of the Master
That He had some other sheep—
In Joseph's land

Now there's lots of sheep that's hungry
Who will see that they are fed?
Like the sheep of Ancient Nephi
Where the gospel it was spread—
In Joseph's land

Now the fields are white for harvest
And the workmen they are few.
Who will take the gospel message
To the Gentile and the Jew—
In Joseph's Land
—Fred Daiken

April 22, 1952

Dear Sister-in-law:

Your kind letter arrived last Friday and I want to answer it before Sunday. We are planning on coming over to Vera's if nothing unforeseen happens. We always enjoy meeting with the family but it is so seldom we have the opportunity or time; there is always

so much to get done and Hubby is home such a short time. The hours just fly by and we do need to spend all the time together we can, to plan for the future of our family both spiritually and materially.

There is one thing uppermost in our minds and lives—that is to live the Gospel of Jesus Christ. I have so much to be thankful for and many people to thank, for helping bring this gospel to us, especially your husband. I'll never forget how he anxiously assisted the missionary in charge of this field, to find a way to bring the gospel that we might hear the TRUTH.

How well I remember the long drive my younger brother made from Albion to Comstock Park, that my children and I might go with him to his home to an all day meeting, just so we might hear that wonderful story; and how dissappointed he was when we could not return with him. That story now means more to me than anything else in life. In fact, it is the only thing worth living or dying for. Our lives here are so short compared to eternity that we can not spend too much time in trying to walk that straight and narrow path.

I have been made very sad in the past, for the ways of Satan are fierce and strong, and he is able to transform himself as an angel of light, and does pervert the ways of righteousness that, if it were possible even the very elect would be lost. But Christ knows His own and He will bring them back even though they wander for a time to taste their portion of bitterness, His mercy extendeth forever it says in Psalm 107:1, (It would be well to read Psalm 106 and 107).

There comes a time in every one's life when we must pass through Gethsemane and must make a decision for our very own souls. Some of us have to make such a decision more than once. I have had to pass through and make such decisions and had to pray for strength more than once and it is only by the GRACE of God that I could see clearly the right decision to make. I thank God I made the decisions without faltering and when Satan was resisted he fled, as it says in the scriptures, and as always our joy is great and we are permitted to rejoice exceedingly when the TRUTH wins out.

I noted with great pleasure the spirit of your letter, and I pray God to bless you with strength and all that is good in His sight.

We have been blessed greatly in the past and present. We made a wonderful trip to conference at Independence and enjoyed the trip in safety and without even a flat tire; and now that it looks as if spring is here we have much work to get done to help the eating problem.

We have our trials and problems too, for which I thank God also, for they help to keep us looking up for His strength and make us patient and humble without which we could not even hope to please God or our Lord Jesus Christ.

As I study and meditate upon the laborers of the earlier hours, such as Adam, Noah, Abraham and others, the testimony of Job stands out clearly when he said, "though all forsake me, yet will I serve Him." I hope we all may have that faith and strength in this closing time of the eleventh hour.

My great desire is always to do the right things so the name of Christ be honored and glorified. We all make mistakes and the biggest man is the one who can see his own faults and repent of them before it is too late. In Hebrews 5:8, "Though He were a son, yet learned he obedience by the things which he suffered." This statement of Paul gives us to know we may also have to suffer for His name and to inherit eternal life. I would to God we might all have the strength to say to the tempter as Christ said, "get behind me Satan" when we are tempted and so come through the trials victorious.

Your humble sister,

SALLY (BRANTNER)

1401 Pater Court
Paris, Tenn.
March 4, 1952

Dear Church of Christ Members Everywhere:

It has pressed upon my mind to send in a writing I have had since 1949, hoping it will be of some help to some one, as we all need to be reminded from time to time of our service to God. I know of no other way than to put it in the "Advocate" which goes into so many homes. I am happy in the faith, and I can always write my thoughts and my feelings rather than tell it in prayer and testimony meetings.

I ask that we might be remembered by all of Christ's children, that we might ever be found at our post of duty doing the things that have been pointed out to us by our Lord and Saviour Jesus Christ is my humble prayer.

A Sister in the Gospel

MYRTLE HART

MY EXPERIENCE

On August 15, 1948, I was baptized into the Church of Christ (Temple Lot) by Apostle R. R. Robertson. When he confirmed me I received a blessing through the divine spirit that there was work for me to do.

As babes desire the sincere milk of the word, that ye may grow thereby.—Peter 2:2.

I received wisdom and knowledge of God's plan of salvation.

I began living in the spirit of prayer and reading every idle minute. I feel very happy in the work, because of my long desire that I would be a servant of God, and that wonderful light has come to me. Not just at the moment I received the blessing through Bro. R. R. Robertson, was my first desire to be a servant of God, and heir to His kingdom; back in my early life my thoughts pressed upon the subject—how wonderful it would be just to feel the Holy Spirit within me, from the power of God and our Lord Jesus Christ. Not that it ever dawned upon my heart and mind that I would ever be worthy of that great a blessing.

From the time Bro. Robertson made it known un-

(continued on page 127)

ORIGINAL ARTICLES

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

THE SEARCH FOR GOD

Matt. 7:7. Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

I Cor. 15:4. Whatsoever was written afore time was written for our learning, that we through patience and comfort of the scriptures might have hope.

II Peter 1:19-21. We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not * * * by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

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

Faced as I am with the press of competitive religions, the four passages quoted give me hope. I want to serve God; believe in Him and His Son Jesus Christ, but I am confused by the multiplicity of claims. I am forced to turn to what understanding God has afforded me, and through faith seek to know that course which is right, borne on by the hope afforded in the fifth verse of the first chapter of James that tells me that God will afford me wisdom if I ask Him for it.

So it is, with prayer and seeking, I continue that I might be improved. I seek God, and I refuse to be bound by any creed or understanding of men. I recognize that the level to which I may rise is limited only by my faith and the grace of God, and point my search to the prophecies, for Amos says that God will do nothing but He revealeth it to His servants the prophets. It has proven so before, and since God never changes, should be so now. The prophets should tell me something to help me find God and serve Him more fully. "The sure word of prophecy" Peter calls it, and then announces that the private interpretation of prophecy is not legitimate, and infers that the interpretation through the inspiration of God Almighty is acceptable, for by that means the prophecy was given.

To the seeker the prophecies have yielded their fruit, and they tell many things of the days that we face as well as the days of the past of which we have record. The events of the years are amazingly outlined. Daniel, Isaiah, Amos, Micah, Ezekiel, and Zechariah, each in his place and time saw the future, and together, coupled with the Apocalypse, cover the sweep of time and tell of a space when apostacy, black and complete, should envelope the world of former days. (The Apostle Paul was also shown that this was to be before the end should come). Black and complete as the apostacy was to be, there should be a day of restoration in the latter days when an angel

should fly with the everlasting gospel to restore it to mankind. The period when this restoration was to take place is clearly portrayed, and attached events outlined, so that we could discriminate, if we chose, and be able to find the place where the restored ministry of Jesus Christ would be operative with its powers and gifts as when He first set it in order.

I am persuaded that these days are the latter days of which the prophets spoke. The Jews are returning to Palestine. There is much running to and fro with perplexity of nations. Men speak on the lightning saying, "Here am I!" There are fires, famines, earthquakes in many places and much want in the midst of plenty. Men's hearts are failing them for fear. Knowledge is increased as never before, and for the first time in the history of the world it becomes possible for "All nations to be gathered together against Jerusalem to battle."

Yes, I feel that these **are** the last days of which the prophets spoke; when God's work should be established.

Where is my holy place? Where shall I stand? Where is the ministry and cause of the Gospel of Jesus Christ? It should be here! * * * Should have been here, established by the hand of an angel before the time that the former and latter rains returned to the Holy Land making it habitable and fit for Israel's return. That happened one hundred years ago, and the ministry of Jesus Christ should at this time be walking in the earth, converting men to the Gospel and baptizing them in the name of the Father, Son, and Holy Ghost, unto repentance! With them should go signs and gifts, (earmarks of the believer) and in their hand there should be a book, brought forth by the hand of God, to stand on a par with the Bible, pointing men's hearts to God's covenants, principally to the convincing of the remnants of Israel of the truth of the former things, and to the Gospel of Jesus Christ.

The great Churches of the Reformation sound abroad the call for me to come there to find my goal, but I cannot find a prophet anywhere who ever foretold of a Reformation being the cause of the Lord. I cannot look there, for in addition to the lack of prophetic support for their claim, none of these even so much as claim the hand of an angel in ordering their work and establishing their ministry. In fact, they would and do look askance at such a proposition, saying that God doesn't do things like that any more. Their doors hold no invitation for me then, I cannot look there.

To turn to the great Mother Church is to abandon all light and knowledge in despair for she has defiled herself with the kings of the earth as the prophets said she would, and insists that the darkest days of Apostacy are the days of her glory. The prophets saw her great fall which today is imminent. Hers is the way of death! I shall not look there!

The Free Bible movements and Revivalists, I find,

have nothing for me. They assert that the canon of Scripture is full,—has been for centuries, and they quote deviously to exclude God from giving to man further record and witness. They do many good works which are commendable, but the round of acceptable works was never intended by God to be men's salvation, but rather, man must acknowledge Christ;—be baptized by commissioned ones in water, and by the Spirit through the laying on of hands, thus taking on them His name and covenanting to follow Him and obey His commandments. I can nowhere find that God ever intended to afford salvation by any other means than through faith, Repentance from dead works, and baptism in water and by the Spirit into Jesus Christ. Surely God would have been faithful and somewhere advised of the change if there was to be one, and so many of these movements go abroad teaching more or less than these. Truly "They have changed the covenant!" Neither can I look there.

I find that if I expect to apprehend the latter day restoration of which the prophets spoke, I cannot accept anything other than a movement, or church if you please, teaching Faith, Repentance, Baptism, Laying on of Hands, Resurrection, and Eternal Judgment as basic principles. Whose ministry, called of God as was Aaron, is made up of Apostles first, then Prophets, Elders, Priests, Teachers and Deacons, each in their order and service, part of the ministry of Jesus Christ. These ministers must have in their hands two books of witness, the Stick of Judah, and the Stick of Joseph,—books of witness and record of each of these houses of the family of Israel. And equal to any other qualification, their ministry must needs have been established by the hand of an angel from the most high God. These are marks for which I should look, marks of principal difference that tell me whether the work is that work of God of which the prophets wrote and spake.

I realize that these qualifications are the result of my learning through the years, and that the present affiliation I have, the Church of Christ, most nearly matches the picture I seek.

The ministry of the Church of Christ, Apostles, Elders, Priests, Teachers and Deacons, was set in order by angelic ministration in 1829-30, fulfilling the prophecies of Daniel and the Apocalypse. Shortly the former and latter rains were restored ending the period when we should look for the beginning of God's restoration, and witnessing that God had begun His work in the latter days. None are accepted to this ministry except they are called of God as was Aaron. Their baptism into Christ is in water, and through the laying on of hands the baptism of the Spirit. Signs of the believer follow their ministry and they bear in their hand two books of witness; the Bible—Stick of Judah, and the Book of Mormon, which is the only book anywhere which even claims to be the Stick of Joseph. In this they fulfill the prophecy of Ezekiel 37.

This Church of Christ has no creed. To them the canon is not full, they have not put a lid on God, and so there is hope here for growth in knowledge and in realization until I attain the stature that God intended for mankind.

The outlined state of affairs in the Church of Christ

affords me the best hope for the realization of the things that I seek, and there it is that I place that hope and my effort, with the faith, already rewarded in many ways, that I shall fill my place and face God acceptably in the end.

THOMAS S. MALEY

A DIGEST OF A SERMON

On December 16th I preached a sermon here in Independence, and have been asked to reproduce it for publication. As I do not write my sermons, nor do I have any way to give it as it was spoken, I will however endeavor to give the gist of the effort. It will not be the same, and it may have some added and some left out, but the reader may get something of worth from it.

The Church of Christ has always had a free pulpit and an open Bible, and we had speakers from a couple of the so-called divisions of the Restoration and they had put out ideas that the writer did not agree with, nor did the church accept them. I, therefore, made a reply, or put forth an effort to show that the Church of Christ did not believe the things as presented.

I took for a text the words of the Apostle Paul as found in Romans 3:4 "Let God be true, but every man a liar." The language of the text would apply as much to the writer as to any other.

In the sermons referred to we had heard considerable about Joseph Smith and what he taught, as well as citations from the Book of Mormon and what it teaches. Some folks have placed Joseph Smith on a pedestal, and seemingly make a god out of him. I would in no way detract from that which Joseph Smith was given to do. God had made choice of him as a boy fifteen years of age, and told him there was something he had for him to do. He was a prophet, and a restorer, and the work he did was, and is of great worth to mankind, if they will consider it without prejudice. But there have been prophets in all ages since the days of Adam, and at no time were they ever looked upon as a god; therefore we should not consider Joseph Smith as such. He did not claim anything of himself. He claimed to have had the visitation of angels who instructed him as to that which God wished him to do. He was told that he would be used to give to the world the gospel as it was taught by Christ and his ministry, as it had been taken from the earth because of the wickedness of the people. He was told where certain records were buried, and had been preserved by the power of God through the ages, which was, or is a history of the people who lived on this continent long years before Columbus. A people who had been led here at different times, a story in itself.

Joseph Smith was a boy when he received his first vision, and like other boys, he made mistakes, and I will not be wrong if I say that not only as a boy but as a man he made mistakes. Like all mankind he was subject to the temptations of evil forces, so if he made mistakes it is no more than all mankind has done, so we ask you to be tolerant.

Joseph Smith accomplished the task that was given him to do, and gave to the world a system of religion

that was in complete accord with that which Christ gave to the world, and we invite investigation. He was murdered while yet a young man, shot to death in Carthage, Missouri, June 27, 1844, by a mob headed by ministers. Joseph Smith will answer to God for the good or evil done by him. Give him credit for the work done, but not worship him.

One of the speakers referred us to a statement found in II Nephi 2:10 in which there is a prophecy which we quote "For Joseph truly testified saying, A seer shall the Lord my God raise up who shall be a choice seer unto the fruit of my loins, Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and unto him will I give a commandment, that he shall do a work for the fruit of thy loins his brethren which shall be of great worth unto them, even to the bringing to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment that he shall do no other work, save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

"And Moses will I raise up, to deliver my people out of the land of Egypt." (Lehi was speaking of Joseph who was sold into Egypt). (Now he speaks of his son). "But a seer will I raise up unto the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins" (Indians or Lamanites). This seer must be a (Lamanite, Indian) to fulfill that prophecy. He could not be a Gentile, and be of the loins of Joseph, and while he might be one who accepts the restoration, yet God could raise him up before he heard of the restoration and direct him where to go, and what to do. One thing is sure, the selection belongs to God, and speculation from us will not solve anything.

Turning to the other speaker who was an elder in the Utah Church commonly referred to as Mormons. He presented some historical facts among which he claimed that Moses did not receive all the story of that which prevailed prior to his time, and that certain doctrines were not given to Moses.

Let me call attention to my text: "Let God be true, but every man a liar." That will apply to all men. I wish now to invite you to a few statements found in the Bible. If you will, get your Bible and read James 1:17, Malachi 3:6, Numbers 23:19, Deuteronomy 4:2, Ecclesiastes 3:14-15. In these scriptures we learn that God does not change, but is always the same.

The speaker endeavored to show that polygamy was a part of God's plan prior to the time of Moses, and it was taken away and was not restored till it was given to Joseph Smith. If that be true, then God changed. But we find in the Book of Mormon that polygamy is condemned. In the Book of Mormon Jacob 1:15: "And now it came to pass that the people of Nephi under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon his son." Note, they indulged in wicked practices.

In Jacob 2:30-36 I quote again. "And were it not that I must speak unto you **concerning a grosser crime my heart would rejoice exceedingly because of you. But the word of God burthens me because of your grosser crimes.** For behold saith the Lord this people begin to **wax in iniquity**; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which are written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, **which thing was abominable before me** saith the Lord, Wherefore saith the Lord, I have led this people out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts." If God in one place condemned polygamy, and in another he directs its practice, then is he not changeable? And if he is changeable, then he cannot be relied upon. Paul says it is impossible for God to lie Heb. 6:18. If God told one people it was wrong to do a thing, and told another people it was right, would He be telling the truth in both instances?

I will cite you to one more statement as found in Jacob 2:54-56. "Behold the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; For they have not forgotten the commandments of the Lord, **which was given unto our fathers**, that they should have, save it be ONE WIFE; and concubines they should have none; and there should not be whoredoms committed among them." Thus we see the Lord commended the Lamanites for observing the commandment to have but one wife. Thus dear reader you will note that the Book of Mormon condemns polygamy regardless of what is said to the contrary.

Now, if polygamy was a wicked practice, a gross crime, an iniquity, at one time, and God does not change, then polygamy was never at any time approved of him. "Let God be true, but every man a liar" is as applicable today as it was at the time Paul spake it, and it would apply to any group of the restoration. God does not change. Men make changes to suit their convenience, and attributes it to God.

During the early days of the restoration, one wife was the order, and it was so taught, and more than one wife was not allowed. If a person had more than one companion they were considered to be in adultery. I might invite you to the early revelations of the church as found in the Doctrine and Covenants. I will quote from one issue printed in Nauvoo in 1846 following the death of Joseph Smith. The one wife law was still the law of the church. "In as much as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in the case of death then either is at liberty to marry again." D. & C. 109:4 1846 edition.

Sec. 111 of the Reorganized D. & C. The Utah Church deleted it from their D. & C. following their settling in Utah and in its stead inserted their 132 section which clashes with the one wife law.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." Reorganized D. & C. 58:5; Utah edition 59:5. The laws of the land were opposed to polygamy, and much persecution was waged on the church as a result of its introduction and practices, and the church was divided and scattered as a result following the death of Joseph Smith.

I wish to quote farther from the Doctrine and Covenants, "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation, and this condemnation rests upon the children of Zion, even all; and they will remain under this condemnation until they repent and remember the new covenant even the Book of Mormon, and the former commandments which I have given them", Reorganized D. & C. 83:8; Utah edition 84:54. I have quoted but a part of the verse or paragraph. Polygamy is condemned in the Book of Mormon, yet it was later introduced as a doctrine of the church, and they claimed God had so instructed. "God doth not walk in crooked paths." If God condemned polygamy at one time and approved of it at another time, is he not walking in crooked paths? You answer.

When God placed man on the earth he gave him a helpmate, Eve. Read Genesis 2:21-25. "Neither shall he multiply wives to himself, that his heart turn not away." Deut. 17:17.

"And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons, therefore Noah began to reign in his stead; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but did walk after the desires of his own heart, and he had many wives and concubines, and did cause his people to commit sin and do that which was abominable in the sight of the Lord. Yea and they did commit whoredoms; and all manner of wickedness."—Mosiah V:1-5. Book of Mormon.

In the face of the evidence produced, have we not proven that God was not the author of the wicked practice of polygamy, and lifted the stigma from the Book of Mormon, and the true church of the Restoration?

Jesus said, "Take heed that no man deceive you, for many shall come in my name saying I am Christ, and shall deceive many." Matt. 24:4-5. Men have been deceived in all ages. Satan has power to deceive and convince mankind that evil is good, if not continually on guard.

"Let God be true, but every man a liar."

Hoping that some light has been thrown on the question,

Yours for truth,

WILLIAM F. ANDERSON

WITH THE CHURCH IN AN EARLY DAY

Chapter XIX

HAUN'S MILL

(The storm clouds continue to gather about the early saints in Missouri. Open conflict has already brought death to some of the church, with little or no respite in view. Margery, Daniels wife, has presentiments of impending evil arising even within the church, foresees a scattering; predicts her own early death. When news arrived of injury of the elder Mr. Clark, preparations were made to bring him home. It became necessary for the defending men to flee the pursuing outlaw bands. W.A.S.)

The shadows lengthened, the sun went down, and one by one the stars came out, but Daniel did not return. The family were too busy to note the passing hours, and just as the clock struck eight, the sound of horse's feet was heard, and soon Daniel and his brother came in.

Going to Margery, he said: "I have seen your father and it is all arranged that you are to follow me in a few days. In one hour the brethren who are going with us will be here, and, if we are pursued, this early start will put us considerably in advance and we shall, with God's blessing, be able to escape. Pack your household goods and the boys will bring them up here, but do not delay your starting a day longer than possible, as I shall count the hours until I know you are in a place of safety.

"Your mother with the two boys will go with you, and your father will provide everything in his power for your comfort. We will aim to reach Quincy, Illinois, but you will probably be there before us, as we shall have to travel in circuitous route in order to avoid our pursuers."

"I will carry out all your instructions carefully," said Margery, "and now come, you must not start until you have eaten your supper. The others are waiting for us."

Many things were spoken of as the savory meal was eaten, and many words intended to cheer and comfort each other came from the heart to the lips of each. When the meal was finished, all knelt around the table and Daniel offered a brief, earnest prayer, commending the friends he was leaving to the care of God and asking his presence to go with those who were going. They had scarcely arisen from their knees when the low call of a bugle announced that the others were in waiting, and hastily the good-byes were exchanged and Margery and her friends were again alone.

Mr. Clark was comparatively comfortable, and worn and wearied, his wife slept by his side, while Margery and Mary retired to another room and soon sought rest in sleep.

And now kind reader, we wish before going on with our narrative to glance briefly at the conditions of affairs at this time, and note the action taken by the State authorities.

Captain Bogart, while commanding a company of

Ray County patrols, was driving the saints from their homes whenever he encountered any. He sent word to Far West that he would be there the next day. A detachment of his men captured four of the brethren and took them into his camp the same day. When this news reached Far West (which was after dark), Judge Higbee ordered Colonel Hinkle to send men to disperse the mob and liberate the prisoners. When these men came upon Bogart's company and were fired upon by them, they then attacked and dispersed them, they themselves suffering as heavy a loss in killed and wounded as the others.

Now the question arises, if blame was to be attached to those who were acting in self-defense, what of the aggressors? There is not a school-boy of ordinary intelligence in the land who would not be able to answer this question and present the matter in a light to show the injustice of the action which was taken.

Messengers were sent out in every direction, calling the people to arms; reports without one particle of foundation in truth poured into the executive, who, without hesitation, issued his orders upon the strength thereof, and in less than a week after the band of outlaws had been scattered by David Patten's men, nearly three thousand well armed men under command of General Lucas surrounded the town of Far West. These troops were sent there by the command of Governor Boggs with the following instructions:

"The Mormons must be treated as enemies and must be exterminated or driven from the State, if necessary, for the public good. Their outrages are beyond description."

Over against this latter assertion, kind reader, we ask you to place the following from the lips of General Doniphan, as stated in the Kansas City "Journal" in 1881.

"It is true, however, that an order to me and other officers, Governor Boggs used the expression, 'that the Mormons leave the State or be exterminated,' whereas this order was entirely illegal. I paid no attention to it. In my reply to Governor Boggs I stated to him that I had disregarded that part of his order, as the age of extermination was over—While the Mormons resided in Clay County they were a peaceable, sober, industrious, and law-abiding people; and during their stay with us not one was ever accused of a crime of any kind."

This is the calm, dispassionate statement of one who had far better opportunities of knowing the Saints than any man not of their faith, connected with the troubles through which they passed. He was an intimate friend of Daniel Clark and stood by him on more than one occasion when the outlaws of Missouri would have trampled upon his rights.

You have looked upon this picture—have seen a band of men, under the direction of officers of the regular State Militia move out from their homes to intercept and disperse a mob who were moving upon them, not only threatening them with destruction, but arresting all whom they could reach and threatening them with instant death; and we beg you to bear in mind that this action was pre-eminently one of self-defense. You have seen the result of this, that in but a brief space of time, thousands of armed men have

been marched to the rescue of this scattered, frightened band of outlaws, and these people, for this crime, have been surrounded and threatened with extermination; now come with us while we lift the curtain from another scene and let us see whose voice will be raised to cry, "To the rescue;" whose arm uplifted in defense.

October:

"The month of carnival of all the year
When Nature lets the wild earth go its way,
And spends whole seasons in a single day."

The 30th of October, 1838, is a day never to be effaced from the memory of the harrassed and persecuted Saints of Caldwell County, Missouri. Most of those who have recounted its horrors in the listening ears of their children have been gathered to their fathers and sleep in peace, but their children who survive them are many, and never while life remains, can time obliterate from their memory the picture stamped upon its walls while they listened and wept.

The morning was fair, and the sun came up in golden splendor from behind a veil of mist which hung low upon the fringe to the curtain of clouds bending above it. From among the tall prairie-grass the partridge called to his mate, and the answer came back in notes of shrill gladness from a distant clump of hazel. A murmuring stream skirted by tall trees and bordered with an underbrush of hazel and other low-growing shrubs, wound its way through the quiet scene. Here a clump of sumac, robed in flaming scarlet, brighter than the burning bush the prophet turned aside to see, nestled closely up to the towering oak robed in crimson, brown, and green, which in its turn threw out its branches to embrace the maple, standing one vast pyramid of waving gold. Scarcely a breeze rustled the leaves or whispered among the ripened fields of corn, which in rank luxuriance dotting the prairie here and there, witnessed the fact that man had invaded the far-reaching solitude and was an actor in the scene, while the smoke, curling up through the overhanging branches, gave evidence that his dwelling was near.

In this quiet spot a brother by the name of Jacob Haun had erected a mill on the north bank of the stream known as Shoal Creek, early in the year 1836, and here, from time to time, families of the Saints had settled, entered land, erected rude but comfortable dwellings, and planted fields of corn and other grain.

This, with the exception of believing in a God who changes not and of asking the privilege to worship Him after the manner the world calls "heresy", was their only crime.

As troubles thickened, they had thought to remove to Far West for greater safety, and indeed had been advised to do so, but in case of doing this, they would be compelled to leave their crops (their only supply of provision for the winter) unharvested, and their homes and all they had at the mercy of the mob. The prospect was not inviting, and besides this they could not believe that, without any provocation upon their part, men enough could be found so cruel, so lost to every sense of shame, as to attack a hamlet of peaceful families who had never done them any harm. Alas, through what a scene of blood and carnage were they that day to learn "man's inhumanity to man!"

Here we quote from Burr Joyce, the special corres-

ponent of the St. Louis "Globe-Democrat," lest the account of its unvarnished horrors should, otherwise, seem overdrawn:

"Breckenridge, Missouri, Sept. 27, 1887.

"In the afternoon of Tuesday, October 30, 1838, there occurred in Caldwell County a dreadful incident, generally termed 'the Haun's Mill Massacre.' From official documents and other records, from affidavits of witnesses, and from statements made by actual participants, I have prepared the following account. . . .

"At Jacob Haun's mill, on Shoal Creek, in the eastern part of Caldwell County, about eight miles south of Breckenridge, there had collected about twenty Mormon families. Haun himself was a Mormon and had come to the site from Wisconsin a few years before. He had a very good mill, and clustered around it were a blacksmith shop and half a dozen small houses. The alarm that the troops were moving against them had driven nearly all the Mormon families in the country to Far West for safety. A dozen or more living in the vicinity repaired to Haun's mill, which was twenty miles to the eastward of Far West. As there were not enough houses to accommodate all the fugitives, a number were living in tents and temporary shelters. A few families, perhaps four, had come in on the evening of the 29th, from Ohio, and were occupying their emigrant wagons. Not one member of the little community had ever been in arms against the 'Gentiles,' or taken any part whatever in the preceding disturbances.

"Word that the militia of the State had been ordered to expel them from the country had reached the Mormons of the Haun's mill settlement, and following this intelligence came a report that a considerable number of men in Livingston County, together with some from Daviess, had organized in the Forks of Grand River, near Spring Hill in Livingston, and were preparing to attack them. Whereupon a company of about twenty-five men and boys indifferently armed with shotguns and squirrel rifles, was organized at the mill, and David Evans was chosen captain. It was resolved to defend the place against the threatened assault.—

"North of the mill was a body of timber half a mile in width, skirting Shoal Creek, beyond was a stretch of prairie. For a day or two, Captain Evans kept a picket post in the northern border of the timber, but on the 28th he entered into a sort of truce with Captain Nehemiah Comstock, commanding a company of Livingston 'Gentiles' from the settlements near Mooresville and Utica, and the post was withdrawn. By the terms of this truce, which was effected by a messenger who rode between Evans and Comstock, the Gentiles were to let the Mormons alone as long as the latter were peaceable, and vice versa. Each party, too, was to disband its military organization. But on the morning of the 29th, the Mormons learned that a company of Livingston militia, a few miles to the eastward, were menacing them, and so they maintained their organization and that night set watches. The latter company was commanded by Captain William Mann, and for some days had been operating at and in the vicinity of Whitney's mill, on Lower Shoal Creek (where the village of Dawn now stands), stopping Mormon emigrants on their way from the East to Cald-

well County, turning them back in some instances, taking their arms from them in others, etc.

"On the 29th, at Woolsey's northeast of Breckenridge, an agreement was reached by the Gentiles for an attack upon Haun's mill. Three companies, numbering in the aggregate about two hundred men, were organized. They were commanded by Captains Nehemiah Comstock, William O. Jennings, and William Gee. The command of the battalion was given to Colonel Thomas Jennings, an old militia officer, then living in the forks—

"Setting out from Woolsey's, afternoon on the 30th, Colonel Jennings marched swiftly out of the timber northwest of the present village of Mooresville, and out on the prairie stretching down southwards towards the doomed hamlet at Haun's mill. The word was passed along the column, 'Shoot at everything wearing breeches, and shoot to kill.'

"All of the Gentiles were mounted, and they had with them a wagon and two Mormon prisoners. Within two miles of the mill the wagon and prisoners were left, in charge of a squad, and the remainder of the force passed rapidly on. Entering the timber north of the mill, Colonel Jennings passed through it, unobserved, right up to the borders of the settlement, and speedily formed his line for attack. Captain W. O. Jennings' company had the center, Captain Comstock's the left, and Captain Gee's the right.

"The Mormon leader had somehow become apprehensive of trouble. He communicated his fears to some of the men, and was about sending out scouts and pickets. It had been previously agreed that in case of attack the men should repair to the blacksmith shop and occupy it as a fort or block-house. This structure was built of logs, with wide cracks between them, was about eighteen feet square, and had a large, wide door. The greater portion of the Mormons were, however, unsuspecting of any imminent peril. Children were playing on the banks of the creek, women were engaged in their ordinary domestic duties, the newly arrived immigrants were resting under the trees, which were clad in the scarlet, crimson, and golden leaves of autumn. The scene was peaceful and Acadian. It was now about four o'clock in the afternoon, and the sun hung low and red in a beautiful Indian summer sky.

"Suddenly, from out of the timber north and west of the mill, the Gentiles, burst upon the hamlet. The air was filled with shouts and shots, and the fight was on. It can not fairly be called a fight. Taken wholly by surprise, the Mormons were thrown into extreme confusion. The women and children cried and screamed in excitement and terror, and the greater number directed by some of the men, ran across the mill-dam to the south bank of the creek and sought shelter in the woods. Perhaps twenty men, Captain Evans among them, ran with their guns to the blacksmith shop and began to return the fire. Some were shot down in their attempts to reach the shop.

"The fire of the Mormons was wild and ineffective; that of the militia was accurate and deadly. The cracks between the logs of the shop were so large that it was easy to shoot through them, and so thickly were the Mormons huddled together on the inside that nearly every bullet which entered the shop killed or

wounded a man. Firing was kept up all the while on the fleeing fugitives, and many were shot down as they ran.

"Realizing very soon that he was placed at a decided disadvantage, Captain Evans gave orders to retreat, directing every man to take care of himself. The door of the shop was thrown open, and all of the able-bodied survivors ran out, endeavoring to reach the woods. Some were shot before reaching shelter—The Gentiles advanced, and began to use their rough, home-made swords, or corn knives, with which some of them were armed. The fugitives were fired on until they were out of range, but not pursued, as the few who escaped scattered in almost every direction.

"Coming upon the field, after it had been abandoned, the Gentiles perpetrated some terrible deeds. At least three of the wounded were hacked to death with the 'corn knives' or finished with a rifle bullet. William Reynolds, a Livingston County man, entered the blacksmith shop, and found a little boy, only ten years of age, named Sardius Smith, hiding under the bellows. Without even demanding his surrender, the cruel wretch drew up his rifle and shot the little fellow as he lay cowering and trembling. Reynolds afterward boasted of his exploit to persons yet living. He described with fiendish glee how the poor child 'kicked and squealed' in his dying agonies—Charley Merrick, another little boy only nine years old, had hid under the bellows. He ran out, but did not get far until he received a load of buckshot and a rifle ball—in all, three wounds. He did not die, however, for nearly five weeks. Esquire Thomas McBride was seventy-eight years of age, and had been a soldier under Gates and Washington in the Revolution. He had started for the blacksmith shop, but was shot down on the way, and lay wounded and helpless, but still alive. A Daviess County man named Rogers, who kept a ferry across Grand River, near Gallatin, came upon him and demanded his gun. 'Take it,' said McBride. Rogers picked up the weapon and, finding that it was loaded, deliberately discharged it into the old veteran's breast. He then cut and hacked the body with his 'corn-knife' until it was frightfully gashed and mangled.

"After the Mormons had all been either killed, wounded, or driven away, the Gentiles began to loot the place. Considerable property was taken, much of the spoil consisting of household articles and personal effects. At least three wagons and perhaps ten horses were taken. Two emigrant wagons were driven off with all their contents. The Mormons claim there was a general pillage, and that even the bodies of the slain were robbed. The Gentiles deny this, and say that the wagons were needed to haul off their three wounded men, and the bedding taken to make them comfortable, while the other articles taken did not amount to much. Two of the survivors have stated to me that the place was 'pretty well cleaned out.'

"Colonel Jennings did not remain at the mill more than two hours. Twilight approaching, he set out on his return to his former encampment. He feared a rally and return of the Mormons with a large re-enforcement, and doubtless he desired to reflect leisurely on his course of future operations. Reaching Woolsey's, he halted his battalion, and prepared to pass the night. But a few hours later he imagined he heard cannon and a great tumult in the direction of Haun's

mill, betokening, as he thought, the advance of a large Mormon force upon him. Rousing his men from their sweet dreams of victory, he broke camp, moved rapidly eastward, and never halted until he had put the West Fork of Grand River between him and his imaginary pursuers. He and his men had won glory enough for one day, anyhow! They had not lost a man killed and only three wounded. John Renfrow had his thumb shot off, Allen England was shot in the thigh, and—Hart in the arm.

"The Mormons killed and mortally wounded numbered seventeen. Here are the names:

"Thomas McBride, Levi N. Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alexander Campbell, George S. Richards, William Napier, Augustine Harmer, Simon Cox, Hiram Abbot, John York, John Lee, John Byers, Warren Smith, Charles Merrick, aged nine, and Sardius Smith, aged ten. The severely wounded numbered eleven men, one boy, (Alma Smith, aged seven), and one woman, a Miss Mary Stedwell. The latter was shot through the hand and arm as she was running to the woods.

"Dies irae! Bloody work and woeful. What a scene did Colonel Jennings and his men turn their backs upon as they rode away in the gloaming from the little village once all green and peaceful! The wounded men had been given no attention, and the bodies of the slain had been left to fester and putrify in the Indian summer temperature, warm and mellowing. A large, red moon rose, and a fog came up from the stream and lay like a face-cloth upon the pallid countenances of the dead. Timidly and wearily came forth the widows and orphans from their hiding-places, and as their recognized one a husband, one a father, another a son, and another a brother among the slain, the wailings of grief and terror were most pitiful. All that night were they alone with their dead and wounded. There were no physicians, but if there had been, many of the wounded were past all surgery. Dreadful sights in the moonlight, and dreadful sounds on the night-winds! In the hamlet the groans of the wounded, the moans and sobs of the grief-stricken, the bellowing of cattle, and the howling of dogs, and from the black woods the dismal hooting of the owls.

"By and by, when the wounded had been made as comfortable as possible, the few men who had returned gathered the women and children together, and all sought consolation in prayer. Then they sang from the Mormon hymn-book a selection entitled, 'Moroni's lamentation,' a dirge-like composition, lacking in posey and deficient in rhyme, but giving something of comfort, let us hope, to the choristers. And so in prayer and song and ministrations the remainder of the night was passed.

"The next morning the corpses had changed, and were changing fast. They must be buried. There were not enough men left to make coffins or even dig graves. It could not be determined when relief would come or when the Gentiles would return. There was a large, unfinished well near the mill, which it was decided should be used as a common sepulcher. Four men gathered up the bodies, the women assisting, and bore them, one at a time, on a large plank to the well and slid them in. Some hay was strewn upon the ghastly pile and then a thin layer of dirt thrown upon the hay.

"The next day Captain Comstock's company returned to the mill, as they said, to bury the dead. Finding that duty had been attended to, they expressed considerable satisfaction at having been relieved of the job, and, after notifying the people that they must leave the State or they would all be killed they rode away. The pit was subsequently filled by Mr. C. R. Ross, now a resident of Black Oak, Caldwell, County.

"A day or two after the massacre, Colonel Jennings started with his battalion to join the State forces at Far West.

Burr Joyce."

"Dies Israel!—Let us put back the curtain and, "Let the dead bury their dead." Let the wife sit by the still, cold form of her husband, by whose side lies the mutilated body of her murdered boy; let the bride of but a few short months bury her head upon the gory bosom of him whose heart will throb no more when it lies resting there! Let them sleep in peace until the Master shall descend with a shout; for "the dead in Christ shall rise first."

Put back the curtain, and if, in coming time, the questions should perchance arise, "Did the State government of Missouri justify this horror? Was it done by order of Governor Boags or any subordinate officer under him?" We shall be able to answer only by asking, "Do the archives of Missouri contain any order for a suppression of such outrages? Has any act ever been passed condemnatory of it? Was not Colonel W. O. Jennings sent back to Haun's Mill with his command to hold the women and children in subjection and to see to it that they should not be allowed to call upon their God?"

Put back the curtain; but before you let it fall, though you should never know the reason why, upon this picture write, Approval; but up on that other, Extermination. Let them hang side by side until the day God has appointed in which to judge the world in righteousness, and hath given us assurance of his coming, in that Christ has risen from the dead!

"God's ways seem dark, but, soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait."

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in Hell."

(to be continued)

MY EXPERIENCE

(continued from page 119)

to me that I would receive that blessing only by being prayerful and faithful, you might rest assured I have had the faith and have earnestly prayed for that blessing to come forth.

On January 20, 1949, I had a wonderful experience. Jannie, my little granddaughter, and myself had come home from my sister Hester Tyler where we had spent most of the cloudy, gloomy day, and she and I had

discussed scriptures. We came home, I built a fire, got out my pieces and began piecing on my quilt.

I had been settled down but a matter of minutes, when that voice called unto me.

Now: has that blessing come to light you have so earnestly prayed for. I discerned upon the matter and prayed to know if the calling was from God. This scripture came to my mind.

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me. For I am meek and lowly in heart and ye shall find rest unto your souls."

I had no idea where that scripture was. I got my Bible and found it without any trouble in Matt. 11:28-29.

Another scripture that came to me.

"Who hath ears to hear let him hear."—Matt 13:9.

Another scripture.

"Thou shalt have no other Gods before Me."—Exodus 20:1, the first verse of the ten commandments.

I was reading in the Book of Psalms not long ago of the wonderful confidence and faith David had in the Lord.

"The Lord is my light and my salvation. Whom shall I fear. The Lord is my strength of my life, of whom shall I be afraid." What a wonderful consolation to all that put their trust in God.

Put on the yoke and wear it with love and honor, regardless how heavy. We will receive a great blessing of serving God in some great way.

You know the scriptures where He put different ones in His church: everyone by the same spirit and the same faith, each one given a knowledge in different ways according to his own faith and knowledge.

You and I, one and all, if we will depart and forsake everything that is not pleasing to God—We, as a body of Christ and heirs in His kingdom—we will witness a great work. Because we all have a work to do and each has a soul to save.

Bro. Robertson told us that, in his last sermon here November 14, 1948, to the church he had just organized as one of the local churches of the Church of Christ (Temple Lot). With only six members including one elder and one ordained into the office of priest.

As the Bible tells us in Eph. 6:11: "Put on the whole armour of God that ye may be able to stand against the wiles of the devil."

Why not all of us put on a new dress of honor and praise and be assured of that life eternal.

Rejoice ever more.

Pray without ceasing.

In everything give thanks, for this is the will of God, in Christ Jesus, concerning you.

MYRTLE HART

O B I T U A R I E S

Laura Louise Long

Laura Louise Sourey Stewart was born in Ontario, Canada, November 13, 1884. At the age of four years, she moved to Lamoni, Iowa, where she spent her childhood.

She was married to Elmer Ellsworth Long September 17, 1902, at Lamoni, Iowa. To them were born six children, two boys and four girls—Wilbur Stewart, deceased, Mable Rogene, Louella May, Doris Geraldine, Margaret Christie, and Elmer Francis.

In the year 1925 the family moved to Independence, Missouri, where they lived for almost twenty years, then moving to Douglas, Arizona, where she died on June 26, 1952.

In addition to her husband and children, she is mourned by a host of relatives and friends.

Services were conducted from the Speaks Funeral Home, Independence, Missouri, by Apostle Clarence L. Wheaton, assisted by Elder C. LeRoy Wheaton, pastor of the Church of Christ on the Temple Lot, attended by many relatives and a host of friends, who extend their sympathies to all the family.

Sisters Angela Wheaton and Margaret Wheaton sang, "Jesus Is Calling" and "Under His Wings", accompanied by Elder Bert Cooper at the organ.

The pall-bearers were her grandsons.

John S. Green

Born in Columbus, Ohio, February 3, 1898 to Louisa and David Green. He was one of a family of five children and was baptized into Christ June 3, 1906. At the time of his death he was a member of the Reorganized Church of Jesus Christ of Latter Day Saints.

His death, due to a heart stroke, was May 16, 1952 at his home at 2219 5th Avenue, North, Minneapolis, Minnesota.

In passing, he is survived by his wife, Ida Grace Green, his son, John D. Green, his daughters, Mrs. Joyce Ontell, and Mrs. Lila Bodin. One brother, Irl D. Green, St. Paul, Minnesota, remains of the family of five to which he was born.

God kindly allowed John Green the opportunity to return home to see his six grandchildren, family and friends after he was first stricken.

His funeral service at the Welander-Quist, North Chapel in Minneapolis, was on May 20, 1952, with interment at Crystal Lake Cemetery. The ministerial service at the ceremony was under the auspices of the Minneapolis Church of Christ whose members will miss this kindly lover of the Lord.

"WHO IS MY NEIGHBOR?"

Just who is my neighbor?
Does he have to live next door?
Why can't we lend a hand,
To him on another shore?

I want to be a neighbor,
As I dwell upon this land;
I want to live by the road-side,
And be a friend to man.

I try to be a neighbor,
And be one every day;
To those who live near me,
And to the traveler on his way.

Some times I'm sad and weary—
Nothing seems just right.
In comes some good neighbor,
And makes everything look bright.

My neighbors are wonderful
And I can plainly see,
If I'm a neighbor to them,
They will be one to me.

Now we can see clearly;
And surely we understand,
That he is our neighbor,
When we can lend a helping hand.

After all, our Saviour said,
Before He went to heaven:
"Thou shalt forgive thy neighbor
Seventy times seven."

So if we have two coats,
And our neighbor has none,
We should heed the Master's words,
And give to our neighbor one.

And now with a closing word,
I'm sure you'll understand,
I want to live by the roadside,
And be a friend to man.

CLYDE W. ELLIS
McClelland, Iowa

REUNION NOTICE

Don't forget the reunion at Independence, Missouri, on the Temple Lot through the week-end of August 15, 16, 17. If you can come, please notify the Reception Committee, Rolland Sprague, Nicholas Denham, James M. Case, P. O. Box 472, Independence, Missouri. All will be made welcome.

JAMES M. CASE
Publicity Chairman