

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, October, 1952

Number 10

Press The Battle

Press the battle; do not falter;
Time is fleeting and will end.
What we do we must do quickly,
Helping hands we all may lend.
Press the battle; there are many
Who are burdened with distress;
We may aid in word and action;
Joy to us they will confess.

Press the battle when in sorrow,
And when joy our hearts doth fill.
Then we'll have the joy of knowing
We are walking in his will.
There are many faint and weary
Looking for a way to turn;
Show them where the true path leadeth;
They will bless you when they learn.

—Selected

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ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

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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

THY DROSS TO CONSUME AND THY GOLD TO REFINER

The command that the servants of God should "say nothing but repentance to this generation" is, in itself, a concise appraisal of the general moral fiber of humanity today. Repentance, through sincere humility, was never more needful than now if men are to "abide the day of His coming."

Does this quotation sound familiar? Well, if you, dear reader, have been reading the recent editorials of this publication, it may well sound familiar, for we have touched on this theme, before.

At the risk of being too repetitious, we wish to present more thoughts in this regard. Just here, there comes to mind a recent statement by a brother concerning a preacher who presented a sermon to the congregation a number of times in a row. Finally, one of the listeners asked him why he had done so, and the minister retorted that the people had not yet done according to his teaching. This is a sound principle, and the above-quoted command is based upon it; the Lord knows that we all forget so easily.

But, let us rather briefly consider man in his relationship with God; why created; his ultimate end.

Man was made at the pleasure of God, and for his pleasure, that as knowledge was added unto him (man), he might choose to dedicate his life in worship before the Creator. If we keep this thought in mind, we may understand why God has planned the course of human events as they have been, and the steps necessary to bring about the fulfillment of his will that at the name of Jesus (in that last day), "every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to **the glory of God the Father.**"—Phil. 2:10-11.

Because sin entered in through temptation by the "adversary of our souls", and man fell away from God, it became necessary that an atonement be made; or that the way might be opened up for the pardon of those sins, and man thus enabled to once more make an acceptable offering to God. This, of course, was accomplished through God's own sacrifice, as personified in the man Jesus Christ, wherein his perfect obedience unto death on the cross was necessary.

But it also became necessary for man to do something. If not so, Christ's offering of his own flesh and blood was effective in only a very limited sense. He himself, of course, was made perfect through suffering and obedience, and in that he had power to take up his life, he made possible the resurrection of all men. Yet, I say, if nothing more were required, man would be obliged to stand in his sins before the judgment bar of God and be condemned to eternal banishment from the presence of God, for He can not look upon sin with the least degree of allowance.

But no, says "Christian" philosophy, we are not only resurrected, but saved by the blood of Christ!

All right, then, in the same vein of thought, all men who have seen the light of day, regardless of spiritual

condition, must be saved—Christ paid it all. Is this right? reasonable? scriptural?

No, of course not! But if the thinking of such "teachers" is carried to its logical conclusion, it must end in just that way, though they will deny it very emphatically.

What is the answer, then? Just this:

It was necessary for that sacrifice, not only that we might arise from the dead, but truly that our sins might be washed away in that atoning blood—**BUT FOR WHOM IS THIS ATONEMENT MADE, AND WHY!**

Obviously, not for all men—at least not in the condition in which ALL men leave this life.

Herein enters the principles of the doctrine of Christ. Belief unto faith unto **REPENTANCE** unto **our obedience** in submitting to the ordinances of baptism, of the laying on of hands for the bestowal of the Holy Ghost; and **our obedience** in eating the "flesh" and drinking the "blood" of Christ; and **our obedience** of enduring faith unto the keeping all the commandments of God throughout the remainder of our days on earth.

So it is necessary for man to do something, and through this doing—not our works, but—**God's works**, they who do so receive the benefits of the spilt blood of Christ in that fullest sense, and not in its most limited scope. The extent of our gain through Christ is first dependent upon him and secondly, through our yielding to his will.

Now, because that man is desirous, yet slothful or weak, it is imperative that he be continually nurtured in the adomation of the Lord; and so, God has called men into his service of reminding the children of men that they must **worship God**.

Even this is insufficient, for they will not heed that counsel, and how oft the Lord must bring the rod of affliction upon them that they might return with a perfect heart.

Life is a process of change—constant change—and it must be for the better, to higher spiritual plane, or in downward trend. To gain "life", our process must be toward life; and it **is** toward life if we have built upon the foundation stone of Christ, a building (our life) made of that which will endure, as said the apostle of old: of "gold, silver," or "precious stones", and not of "wood, hay" or "stubble".

These last materials will be swept before the "fire" of God's indignation, and what will you have if there be nothing but this chaff?

But "we are persuaded better things of you" who have received this gospel. Perhaps there is a measure of the "chaff" of envy, of strife, of jealousy, of pride, of self-will; but search deep within yourself to find the "gold" and the "silver", and then allow the Spirit of God to purge out the "dross" to be supplanted by the "precious stone" of faith unto righteousness. **"AND THEN WHEN THE WINDS BLOW AND THE RAINS BEAT UPON THAT HOUSE, IT SHALL STAND."**

Now, what about the house which has not been built to stand? In the parable to which we have just

referred, the Master said that great would be the fall, of such a house, because it was built upon the sand, and not upon the rock.

But take note of this thought: a house was built, some effort was made, however weak the structure or unwisely "secured". It must fall, and mayhap the bonds of hell shall encircle tight and long, but **THEY SHALL BE LOOSED**, and the prisoners shall come forth. Then, if they have **learned obedience**, if the dross has **then** been consumed, if the gold, though there be little, has **then** been refined, will it not be received of God into the place prepared?—**IT WILL!**

This state of being is qualified by "if" because there will be some who have built nothing, or having built, having tasted of the goodness of God, fall away through utter rejection, by their own desire—these can find no place in the heavenly kingdom of God, but are reserved unto another kingdom, "where there shall be weeping and wailing and gnashing of teeth."

Do **not** suppose that the preaching of Christ in the "prison house", or hell, to those who were "disobedient in the days of Noah" (see I Peter 3:18-20) was designed only for their condemnation, but rather that they might be judged on exactly the same terms as any who hear the same gospel at any time (see I Peter 4:5-6).

They were disobedient in Noah's day—yes—but had his preaching been all sufficient, (though he truly preached the gospel), his words would have been enough to condemn them all without the added condemnation of Christ's appearance and preaching. Why their flesh was destroyed from the face of the earth, evidently for the same reason that Paul spoke of some who had sinned, that they should be delivered up to Satan (or put out from the church) for the destruction of the flesh "that the spirit may be saved in the day of the Lord Jesus." (I Cor. 5:1-5).

This is the work of God—as say the words of that beautiful hymn:

"The flame shall not hurt thee; I only design thy dross to consume, and thy gold to refine."

WILLIAM A. SHELDON

A LOCAL CHURCH IN ORGANIZED IN MILWAUKEE, WISCONSIN

About twenty years ago we held a few meetings in the home of Mr. and Sister Harvey Seibel when they lived on Sixteenth Street. At the time there were only a few members in the city of Milwaukee. A sister Schindler and two or three members of the Gould family. Young Sister Darl Tucker worked in one of the large stores down town.

Through the years others were added. Bro. and Sister Harry Hutchison returned from California and again made their home in Milwaukee. More of the Gould family made their home there for a time, also Bro. Forest Maley. Then Sister Darl Tucker became acquainted with a fine upstanding young man by the name of Raymond Nunholz who was a very active member of the Tabernacle group with their large congregation out on West Wisconsin Avenue, under the charge of a Rev. Ziemer. It was not long until Darl Tucker and Raymond Nunholz were married and Ray

became interested in the restored gospel; so did his sister, Pearl. These two young people were baptized at a lake resort where they were vacationing and had made ye missionary and wife honored guests.

Then three of the daughters of Bro. and Sister Leslie Bowen also of Black River Falls, Wisconsin, the home of the Tuckers, came to Racine and made this neighboring city to Milwaukee their home. They married and now the husbands of two of them have heard and accepted the gospel. The families of all of these good folks are growing up and when old enough have also accepted the gospel. Bro. J. E. Yates met and baptized a Sister Arlela Johnson, whom he met in his political activities. Then with the Lima Center folks only about fifty miles away there are now approximately twenty members in that locality.

At the recent Wisconsin reunion at Lima Center Bro. Ray Nunholz accepted the ordination to the office of Elder to which office he had been called quite some time ago. Bro. Harry Hutchison was already a priest and had held the group together with monthly sacrament services for a number of years.

On September 7, 1952 we called the group together for the purpose of organizing them into a local church of Christ. Nearly the entire membership met, and the following organization was effected.

Elder Raymond Hunholz was chosen Pastor; Harry Hutchison, Priest; Sister Helen Taubert, Clerk; Bro. Meredith Kovack, Treasurer. The entire priesthood were sustained by vote which included Elder Rollo Addie, an elder. There were also in addition to the above mentioned officers twelve charter members present and those who could not attend will be added to the roster as members. In the afternoon the young son of Bro. and Sister Wm. Young was baptized and added to the list.

The entire session was marked with a goodly portion of the Spirit of our Heavenly Father. We feel very gratified with the result of our season's work, in which this new organization in Milwaukee, Wisconsin occupies a very large part.

This new group are starting off with the most favorable prospects, and under the benign influence of the Holy Spirit should make progress through the years. May God richly bless them all is our prayer.

In gospel bonds,

Apostle B. C. Flint
Missionary in Charge of Wisconsin

August 4, 1952

W. A. Sheldon
Independence, Missouri
Dear Bro. Sheldon:

We are happy to report the organization of a local Church of Christ here in Grand Junction, Colorado, on the 15th of June, 1952, by Apostle R. R. Robertson, Missionary in Charge.

Those members present: Ted Ely, Sybil Ely, Marvin Ely (Elder), Robert Ely, Margie Downs, Kansas Hinkle, David Hinkle (Elder), Cahrlotte Hinkle, Deanna Hinkle, James Shaw, Lucy Bishop.

Elder Marvin Ely was unanimously elected Pastor and Elder David Hinkle assistant. Secretary-Treasurer, Sister Lila Deniston; Pianist, Sister Martha Deniston with Sister Vievea Shaw, assistant; Chorister, Brother Ted Ely.

We are proud of the progress that we are making. Our first sacrament service was held August 3rd and regular Wednesday evening services have been started. Our prayers are that it may continue to prosper.

Advocate Reporter
LILA DENISTON

BLACK RIVER AND SPARTA NEWS

Dear Advocate Readers:

It has been quite some time since I have written my local news, but due to the bad winter weather here we were unable to meet. Until the summer months, there hasn't been much news. Since my last report I have had another little baby girl and I have been pretty busy; but I am thankful to be able to start writing again.

We have had a lovely summer here in Sparta; lots of rain, good garden and excellent crops.

One of our happiest moments this summer, which is true always, was the arrival of Brother and Sister Flint in June. We look forward to these visits every summer. Due to Bro. Flint's recent illness we were happy to see him looking so well; but we feel the wonderful care he is receiving has a lot to do with it. We have a very small group here but we feel these meetings were inspiring and very much needed.

Our July Sacrament meeting was very enjoyable. Just before the service we had a big surprise when Brother and Sister James Yates walked in. He preached a wonderful sermon in the afternoon. They are certainly grand people. We were also happy to have Brother and Sister Davis visit us from Montford, Wisc. Also Sister Tucker from Black River Falls was able to be among us. She is now at her home in Black River after spending some time in Milwaukee. She certainly needs all the prayers of the saints.

I would also like to add that our little daughter Patty Jean was blessed by Bro. Flint and Bro. Yates. I feel that is a sacred time and I pray with God's help that I might raise all three of my little girls in the right way. It is so hard in these times but it is my earnest prayer that I will be a good mother and wife and always set an example to other people.

Brother and Sister Flint stayed with us two weeks, then motored to Minneapolis where they spent a few days with our saints there. They returned to Black River Falls where they held a series of meetings.

During Brother Flint's stay here he baptized Brother Isaac Brockman's wife, Ruth. We all rejoiced over this as we feel it is so much better to have a family united in one faith.

Sister Charlie Eddie received word of the arrival of a new grandson born to Sister John Jones in Crab Or-

chard, West Virginia. Also another grandson born to Sister Fred Hesse in Black River Falls.

It is almost reunion time again and there are a few from here planning to attend. May God's Spirit be there throughout the services.

I will report on the reunion in my next report. May God be with us and help us do the right thing always is my sincere prayer.

Sister Harold Stavlo

INDEPENDENCE NEWS

Another six months of work for the local church, Sunday School and Y.P.C.L. has begun with the election of officers for each organization, and their assigned duties. Bro. LeRoy Wheaton was re-elected pastor for this period.

Speakers for the month were: Bros. Wm. F. Anderson and C. L. Wheaton, who gave us the Old Story anew. Through Bros. R. D. Sprague, J. M. Case, LeRoy Wheaton, Marvin Case, and N. F. Denham our attention was called to the duties and responsibilities of both the lay members and the ministry before God. Bro. Jack Sprague preached his first sermon the evening of Aug. 31—and, on the morning of Sept. 14, we were privileged to hear a sermon on that great commandment, Love Thy Neighbor as Thyself, through Bro. Thomas S. Maley, a visiting minister from Minneapolis, Minn.

Visitors included: Bro. and Sr. Ralph Hatcliff and sons, from Cherokee, N. C., visiting in the home of Bro. and Sr. Wm. A. Sheldon—Bro. Hill and Martha Morris of Lincoln, Nebr. who were visiting the Hooker and Harris families for a week—Bro. and Sr. Alex Smith and children and Bro. A. M. Smith from Ava, Mo., visiting relatives and friends—Bro. Leon Yates a nephew of Bro. Joe Yates, from Enid, Okla. and of the U. S. Air Force. Also Bro. and Sr. Joe Yate's daughter, Sr. Joy Summers and family, who reside in Council Bluffs, Iowa and were visiting the Yates family—and, Bros. L. A. Gould and B. A. Winegar from Bemidji, Minn.

Sister Alice Fawn Hooker, Mary Hedrick, and Mary Lois Harris accompanied Sr. Ella Bell to the home of her parents at Ava, Mo. for a week of vacation on the farm—Sr. Enid Morris enjoyed her vacation at the home of her father in Weeping Water, Nebr.—Sr. Mildred Hooker and daughter Alice Fawn accompanied by Bro. Joe Smith, motored to Colorado for a week where they visited friends at Longmont after a drive through some of the scenic places in the mountains.

Bros. J. M. Case and V. H. Harris motored to Ava, Mo. for a week-end visit with the saints there and Bro. Case conducted and assisted in services at that place. Different ones of the ministry, accompanied by families and friends, motored to Collins, Cowgill, and Houston, Mo., where they held and assisted in week-end meetings. All reported excellent meetings with a good attendance. On Saturday, Sept. 13, some of the brethren and their families, took tools and arrived at Bro. D. Ray Bryant's farm home near Cowgill, Mo. early in the morning, where they assisted the little group there in repairs on the building donated by Bro.

Bryant, which is being renovated for the use of the church in that locality. While the menfolk repaired siding, porch, supports, and painted on the exterior, the ladies painted the interior woodwork and prepared the day's meals. Much was accomplished and a good time was had by all.

Again, the Pan-American Council of the American Indians, met in the Church of Christ on the Temple Lot. The meetings convened on Thursday and lasted through Monday morning. From here some proceeded to South Dakota where they planned to meet other representatives. As a result of the efforts of Bro. C. L. Wheaton among the Indians, on Monday morning Hansom Pete, of the Shoshone tribe, was baptized into Christ.

The Y.P.C.L. social was held in the yard under the lights at the home of Bro. Vance H. Harris. Games were played, refreshments of wieners on buns, deviled eggs, potato chips, and Kool-aid were served before an open fire, after which all joined in singing the favorite songs of the day and hymns.

Several of our members have been confined to their homes with the flu and virus infection. Most, if not all, are able to be about their various duties at this writing.

Karma and Konie, the twin daughters of Bro. Richard Wheaton, are residing permanently with their father and are enrolled in school here. Bro. Richard accompanied his father, Bro. C. L. Wheaton, on a missionary trip to the southwestern states and it is hoped that the climate there will have aided in effecting a complete recovery from the sinus infection which has kept Bro. Dick from work for a time.

The home of Bro. and Sr. Marvin M. Case has been blessed with the arrival on Sept 12, of a baby boy whom they have named John Martin. On Aug. 29, Bro. and Sr. Robert C. Case and little daughter, Janice, welcomed little Gary Steven into their home. We share their joy and extend best wishes to the happy families.

We are happy to welcome Bro. E. E. Long who has moved here from Arizona and is making his home with his daughter, Sr. Margaret Mann.

LOIS HARRIS
Church Reporter

A LETTER TO THE ADVOCATE READERS

A one day meeting was held on August 31 at the Maple City Local of the Church of Christ.

My husband and I had never attended a one-day meeting before, we have only been members of the Church of Christ a few months.

It was a very spiritual meeting, and I am sure everyone enjoyed it.

Saturday evening, August 30, our Bro. Elder Wilkerson was the speaker, assisted by Elder Peter Price.

The following morning Elder Peter Price was assisted by Elder Postma in prayer and testimony meeting. There was admonition given to the members through Elder Peter Price.

Dinner followed prayer and testimony meeting, after dinner our Bro. Elder Welch was the speaker. In preaching service followed by one-half hour of songs, led by Sister Bergey, with Sister Housknecht at the organ and Bro. Lutzke playing the accordion.

Elder Bowman was our speaker in preaching service that followed the songs.

Most of those present visited the Scenic Gardens, (following Bro. Bowman's sermon) which is a beautiful sight. There are different scenes of the Bible portrayed in life-size cut-outs. In settings which are in a 5-acre woods, mostly evergreen, with creeks running through it. The cut-outs and background are hand-painted.

The evening service was preaching by our Bro. D. W. Housknecht.

There were representatives of Flint, Grand Rapids, Hopkins, Muskogon, Newaggo and Sand Lake present.

We enjoy reading the Advocate very much.

Your Sister in the Church

THELMA POLACK, Reporter

CRONER-FRISHKORN

Dear Advocate:

We are, at last, home from our three month's trip, in which we were richly blessed—made so many good contacts in Gospel work. We waited at Phoenix till August 17th as we had promised my son, Elmer Frishkorn, to be there to meet him at the church. He kept his appointment and brought his intended bride, Miss Ruby Croner. They arrived Saturday morning from San Deigo. After doing a little shopping and planning for the affair, the Phoenix folks turned out fine to welcome them. Leon and Francis Yates made room for Ruby and myself Saturday night while Oren and Esther welcomed Elmer and James.—also prepared for the reception at the Caviness home.

Sunday evening at 8:00 P. M. the services opened with James making a few remarks and Oren reading chapter one of the Book of Ruth (Bible). Leon and Frances Yates sang "Whispering Hope" while Ronald Yates accompanied with the piano. Then the wedding march. The bride and her bridesmaid marched in from the rear, while the groom and best man entered from the pulpit door.

James was the minister in charge—a candlelight service, with baskets of beautiful flowers. The double ring ceremony was beautiful with these words (By J.E.Y.) and a promise from the bride and groom.

With this circle of gold
To have and to hold;
Each the other defends,
Beyond the formal arts
May God wed our hearts
Till time and eternity blends.

Also the promise in our church commands. It was a very beautiful wedding. The bride wore blue taffeta silk with blue net and little pink rose buds, carrying a bouquet of roses and lilies tied with white ribbon. The bridesmaid, Sharon Kelley, wore a pale

green silk with net over and a bouquet of mixed flowers tied with a pale yellow ribbon. The groom wore a navy blue suit, as also did the best man, Larry Shaw. James, the minister, wore a light grey suit. Each of the men folks wore a boutonniere of carnations and Elmer's mother, Irene F. Yates wore a dress of light grey nylon and a corsage of gardenias.

We are sure that Elmer and Ruby will be happy as God blesses their union. Elmer is a member of the Church of Christ and Ruby is expecting to become one with him in faith. The reception at the home of Oren and Esther was a success and all enjoyed the social evening.

Sunday, August 31st, they welcomed friends and neighbors at their home ranch in Jamul, California. Preaching service at 11:00 A. M. by James Yates was held in their picnic grove. Theme: "Things Seen and Unseen" as of the material vs. the spiritual, after which luncheon was served and a good time enjoyed by all.

Elmer's Mother,

IRENE F. YATES

FIELD NOTES

The first part of June, Sister Flint and I left home in our gospel chariot for our field, our first stop being Lamoni, Iowa, where we held a sacrament service with the few remaining members there.

From Lamoni, we went to Newton, Iowa, stopping on the way to Centerville to call on our niece Sister Mildred Glasscock. At Newton we remained a few days and held meetings in the home of Sister Anna Walker and her daughter, Sister Henrietta Tucker.

Leaving Iowa, we come into Wisconsin and began meetings at the home of the Davies' in Montfort. To these meetings came the various scattered members in old Grant County, and seemed very much encouraged by our efforts.

From Montfort we went to Sparta, and after a day or two we went up, by invitation, to Minneapolis, Minnesota for a week-end service, which was very enjoyable to both the folks and the missionaries, because of past associations. From Minneapolis we came back into Wisconsin, and began a series of meetings at Black River Falls. Here we blessed the infant son of Sister Beverly Hesse, also administering to Bro. Al Muth, who had a very distressing infection in his hands, they being swelled up twice normal size. He received a marked blessing.

Returning to Sparta, we held a series of meetings there and baptized Sister Ruth Brockman, wife of Bro. Isaac Brockman. This unites that family in full fellowship in the gospel. While there we also blessed the little daughter of Sister Wanda Stavlo.

From Sparta we went to Milwaukee, and held a series of meetings, also at Racine in that vicinity. At Racine we baptized Bro. George Niedens, a new convert. Others are interested.

By this time we were nearing the time of the Annual Reunion at Lima Center, and we went over there a few days in advance to help with the preparations. Again this year we were kindly accorded the use of

the old United Brethren Church, where we have held our reunions for the past four years. This year our attendance was not quite so large as it was last year, but it was fully as spiritual a feast, and we deeply appreciated the assistance of Apostles Wm. F. Anderson and R. R. Robertson and their companions, Sister Anderson caring for the musical end of the meetings with Sister Stella Davies at the piano. At the Reunion Bro. Ray Hunholz indicated his willingness to accept ordination to the office of elder to which office he was called some time previously. His acceptance now furnishes us with an elder and we already have a priest in the person of Bro. Harry Hutchison, who has served faithfully in that office for a number of years, while the group there were in a scattered condition. Furthermore, since we now have about sixteen members in the two adjacent cities of Milwaukee and Racine, we feel the time is ripe for a local organization there. Then there are the four members in Lima Center only fifty miles distant, one of whom is an elder, in the person of Bro. Rollo Eddie, so we will doubtless perfect that organization before we leave the state.

While at Sparta we had a very thrilling experience. Sister Clifton there, desired to see the places where over forty years ago, we baptized her mother, grandmother and many others of her family predecessors, took the car on a couple of occasions and took us to the scene of my first missionary work forty years ago, among them the place where I met and baptized my own companion. Some of these places I had not visited for forty years. In some of them now, however, the United States Government has taken over and made them into practice ground for the soldiers of Camp McCoy, so none of the old places are now in existence, and the terrain is now nothing but scorched earth, where once were homes, schoolhouses, churches, etc. Where we were permitted to go, we found some of the homes where myself and my missionary associates had been domiciled and where the occupants of those bygone days were now sleeping in their graves, falling into decay. It kind of touched my heart to see this evidence of decay where once was life and the busy activities of men. It made me realize that I am indeed growing old.

Taking it altogether, we have had a very busy and profitable season and we have thoroughly enjoyed it. We are also thankful to our kind Father in heaven that he has given me strength to carry on. Of course, my health and age will not permit me to do as I once did in years gone by, but I am thankful that I have been able to cover my field thus far without any visible marks of decline.

At present we are at Oconto, Wisconsin, the home of my only remaining brother in the flesh. We always try to give him and his companion and their daughter, my niece, a little of our time while we are in Wisconsin.

We haven't yet been able to get into Illinois, and do not know if we will be able to this year or not, but Bro. Anderson visited the few in Rockford and Chicago, so they have had some attention even if we are not able to make it this year.

So, while for the most part, our season's work has been encouraging and profitable there have also been

some discouraging things in my field. Outstanding among these is the almost total loss of our German mission, as the following letter will indicate: We quote the entire letter:

Offenbach am Main, Germany
June 3, 1952

Dear Brother Flint:

I received your kind letter and was very much pleased with it. My work in Germany is resting at present. As nobody cared about us, I was obliged to stop all work. Brother Kobs of Berlin has gathered a large number of people. He is now teaching the message of Brother Fetting. I have examined this message, too, but did not yet come to a conclusion. I don't know what to do. I ask you not to send anyone at present.

Your Brother in Christ,
(Signed) Johannes Denninger

Of course, this letter is, to us, rather heart-breaking. Everyone knows of the long faithful work of our Brother Denninger through the years acting as a priest. This work covers the period of two world wars, and the incident hardships to which this brother and his family have been subjected.

It will be remembered that in 1949 we had planned to bring Brother Denninger to America and have him ordained an elder, and also let him directly contact the church, so that we could thus send him back to Germany better equipped with understanding of the work, to act as our representative. Now it seems that he has become completely discouraged and is now resting on his oars, because he says, "nobody cared for them." I feared, at the time that the conference turned down the move to bring Brother Denninger here, that this might be the unhappy result. Of course, I have written Brother Denninger and have tried to give him all the encouragement I could, but, to date, I have not heard further from him. God grant that it be not too late to remedy this serious mistake.

Another annoying thing is the report that seems to have gone out that Apostles Wm. F. Anderson, J. E. Yates, and B. C. Flint, did, in their reports, complain that they could not find places to preach nor get folks to come and hear them. We don't know how this report could so originate. Certainly, I made no such report. It must be remembered that these three brethren are the only members of the Twelve with over forty years of almost continuous missionary work behind them, and the only thing that could possibly be construed into being a complaint, would be that in their reports they called attention, by comparison, to the present lack of interest in religion generally, and the large crowds that attended their meetings of forty years ago. Naturally we don't care to have our work thus discredited. In fact, all through the years, when I have been able to be about my work, I have found more opportunity for service than I am able to fill. BUT, nobody, all others besides the three mentioned included, can attract the crowds we used to attract. Times have changed, and all ministers, of all denominations, except those who carry on in a sensational manner, tell of like religious indifference.

(continued on page 159)

ORIGINAL ARTICLES

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

A CASE RESTATED

To those confronted with the consideration, it seems wise that some matters of truth be restated concerning God.

There are two basic concerns which are the groundwork for all considerations concerning God:

First; God is perfect.

Second; God cannot change.

Whatever other things of character are attributed to God, these two things affect them all. Love, wrath, judgement, etc., all these things, and whatever more, must be considered in the light of the perfection and unchangeability that are God's.

Not only do these two factors color God's attributes, but they also characterize His actions. We are told that whatever God doeth, he doeth it forever (No change); and on every hand we have the witness of the perfection of his workings.

Unchangeability and perfection: These two elements made it wisdom for God to choose a Savior, one other than His own person, to actuate the plan of salvation. For the Law of Justice is an instrument of change, and to satisfy that Law in accomplishing His purposes, someone had to become subject to change and suffer the demands of that law, unjustly. Only so could it be possible that mercy could be obtained as a usable force in the hand of God to answer the ends of the law and accomplish His eternal purposes.

Becoming subject to change also meant that such a Savior had to become party to imperfection, as in perfection there is no change. This God could not do.

It is plainly seen then that God could not be a Savior and Himself at one stroke; His perfection and unchangeability make it impossible!

The perfection and unchangeability which are God's also make it necessary that there be another element attached to God.

When mankind shall be brought face to face with God's unchangeable perfection on the day of eternal judgment, man shall be forced to see all things as they are in reality and thereby his probation will be brought to an end. God knows that the full revelation of Himself to man will produce the end of that man's probation, for that revelation would destroy the quality of choice which is the basis of man's righteousness.

It is plain to us, then, that God's revelation of Himself out of time would frustrate the purpose of creation, which was to produce righteousness, and would divide God against himself, which in turn would be spiritual death. This we know, God cannot do, and still be God.

So we see that it is necessary that some other agency outside of God must be the contact with man and provide the balance appeal for God against Anti-God in the probation of man. (This balance appeal, and our subsequent choice, is the basis of righteousness).

Such an agency has been provided. It is called the Holy Ghost. It makes its appeal progressively toward righteousness the same as the force of evil, or Anti-God, makes its appeal in the other direction. That it is a separate intelligent force, can hardly be doubted, for it leads, directs, and through its action, miracles are wrought. It asserts itself wisely in variable amounts according to the measure of heed that men give, and reveals God to man by measure and through indirection, thereby preserving the status of man and accomplishing the purpose of God in creation.

In summary we shall state the case: The perfection and unchangeability of God are the factors making it necessary for God the Father to provide a Savior and a Holy Ghost in persons other than Himself to accomplish the ends desired in Creation. Each of these entities were conceived to provide activity that He himself could not afford without frustration of Himself or His purposes.

THOMAS S. MALEY

ANCIENT AND MODERN HYPOCRISY

"A sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

"And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now let us reason together, saith the Lord; though thy sins be as scarlet, they shall be white as snow; though they be red like crimson they shall be as wool."—Isaiah 1:4, 15-17.

In the Associated Press recently, runs this story of the "Action by the **General Board of National Council of the Churches of Christ** in the U.S.A.", exhorting their more than 33 million members how to vote upon present national, and international issues.

"The Board, made up of 100 representatives of 29 denominations, urged Christians in voting, to keep in

mind those principles as approved by the Council in the past."

As a preface to the exhortations given by the "Associated Churches of Christ," the following is very correctly stated:—"As Christians, we believe that God cares what happens in politics, because politics affect His children everywhere."

But as the exhortations continue, presenting nine full paragraphs of carefully worded exhortations on how to vote, and on what "Christians" should be for, and what against, **not even the smallest hint is offered** concerning God's command so vital to REAL CHRISTIANITY: "**THOU SHALT NOT KILL.**" One paragraph submitted this:

"Belief that our country should continue and increase its support of the United Nations and its specialized agencies.

But not one word or line about "**Love your enemies, do good to them that hate you, and pray for those who spitefully use you and persecute you.**"

This official exhortation from the "United Council" of so-called "Christian" churches, offers for their 33 million membership, plenty of advice on "**trade agreements**" in support of the nation's "**economic struggles**" for bigger profits to the favored few, **but not one word about the command of God:—"Thou Shalt Not Exact Usury, or Increase On Money."**

Paragraph 4, of the exhortation to "Christian" followers, enjoins that all faithful **followers** in this "**strait and narrow way**", in which these 33 million followers are supposed to march, is to give at least tacit approval and support to such action as in KOREA, and any similar escapade **sponsored by militant governments**, even though it be **directly opposed to all that God has spoken.**

Question:—Just how UN-CHRISTIAN, can modernized Christianity be, before, by exact Scriptural analysis, we may expect the voice of God to declare of these, as of those hypocrites in the olden days:

"**Even your prayers are an abomination in my sight.**"

JAMES E. YATES

(The following article is here reprinted from "The Evening and Morning Star" for February 1913, which in turn was reprinted from the same paper of April 1833. It should be of interest to note that in the second paragraph, the author states the church was organized in Manchester rather than in Fayette, as has been generally supposed. Editor)

RISE AND PROGRESS OF THE CHURCH OF CHRIST

Having promised in our last number, something on the rise and progress of the Church of Christ, we commence with the intention of giving a relation of a few facts, as they have occurred since the church was organized in eighteen hundred and thirty. We shall be brief in this article, as we design to give from time to time the progress of this church, for the benefit of inquirers as well as the satisfaction of those who believe.

Soon after the Book of Mormon came forth, containing the fullness of the gospel of Jesus Christ, the church was organized on the sixth of April, in Manchester; soon after, a branch was established in Fayette, and the June following, another in Colesville, New York.

We shall not give, at this time, the particulars attending the organization of these branches of the church; neither shall we publish in this, the account of the persecution of those who were then called and authorized to preach the everlasting gospel. Twenty more were added to the church in Manchester and Fayette, in the month of April, and on the 28th of June, thirteen were baptized in Colesville: and of these we can say as Paul said of the five hundred who saw the Savior after he had risen from the dead: The greater part remain unto this present, but some are fallen asleep. In October, (1830) the number of disciples had increased to between seventy and eighty, when four of the elders started for the west, and founded a branch of the church at Kirtland, Ohio, around which many have since arisen.

These first four, having added one to their number, proceeded to the west, after having baptized one hundred and thirty disciples in less than four weeks and ordained four of them elders, and finally stopped in the western bounds of the state of Missouri, having been preserved by the hand of the Lord, and directed by his Spirit.

In the winter, (1831) the church in the state of New York, after a commandment had been received from the Lord, began to prepare to remove to the state of Ohio. The following is a part of the revelation referred to above: And that ye might escape the power of the enemy, and be gathered unto me a righteous people without spot and blameless: wherefore for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law, and there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth unto all nations, and it shall be told them what they shall do, for I have a great work laid up in store: For Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

In the spring the greater part of the disciples who were in New York, removed to the Ohio. In June, the word having been preached in many places and hundreds having been baptized, a number of the elders, by the commandment of the Lord, journeyed west, proclaiming the gospel and bearing testimony of the work of the Lord in these last days; saying none other things than that which the prophets and apostles had written, and that which was taught them by the Comforter, by the prayer of faith, as the Lord had said. Many gladly received the word and were baptized, so that branches of the church were built up in many places, notwithstanding the opposition with which the elders were often met.

Indeed we have the testimony before our eyes of the faithfulness with which they discharged their duty in publishing salvation to their fellow men. Many have already come up to the land of Zion who were the fruits of their labors; and by what we can learn from time to time, we are reminded of the parable of the seed, for we are certain that much of it has fallen

on good ground: and we are sure, having the testimony in our hearts, that those faithful elders, although often fatigued and wearied with the length of their journey, will at the last day receive a crown of eternal life, and joy unspeakable in the everlasting kingdom of God and the Lamb, with those that they were the means of turning from darkness to light. And while reflecting on this subject, a few words from Daniel seems to be applicable: And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars forever and ever. For the word of the Lord to them has thus far been verified, which says: Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of hands by the water's edge: for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory.

In July they began to arrive in the western boundaries of Missouri, and shortly after, a branch of the Church from Colesville, New York, came on by water, and thus the gathering commenced.

From this time, the progress of the church though gradual, has been more than many of great faith had anticipated. Many churches have been built up in different states, and some hundreds of members have come up to this land, and are striving to keep the commandments of the Lord, that they may be prepared, whether in life or in death, to meet him when he comes in his glory with all his holy angels.

It may be proper to say, as we have often said before, that this church is taught by the revelations of the Lord in all things, as they have been received from time to time from the days of Adam, until now. And it is really a matter of joy to see how fast the work of the gathering is continuing amid the discouragements, persecutions, and false statements of the world.

It has been reported that the church had settled in this country, and were living as one family. This is not so.

The faith of the church has greatly increased in these first three years of its existance, in these last days. Much is said at home and abroad about Mormonites, as the world has seen fit to call the disciples of Jesus Christ, but wherever the gospel has been truly set forth; wherever the Book of Mormon has been fully explained and understood, and wherever men have listened with unprejudiced minds to learn the truth for the purpose of escaping the desolations and calamities which are already abroad in the earth, there the Lord has borne record of his own work by his Spirit.

While the gifts in many instances have been manifested beyond doubt, in healing the sick, &c. some have doubted and some have believed, as in the days of the apostles; and even from the beginning this has been the case more or less, and will be till Satan is bound.

We promised to correct as many falsehoods as we could, that were in circulation. In this article we have commenced, but upon looking at some of the late misrepresentations that have found their way to the public, we think the best method will be for us to continue an

account of the rise and progress of the church, and publish the truth as we have done; for, of all the statements that have been published in the newspapers of the day concerning this church, not one has reached us but what in a greater or less degree was untrue: and what adds more to our astonishment, is, that these publications came from those who profess the religion of Christ. By this however we do not intend to cast any reflections, for we remember the example of our Lord, who, when he was reviled, reviled not again.

The progress of the church has been great, and while we witness the spread of the work, knowing it is of God, we are willing to give the world all the light we can that will lead them to salvation.

BLACK AND WHITE

Recently in the southern part of the United States there was a young couple riding on a bus. The driver stopped in a small town and informed the passengers that the bus would be there for a certain number of minutes. The young couple got off the bus, went into the restaurant, and had a coke. When they had finished, the young man decided to walk down the street and buy a newspaper. Before he returned the driver came out and told the passengers he was ready to leave. The young woman asked him politely if he could wait for a few minutes, that her husband had not yet returned. The driver turned away from her, replying coldly, "I told you how long we would be here. If your husband is not back, he'll have to be left behind." Then, in spite of her pleadings the driver got into the bus, starting the motor, and drove off—leaving the young woman standing there waiting for her husband. All of their baggage was on the bus.

What caused the driver to display such an attitude toward these people? The reason is this. They were Negroes. Why is it that so many American white people feel a resentment toward the colored race? We know that there is no effect without a cause. These people have their reasons.

In the first place a dreadful thing took place after the Civil War. The Carpetbaggers from the north took Negroes who had just recently been granted citizenship and placed them in government offices in the southern states. These men, through no fault of their own, had not received sufficient education and were not competent to be in positions of government authority. The results were corruption and inefficiency in government and also a lasting grudge on the part of the southern whites against the Yankees and against the Negroes.

Since then the southern whites have passed segregation laws, thus insuring a fence of social inequality to remain between the races. Segregation has kept the two peoples apart, preventing mutual understanding. This is reason number two for race prejudice.

Another reason is found in the area of socio-economic status. It is a fairly well known fact that the Negroes as a whole are in a lower income bracket than most of the white population. In a small town in the midwest there is one Negro family among an entire

community of whites. The members of this family, because of the color of their skins, cannot do the same work and receive the same pay as whites. Therefore, in order to survive, they must work for lower wages—and since they have undersold themselves they have put several white men out of work. Almost all of the white people in that community hate the Negro family for that reason. Inequality in socio-economic status prevents mutual understanding between Black and White.

In the 1948 election in a northern Arizona rural community, two candidates were running for the office of sheriff. One of the candidates began to spread rumors about the other candidate's personal character. When the evidence was gathered it was proven beyond doubt that the accuser had been misrepresenting the truth. His first reaction was to be extremely angry with his opponent, whom he had tried to defame. It is a well established psychological principle that when one person has wronged another, the one who is at fault often hides his guilt feeling by showing hostility and anger. In the case of the colored citizens of our nation, the whites have dealt unfairly with them for so long that, in order to push their guilt into the background, the whites express race prejudice.

As a result of the unfair status that the Negro people have had to endure many of them have developed inferiority feelings. Some of them compensate by aggressive misbehavior. They may start race riots. They may destroy property belonging to white people. They may carry an antagonistic attitude. These things add fuel to the fire of race prejudice.

In our search we have found the causes of prejudice to be historical, sociological, economic, and psychological.

Race prejudice is handed down from parents to children. It is absorbed by individuals from the culture in which they live. It is not an inborn trait as some have supposed. Last year a young school teacher in Arizona asked his junior high pupils what they would think of having colored boys and girls allowed to attend the same school as the whites. One of the students remarked, "We wouldn't care. It's our parents who wouldn't like it."

What are the facts about race? Some like to bring evolution into the matter. They say that the whites are the most highly evolved race on earth. Adolph Hitler went even farther. He claimed that only the Aryans—"The Master Race"—were fit. There is no biological or physiological evidence to uphold the theory of white superiority. However, there is one interesting thing that might be worth mentioning . . . White men and apes both are thin lipped and hairy.

As far as tested intelligence is concerned there is greater individual difference within each race than there is between the various races. If we were to pick out the most intelligent persons in the world we could include specimens from every race. Cultural anthropologists have told us that race is not the determining factor in intelligence. Rather, the determining factors are individual heredity and the environment in which one's life is molded.

Thus we see that both physical and mental differ-

ences between races are non-existent. The difference is cultural.

It is up to us to teach and to set examples for the children of this generation the truth of these matters. Parents, and teachers, and ministers, all of us, **must** take these things into consideration.

Let us do all that we can to eliminate that fence of inequality—segregation. There are fifteen million taxpaying American citizens who must be insulted every day of their lives because they cannot attend the same schools, eat in the same restaurants, or go to the same churches as other people. Non-segregation has been tried in Phoenix College—and it works!

Such mediums as pamphlets, posters, movies, radio, and periodical literature can be used as weapons to fight this terrible mental disease of race prejudice. The conflict between Black and White must be resolved.

Prejudice is being down on something that you are not up on.

BOB WILLARD

WITH THE CHURCH IN AN EARLY DAY

(In the preceding chapter, Daniel and his fellow-fugitives—fleeing from vengeful mobs of men—were made to endure many hardships as they traveled toward Illinois, but the Lord cared for them, and they arrived safely. Meanwhile, Margery, his wife, lies upon her bed near death's door, her baby having passed away shortly after birth, and she only hopes and prays for strength to live until Daniel arrives home again. W.A.S.)

Chapter 22

Following the directions received from a friend, Daniel was riding rapidly toward the house pointed out, when he overtook Margery's brothers going in the same direction.

Hastily reigning in his horse, he dismounted as they came to meet him, and, grasping a hand of each, he inquired after the family.

"Mother is well and Margery is better," answered the elder of the two, dreading to impart more.

"Better?" said Daniel, "Tell me all, Richard. Has she been very sick, and how is the baby?"

"It is well with the child," the boy answered, unconsciously using the poetic language of another, and thereby conveying the full meaning to Daniel who, without asking more, hastening toward the cottage; but not until the tear-stained face of Mrs. Boyd greeted him at the door, did his mind take in the full sense of impending trouble.

For a moment he stood with his hand clasped in hers, neither uttering a word. The sudden appearance of Daniel was confirmation to the mother that Margery's talk was neither the excitement nor the delirium of fever, and, as he noted the pallor which this brought to her face, his worst fears were confirmed.

For a moment Mrs. Boyd stood irresolute, fearing

that his sudden appearance might be too much for Margery, but before she could form any plan or decide what to do in the emergency, Margery's voice reached her ear saying, "Mother why does not Daniel come in?"

The next moment he was by her bed and her arms were lifted up about his neck. It was but a moment she could hold them there, when they slipped, weak and helpless, down his shoulders and lay by her sides upon the cover; but her eyes undimmed by a tear, filled with a calm and holy light, beamed upon him like stars in a night of tempest, seen between rifts of clouds.

Gently, very gently, Daniel raised her head, while Mrs. Boyd arranged the pillows, and when he laid her down, for the first time she spoke to him, and there was in the very sound of her voice an anthem of gratitude and praise to God for the bestowment of this last mercy for which her soul had plead so earnestly.

"Daniel," she said, "thank God you have come! Oh, I am glad to see you once more, my husband!"

"Margery," he answered, as with soft and gentle touch he smoothed back her hair, "I shall not leave you again until you are strong and well. But you must not fatigue yourself now; close your eyes and try to sleep while I sit by you, and then when you have rested, you will be stronger and better able to talk with me."

For a moment her lips quivered and an expression of pain passed over her face. It was only for a moment, however, when the light returned to her eyes and she said:

"No, Daniel, I have much to say to you, and do not be grieved; I have little time in which to say it. God only knows how earnestly I have prayed for your return, and how thankful I am that you did not come too late."

A spasm of pain contracted Daniel's face and he grew pale even to the lips.

"Margery, do not talk in this way. I can not bear to hear it. Surely God who has listened to our entreaties so many times will not fail to hear us now. Have you lost your faith in the ordinance of his house?"

"No, Daniel; but I feel that the Lord appoints his own times and seasons, and the life of man is as a vapor. I have for some time felt that this was coming—that, if I lived to give birth to our child, I should not remain long after."

"But, Margery, perhaps you have nourished this feeling into a settled conviction. Let us send for the elders and exercise faith in God."

"Not yet, Daniel; I would rather be alone with you the few minutes I have left me. The elders have been here, and our friends will soon be here again. They have not been away long, and they will return. Then I shall have no opportunity to talk with you. Put your hand here close to my heart. Don't you remember my telling you one time that I felt sure I was troubled with heart disease?"

"I thought for some time that I might get better, but

for weeks I have felt certain that I never would. I talked with your mother before I left, but I did not tell her why it was that I feared my days were numbered."

"Oh, Margery, why did you keep this from me? Do you think I could have left you to seek my own safety? Better had I stayed with you, even had it cost me my life."

"Daniel, you must be calm, or I shall not be able to improve the moments God has so mercifully granted us. I have gained this composure by much and earnest prayer.

"I feared I should not live to bring our baby into the world, but God gave me great faith. Then, when I felt that its little life was ebbing away, such a spasm of pain seized me that, had it not been for the mercy of God, I must have gone first.

"Since then my soul has been lifted without ceasing to God in earnest supplication that I would prolong my life that I might see you once more. Oh, how I longed to see your face once more! But above this, stronger, deeper, and more far-reaching in its intensity was the desire to talk with you of the future. Lean upon God, my husband, and consider for how brief a span this separation is to be, and listen with all your faculties to what I have to say.

"You remember the morning in Ohio when we walked by the shore of Lake Erie and talked of the future of the church? I told you then that I thought a mistake was being made, and I feel sure now that it was a mistake.

"That is past now and can not be recalled, neither can the consequences of it be arrested. Let it rest now. But, Daniel, the future is before you and you must meet it.

"It is of this I want to talk, and before I begin, I want to tell you I know God has revealed some things to me by his Spirit, and these have guided me to judge of others.

"You believe in the Spirit which guides into all truth, and, although I may not be able to tell you how I know these things, trust my knowledge until time reveals the facts to you.

"The troubles of the saints are not to end here, and when they are driven again, they will not be, as most of them now are, an innocent people. I saw them assembled again, and I saw in the streets of their city and in their habitations all manner of unclean beasts and birds of prey.

"Dark clouds gathered from without, but the defilement was from within; and a voice said, 'These are rejected and forsaken from heaven.'

"But all were not thus. Many walked in the midst of this defilement with clean garments, and I saw these scattered among the people, sifted as it were, one here and one there with bowed heads, and wringing their hands as those having no hope.

"Not so, however, with the others. They formed in close ranks and a great body; and the eyes of the people were upon them so closely that they never

saw the fugitives who were flying as for life, one here, another there, and yet others in small companies another way.

"But it was different with the compact body. They seemed to hate these and follow them wherever they went by spies sent out from their number, and, in many cases, I saw them slain by these spies, and, in other cases, dragged back by false persuasions, much against their will.

"And now, my husband, comes the hardest part of what I have to tell you. Among those fugitives I saw you, and I knew that you had not left me behind, but I felt that I was beyond you, so far away that I could neither warn nor help you.

"I saw you terribly perplexed and troubled, and, at one time, I thought your face was set to return. Just then, while you were hesitating what to do, I saw them strike down one who was standing near you; and with that you fled as though determined to escape.

"I saw no more, but this has been with me night and day. I have in the past months, seen with pain the effect which our troubles are having upon some in the church.

"It may be that the disposition has always been there, and that these sad times only reveal it; but, whether this be the case or not, I have seen enough to know that some in the church begin to cherish resentment and would render evil for evil; and worse, if that could be than this some, because of these troubles, are proving traitors to the best interests of the church and their own souls.

"Like Judas, they desire the contents of the bag, and would not hesitate to betray their best friends. I know not how the troubles which I fear—which I know is coming—will be brought about, but when it comes, the church will be corrupted and it will be no place for honest-hearted saints.

"Then, my husband, I want you to leave it, and in the world anywhere, no matter where it may be, maintain your integrity before God and man.

"I do not believe God will suffer his people always to be scattered, neither will he forget you when the time comes to gather them."

(Editor's note: The counsel thus given does not take into consideration the possibility of their being some of those scattered faithful who would maintain the church in its purity, and thus providing an unbroken line from those earliest days).

"Do not think that it was necessary for you to be with others of like faith in order to maintain your faith and integrity before God. Communion with those of like faith is very precious, but those will not be of like faith. They will depart from the faith and will persecute those who will not subscribe to their wickedness; and it was shown me how hard a matter it is to convince those who themselves were pure, that those were corrupt; for, almost to a man, those who were leading them were defiled from the crown of their heads to the sole of their feet.

"Many of the leaders were strangers to me; I have

never seen them, and I did not see either Joseph or Hyrum Smith with them, nor do I remember seeing them at all."

"Have you ever thought, Margery, that it might have been some other body of people that you saw? It would be terrible to think that such events were in the future for this people.

"Our own condition, as well as the condition of thousands of our brethren and sisters today, would plead that we have suffered enough for our religious opinions to lead us to expect better things than this in the future."

"I can not solve the mystery, though I have tried hard to do so; but one thing I know, our God is just, and, as he has given us greater light than the rest of the world, we are required to walk in that light; and, as the deepest darkness follows the withdrawing of the brightest light, so, if this light of truth becomes darkened, the darkness will be great.

"Love blinds the eye to many faults, and it is the love which our people have for each other which will in many cases lead them astray. They will think it impossible for men whom they have known as godly, upright, and just, to turn away from the truth and sell themselves to Satan; but it is only history repeating itself, though with a terrible rapidity in this case."

For some moments Margery closed her eyes, as though weary with the excitement and exertion of talking. As she lay thus Daniel marked more plainly the ravages of disease in the thin pallid face with dark circles beneath the eyes, and, in the flood of anguish and pain which swept over his soul he forgot all else.

In that moment the church was nothing to him. He was a father bereft, and a husband soon to be bereaved of one dearer to him than his own life. He longed with intense desire for words of strength and comfort from those pale lips, and never did he realize as now what a tower of strength to him had been the love of his faithful wife.

It was the light which had both guided and cheered, and with it would go out from earth all its brightness, all its hope. He tried to pray; tried to plead with God for the life so dear, so necessary to his own, but he could not. The billows went over his soul and he could only say, "My God, my God, why hast thou forsaken me?"

"And now, my husband," resumed Margery, as her eyes were again raised to his face, and her hand nestled into his, "should the time ever come when you feel to doubt the truth of this work, remember the testimonies you have received, and to them add the last one I shall ever bear upon the earth; the work is true, and, in his own due time and way, the Lord will establish it never to be thrown down.

"Do not let the thought of the crosses which have met us upon our brief journey give you pain. I rejoice in them now, and would not exchange the blessed peace I have had in bearing them for all the world could give me, even should God prolong my life to enjoy it.

"You will miss me when I am gone, but you must lean heavier upon God. It is wisdom that I should go, or he would not take me. Do not think that if trials and hardships had been spared me, my life would have been prolonged.

"We know that he could restore me now, making me every whit whole, if it were his will. The waves are going over you now, but I tell you, Daniel, for I know by myself, that through faith and prayer you can so submit to God's will that you would not have your own, if you could.

"I want you to think of us, not as lost, not as separated from you, beyond your reach, but think of us as at home, waiting for you, thinking of you and longing for your coming.

"I know not what will be our condition, but it is enough for me to know that God's care will be over us, and that the wicked can not enter there. A home of peace, a place of rest, and the love of God to brighten all its scenes! There we will abide; and when your pilgrimage is finished, we will be the first to meet you, the first to bid you welcome.

"You have not seen our baby yet, and I will rest now for a time while you go and look at him. Oh! he is so beautiful, even in death! I have told mother just what I want done with his little form, and when you see mother Clark and Mary, give them the curl I severed from his little head and tell them that when you came, the last earthly wish of my heart was granted, and I was willing to depart."

Daniel had not asked in regard to the babe. He had supposed it already buried. Every thought, every feeling had been centered in Margery. He felt no desire even now to go, but she had asked him to, and perhaps as she had said, she would rest. Bending down, he pressed his lips tenderly to hers and rose to go.

But Margery knew that when she rested it would be upon the other shore. She would save him the agony of witnessing the last struggle, and, admonished that it was near, she suggested this. Her eyes followed him until the door of the little room closed behind him; then asking her mother to put down the curtain, she awaited the message of release.

Long and earnestly Daniel gazed upon the babe lying as a bud, plucked in untimely haste by some careless hand; but, even while he gazed, his thoughts were more with Margery than upon the little form before him.

The soft, brown hair, clustering in tiny curls about its marble brow, was so like hers, and the contour of the face was like hers, too.

Kneeling in the silence and stillness, he poured out his soul in prayer, wrestling, not for her life, but for the mastery of self, for the power to submit to the will of God.

As he arose from his knees and stood again earnest-regarding the little form, for the first time there swept into his soul a great flood of parental tenderness. Every fiber of his being yearned over the babe, so soon taken from its earth life to the paradise of God.

With this feeling there seemed borne in upon his

soul the question, "If my child were living, would it be possible for me to give pain or sorrow unnecessarily to him?" He knew it would not, and, realizing this fact, self-condemnation came with it.

Was not God the very embodiment of justice and love? Should he trust himself when he could not trust God? Was his love, his justice, his mercy superior to the love, justice, and mercy of God?

He recalled the text of the scripture, "God so loved the world that he gave his only begotten Son." Oh, what a thought! Gave him while those for whom he suffered and died were in rebellion against him, rejecting his authority, scorning his mercy, and trampling upon his love.

The reaction was as intense as sudden, and with it there came reproach that he had not been true to his trust; that he had not sustained and encouraged Margery instead of leaning upon her for help in the hour of their extremity.

He would be strong now, and she should lean upon him. Once more he would have the elders come and administer to her, and, if it was not God's will to spare her, he would say from the heart, "Thy will be done."

Softly he unclosed the door and returned to the room where Margery was. Mrs. Boyd raised her hand in token of silence, believing that Margery slept. Daniel listened but could hear no breathing.

A strange presentiment seized him, and very carefully he went nearer. Still all was silent, and, bending over Margery, his worst fears were confirmed.

He knew then why she had sent him away. Strong in her love to the last, she would have shielded him, had it been possible, from all pain. She had desired that he should remember her as at rest in sleep, and not as passing through the agony of dissolution.

One hand was pressed above her heart, and, upon her face, the closely-drawn lines of pain yet lingered, but a smile hovered around her lips, and the peace in which her soul had triumphed was fast spreading its light over her face.

For a few moments Daniel stood as one transfixed. Again the floods of bitterness surged up, but with a strong hand he shut the door and barred it. He took her hand, yet warm as in life, into his own, but the pulse was stilled. He placed his ear close over her heart, but it had ceased to beat. The spirit had returned to God who gave it; the fitful race of life was ended; Margery was dead. Two days after this, with her babe folded closely to her breast, they laid her away. Surely it requires no vivid imagination to picture a very sorrowful and lonely group as the shadows of the coming night gathered around them.

Wanderers and outcasts from home, with no earthly prospects before them, they had buried their dead out of their sight, but ah! the aching void in their hearts! what should ever fill that?

Daniel would have gone out into the night to wrestle alone with his great sorrow, but the worn, pale, and patient face of her mother appealed to his heart, and, steadying his voice, he said: "Mother,

when you are ready to get a light, we will read from the Bible. I feel that its words will comfort us."

Without answering, Mrs. Boyd placed a lighted candle and the Bible upon the table. Tears were streaming from her eyes and she dared not trust herself to speak.

Daniel opened the book at the eleventh chapter of Hebrews, and, as he read, the words took on a wonderful meaning which they had never had before. There passed before him a long procession of those who through faith has pressed on to inherit the promises of God.

He walked with Abraham to the mount where his faith was tried and sojourned with him in a strange land. He dwelt in tabernacles with Isaac and Jacob, heirs of the same promise, and with Jacob went down into Egypt. He saw the afflictions of the people there and the mighty hand of God stretched out for their deliverance.

He saw Moses refusing to be called the son of Pharaoh's daughter, and choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, because he esteemed the reproach of Christ's greater riches than the treasures of Egypt.

With Moses he traveled through the wilderness, and with Joshua went in to possess the land of promise. Then there passed before him a mighty host, among whom were those he saw stoned, sawed asunder, tempted, scourged, imprisoned, and slain with the sword.

He dwelt with them in dens and caves of the earth, wandered about with them in sheepskins and goat-skins, being afflicted, destitute, tormented, while they were tortured to death, not accepting deliverance, "That they might obtain a better resurrection."

Then there opened before him in its broadest and fullness the meaning of the words which before had fallen upon heavy ears: "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labors; and their works do follow them."

There fell a calmness and peace upon their spirits as Daniel read, and after he had offered up thanksgiving and prayer to God, they talked long and earnestly of the future, not the future of this life, but the rest which remaineth for the people of God; and when they retired at a late hour, they felt to thank God that he had counted them worthy to suffer afflictions for his name sake.

In the silent watches of the night Daniel lived over again his last interview with Margery, and every word she uttered, every tone of her voice came to him as a living reality, and he prayed that it might abide with him forever.

(To be continued)

FIELD NOTES

(continued from page 151)

We expect to still carry on for a time, or until weather conditions admonish that we close our work

for the year, but we leave the season's work with a feeling of contentment that God has especially blessed us with better health than we expected when we left home last Spring. The general response to our work everywhere we have gone, has been exceptionally good, and the sweet spirit of brotherhood has followed us everywhere we have labored and we feel that much good has been accomplished for the cause of the Master. To him be the praise.

In sweet fellowship of the faith,
Apostle B. C. FLINT

A KINGDOM YET TO COME

The sorrowful and suffering Mother Earth
Receives the broken, blood-stained clay of men—
War's murdered ones, piled deep on battlefield
Where silent cry pleads, "Peace on earth" in vain.

Blood-flowers "Once warm and red," rust on sad sod,
Where man, lusting for power, hate-filled, has killed
His brother man, and thus drew to himself
New agony, remorse never stilled.

White snow of many winter-years shall pass
Before the brand of Cain be washed away;
Only God's understanding love can change
The bitterness into a brighter day.

Oh, we shall not forget the bitter price
We had to pay—the mortal agony,
The dreadful crucible of suffering
So we would build a world of harmony.

The day shall come—humanity shall rise
United, strengthen weak-links in its chain;
The divine spark shall light each temple room
And GOD shall come into HIS own again.

The mighty ocean waves will rise to greet
The splendor of the kingdom yet to come,
Where Hope, with Love and Faith and Charity
Will be the mantle worn by everyone.

The wheel of life turns on, where Time has marked
The Place where hearts awake to Love's high call,
Where memories of blood-stained earth shall fade,
While summer's gold upon the grasses fall.

Perhaps the wild rose tenderly will wear
A deeper-colored heart, for memory,
And blossoms of the dogwood tree may grow
A double flower, for this new Calvary.

GRACE SPRING LAU

WHEN I HEARD THE CALL OF LOVED ONES, HE GAVE ANSWER

Thy peace shall be sustained in the light of truth,
E'en though thy soul is wrung with thy hard trials,
And this be thy knowledge and guide through each
day

Whilest though continue in this haven to stay;
I am thy God and have forgotten thee not
To give thee my watchcare where'er be thy cot,
And to lengthen thy journey, where'er thou go
The seed of the gospel of ages to sow.

But as thou hast pleaded I've listened to thee,
 And as in past years, in wisdom thy plea
 Has not gone unanswered; Wilt thou humbly pray
 (And be not forgetful through each night and day
 Seeking to keep my commandments faithfully)
 For thy peace in my service given to me,
 Then to thee will come freedom, to thy delight,
 And a place of relief—e'en freedom to write.

Nay, it is not by force, nor fear, love is gained,
 And that my peace shall remain with thee sustained,
 In thy lack of wisdom, which is not thy gift,
 With My wisdom of all things my hand will rift
 The darkness of mind and the bondage of soul,
 Which, (to thy discouragement thou find no goal
 Shining before thee brightly—before thine eyes,)
 Has shrouded thy vision; and light shall arise.

Then up and be doing as I shall command,
 And strength will be given that thou shalt withstand. . .
 For thou hast a work as important as they
 Whom I will send forth while yet it is day;
 And BOTH I have chosen—my servants who preach,
 And, too, of my poets, to stand in the breach;
 Each spreading the gospel according to gift,
 All bearing their message, mankind to uplift.

In the powers of my Spirit all will go forth,
 E'en unto the farthest bounds of the earth;
 Many ears will tingle, hearing of the glad sound
 Of my ordained voices, but thine shall abound
 A sweet-smelling savor of perfume distilled
 From the roses of Eden's first blessed yield.
 (Now being obedient,) lift up thy heart,
 And lo, I am with thee to never depart.

Think not that thy Lord will thy loved friends forget,
 And that they will cry out, "We hoped!" with regret,
 For I've heard ev'ry prayer for them thy love laid
 At my feet, and I bid thee, Be not dismayed!
 For, the door thou hast opened shall not swing shut,
 And my servant shall enter and gather out
 Each one in his garner who him will believe;
 This poem eternal, can no man deceive.

HERVEY A. SCOTT

"HELPING OTHERS"

Helping others on their way
 Helping others every day
 We may help by some good deed
 By helping those who stand in need.

Help them by our courage strong
 On their way the whole day long,
 Help by what we do and say
 As we trod the pilgrim way.

We can help as the moments fly
 Always with a motive high;
 There are some we might reach
 If we'd practice what we preach.

We should be up and on our way
 Looking forward to another day,
 For it is what we do any say
 That makes for others a brighter way.

Helping as the hours chime
 Helping others rain or shine
 As on through this life we go
 Helping others their boat to row.

Without a frown and with a smile
 We should help them every mile.
 We should never falter, never sway
 As we travel the pilgrim way.

We should do some kindly deed
 For there are those who stand in need;
 Not forgetting all the while
 What can we do with a loving smile.

And now I say in closing
 And I say it with a smile
 Let us not grow weary
 On the last long mile.

So let us do much good
 To every one we can.
 Let me live by the road side
 And be a friend to man.

By CLYDE W. ELLIS
 McClelland, Iowa

OBITUARY

Elmer Ellsworth Long, son of Mr. and Mrs. Lyman Long, was born in Wilkesville, Ohio, January 4, 1874. On September 17, 1902, he was joined in marriage to Laura Stuart, at Lamoni, Iowa. To this union were born six children; Wilbur Stuart, deceased, Mabel Rogene, Louella May, Doris Geraldine, Margaret Christie and Elmer Francis. He also leaves 22 grandchildren and 10 great grandchildren.

At an early age he came in contact with the Re-organized Church of Jesus Christ of Latter Day Saints and was soon actively engaged in a ministerial way. He held many debates with Protestant ministers and helped spread the gospel in all parts of the United States and Canada. He was ordained a Seventy in 1906 and in 1916 was ordained one of the Presidents of the Seventy's, in which capacity he served for eleven years.

In 1927 he transferred his membership to the Church of Christ (Temple Lot), where he was called as an Apostle and served many years in that office. Throughout all the years, his faith in the Restoration remained unchanged.

In 1944, Elmer and his wife moved to Douglas, Arizona, owing to his ill health, where he remained until after the death of his wife in June of this year, after which he returned to Missouri, where he remained until his death on September 27, 1952. He is mourned by a host of relatives and friends.

Funeral services were held at 1:30 P. M. October 1, at the Roland R. Speaks Chapel. Elder James Davis was in charge assisted by R. L. Fulk. Mrs. Kenneth Smith sang "The Angel Message", "Consecration" and "Blest Be the Tie That Binds." Albert Cooper accompanied at the organ. The pallbearers were: E. E. Moorman, Frank Minton, Lester Haas, C. L. Wheaton, B. C. Flint and Russell Kemp. Burial was in Mound Grove Cemetery.