

# 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.

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## Let The Word of Christ Dwell in You

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.—I Thess. 3:16-17.

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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

### OF HEAVEN AND HELL

A good sister recently told me that a relative had informed her concerning his liking in sermon subjects, saying he liked to hear about heaven and hell, and that he seldom heard it from the ministry of the Church of Christ. Perhaps this is his way of referring to the last named principles of the doctrine of Christ, namely: Resurrection of the dead and eternal judgment.

If he has not heard of these things very often, there may be one or more of several reasons. It is possible he has not had the opportunity to attend many of the services, and it is also possible that greater stress has been placed upon the first principles of Christ's doctrine as being more important.

It should be recognized that the subjects of the resurrection and eternal judgment are in regard to future conditions, while faith, repentance, baptism, and laying on of hands are the principles pertaining to acceptance with God with which we must comply in this life. The scripture plainly tells us that all men are to be judged according to the deeds of the flesh; so then, our "reservations" are hinged upon the degree of obedience to God's Spirit, now.

Nevertheless, it is good that we have an understanding of the life after death; Christ evidently deemed it so, for he taught his disciples accordingly.

History will reveal many philosophies on the hopes and beliefs of man concerning the hereafter. Its dimensions can be very nearly inexhaustible, but we wish to limit ourself to what is suggested by the words "heaven and hell", or perhaps it is best to say, we shall consider the limitation placed upon these conditions by many people.

Heaven and hell, to these people, is just that; at death, one simply goes to heaven to live forever with all the saints and God and Christ and the holy angels, or, he is cast down into hell to endure never-ending torment with the devil. Such understanding could hardly be farther from the truth as revealed in the scriptures.

To establish this fact, let us determine what heaven is, and hell.

Heaven, in this sense, is where God is; though we might go on to say that he created the heavens and needs no dwelling-place. We are also told that "the heaven of heavens cannot contain thee" (I Kings 8:27). The apostle Paul knew of a man caught up to the "third heaven", and another man caught up to "paradise" (II Cor. 12:2-4). There seems to be some difference in these two places. The term, "third heaven" indicates that there is at least a "first" and "second" heaven, also, and Paul undoubtedly understood that there was more than one "resting place". He was a man who had received many gifts from the Lord, and could speak from knowledge when he stated:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." I Cor. 15:41-42.

Nor are we left only to the testimony of Paul, which some doubt because it does not fit in with their beliefs, Jesus said:

"In my Father's house are many mansions". John 14:2.

Why should there be any doubt as to differing glories? The Bible says, "Come, let us reason together" and so say we.

By any stretch of the imagination, can it be reasoned that all who will have been found worthy to enter into "heavenly places" will have also attained exactly the same degree of righteousness? Certainly not, for that would do violence to the thought that all are to be judged according to the deeds of the flesh.

This thought should be kept in mind in considering all phases of the reserved conditions obtained in the hereafter.

Jesus further said:

"And whosoever shall give to drink unto one of these little ones **a cup of cold water** only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.

Could it be that the words of the woman of Canaan who came to the Master for a blessing to her daughter—would the words uttered there apply, also?

"Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast it to the dogs. And she said, Truth Lord; yet the dogs eat the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt." Matt. 16:25-28.

Of course, this woman was seeking a temporal blessing, but was not the commendatory statement of the Master—"great is thy faith"—was it not indicative of the love of God and of his attitude to all men, regardless of nationality? Yes, and it applies not alone to this life, but also in eternity.

We may surely rejoice in the great long-suffering and mercies of God, in his great desire to "give" us the "kingdom", and yet, as the Holy Spirit has revealed, "shall mercy rob justice?" No, it cannot be so, for

"The wicked shall be turned into hell, and all the nations that forget God."—Ps. 9:17.

Right here, we might pause to state that so many people have seemingly been confused and suppose that when death comes, they must then enter into their "reward", or final resting place. If this were so, there would be no resurrection of the dead, neither the first or the second, as is so clearly shown in the scriptures, nor would there be that last day of the judgment. It is self-evident, therefore, that there must be a space between death and the resurrection of the body, and that it is temporary, or limited, according to the wisdom of God. Listen to the words of Jacob, brother of Nephi:

"Death and hell must deliver up their dead, and hell must deliver up its captive spirits and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other;

and it is by the power of the resurrection of the Holy One of Israel. O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous," etc. II Nephi 6:28-31.

By this we see that both the paradise and hell are but temporary dwelling-places of the spirit of man. There is a pre-judging of man in which it is determined as to whether he be "worthy" of "stripes"—that is, whether he shall be made to endure the chastisement of God in the "prison house" (and it **is** God's chastisement)—or whether he shall be made to rest in paradise until the call shall come for the resurrection.

In stating that there are limits to both paradise and hell, it is not intended to infer that the benefits in enjoyment and peace on the one hand, nor the effects of Divine judgment on the other hand, is to be taken lightly.

Make no mistake about it! Hell is a place of torment (see the parable of Lazarus and the rich man in Luke 16:19-31) in which severe corrective measures are applied to those who "forget" God, whether they be nations or individuals, whether they be out of the church, **or in the church**, whether they be "enlightened" by the gospel, or in the darkest "night", as it pertains to understanding divine truths relative to the salvation of the soul.

In its most basic sense, to "forget" God is to walk contrary to the leadings of the Holy Spirit which is so graciously seeking entrance into the lives of **all** men, without respect of persons, and would lead them to the fountain of all truth and light and life, which is Jesus Christ, **if** they could be **persuaded**.

"This is the condemnation, that light is come into the world, and men **loved** darkness rather than light, because their deeds were evil. For every one that doeth evil **hateth the light, neither cometh to the light**, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:19-21.

Men are accountable to just the extent that they do not walk according to their knowledge of good and evil, and for rejection of truth. Christ, in sending his apostles forth with the gospel, told them that it would be more "tolerable" for Sodom and Gomorrah in the day of judgment than for the city which should reject them.

So then, those who "forget" God must be "turned into hell", and surely it will be grievous to bear, and, according to guilt, must pay the "utmost farthing" (Matt. 5:26), but, it will finally be "tolerable" for some, and it is revealed elsewhere that some will be "comforted".

Evidently, too, there is a place prepared even for these, after the judgment—perhaps not very bright as compared with the "glory of the sun"—but, according to the good they have done.

We have not considered the more terrible condition of being thrust into "outer darkness", or the "lake of fire and brimstone", which is the "second death".

This is reserved for "the devil and his angels" and for those who have become like the "angels" of Satan, having become "filthy" or evil, having trampled under foot the mercies of God. For these, there is no promise or hope held forth.

This condition is often mistakenly considered as "hell". As a place of punishment, it might be so considered, but more correctly, it is not.

"And death and hell were cast **into** the lake of fire."  
Rev. 20:14.

Then there will be "a new heaven and a new earth; for the first heaven and the first earth were passed away." Rev. 21:1.

The meek shall inherit the earth and be lifted up to inhabit that place prepared beforehand, according to their righteousness and the foreknowledge of God.

May we live for the Spirit of the Lord to dwell with us now, and He will be no stranger to us at the last day.

WILLIAM A. SHELDON

## LETTERS

Dear Editor:

I have meant to send in my living testimony before this, but I have been so busy in our work among people, it seems the moments glide away. But now I just think it is time to send it in. I composed this poem when Brother and Sister Gould found me, and Brother Heath took me in baptism. My searching was ended after eighteen years of looking for the **right** church.

Our blessed ones who go forth to find the lost, and forlorn, and who give their all in Christ's service, are indeed blessed beyond most mortal understanding.

I am deeply grateful for the shepherds, and Christ himself does walk with them **all the way**.

The Church of Christ (Temple Lot) holds all the truth, beauty and sincere love I have looked for and received.

### BLESSED ART THOU

(Dedicated to our shepherds who found me)

Oh how I prayed in my secret heart,  
(I had repented my early sin)  
Oh how I longed for our Lord to come  
And claim me ever His own again.

Out of the shadows of worldly dreams,  
(Wearing thorns of the deepest despair),  
With a heart full of tears, through the years  
I went on searching most everywhere.

Then, when at last, with hope almost gone,  
I met you, and my night turned into day,  
You answered my questing heart's deep need,  
And walked awhile, with me, on the way.

You taught me how I could find our Lord  
(Your sincerity opened the door),

And I saw Christ looking through your eyes,  
As He claimed me his own ever more.

Oh blessed art thou, you gave your all  
In Christ's service, to open each door  
And let in His light, so all the blind  
Will be prisoners of darkness, no more.  
Sister in Christ,

GRACE S. LAU

Columbiaville, Michigan  
October 6, 1952

Elder W. A. Sheldon, Editor,  
Zion's Advocate,  
11427 East 16th Street  
Independence, Missouri  
Dear Brother Sheldon:

Yesterday, taking up a publication distributed by a sectarian movement in our village, I read a learned appeal for the assistance of everyone in the Evangelization of the whole world; and was impressed to write for the stimulation of our body of people in remembrance of their purpose, to make possible the spread of the one true gospel.

I have written, and what seems good reasoning; and an appeal, with the hope, if published, it may stir its readers to a sense of our obligations. At times my zeal reaches such proportions, knowing the few to carry that gospel to the world, and the lack of funds to support those given that blessed privilege, that were given the privilege, I would go out without any visible means of support, and with faith that I should not want.

A copy of my theme is herewith inclosed, and I hope, in time for early publication, if there is room; and may God, through the words He gave, stir all to a sense of the vital need unsupplied by failure to give the lawful tithe. If I could stand before them all I would bear testimony to the fulfillments of promise.

By the grace and mercy of God I am,

Your Brother in Christ,

HERVEY A. SCOTT

### "COME, LET US REASON TOGETHER"

Whence cometh all this that thou hast, of bread  
And of all life's needs rained upon thy head?  
Yea, a bounteous feast of goodly things  
The love of God to his children now brings.  
He hath turned away the destroyer, and life  
Spared often, when death's delaying were brief  
Did He not interpose, and faith ran weak  
Till it scarcely hoped should you the Lord you seek.

Whence cometh this Light to which you would cling,  
Of which with glad voices his people sing?  
Yea, a bounteous feast He spreadeth for you,  
Who unto his Cause are faithful and true.  
He giveth full measure, withholding not,  
Fulfilling his word e'en to the last jot;  
He giveth all men a portion of light,  
But unto his Own, without measure, bright.

All these things God giveth that man might live,  
While He asks that only one-tenth we give  
Of those earthly treasures, bounteously  
Poured out each day unto you and me,

That the News of a Saviour o'er all the earth  
Might go forth to save many souls of worth;  
That, the minions of darkness it shall quell,  
And peradventure, turn some back from hell.

Then I think of that "mite" which was her all,  
And how we, today, heed not the Lord's call,  
Asking just one-tenth the bounteous fare  
He gave, yet we say, I've not much to spare,  
And straightway we think of some new pleasure;  
And lo, emptiness fills the church treasury.  
And then, wondering my thoughts run like this:  
Methinks that, that widow dwelleth in bliss.

Millions of words are written day and night  
By hundreds of churches, by "candle-light",  
They spend millions of tithes yet cannot heal,  
While the bag is empty that should hold "meal"  
We claim is the Manna of Life, we'd take  
To the ends of the earth, "for Jesus' sake";  
We can hear THEIR VOICES "over the air"  
At any hour; broadcasting error's snare.

Will you pledge with me to pay the Lord's fee,  
To spread the Truth sealed upon Calvary?  
Will you give your mite to spread that pure Light  
Which must be carried by divine insight?  
Then, open the windows of heav'n will be,  
And the blessings of promise ours will be;  
The earth be comforted, and increase  
Of righteousness, and long men dwell in Peace.

HERVEY A. SCOTT

Cedar Springs, Mich.  
October 22, 1952

W. A. Sheldon  
Independence, Mo.  
Dear Brother Sheldon:

I thought you might like to have for the Advocate the following bit of news.

On September the 27th, at 4 a. m., Elder and Mrs. George Brantner left Grand Rapids, Mich., taking with them their young daughter Jeanece and Miss Carol Smith. Miss Smith was the betrothed of Airman Gale Brantner, stationed in Denver, Colorado.

The party arrived at their destination Sunday morning after about twenty-eight hours of continuous driving.

Gale had rented an apartment, where Brother and Sister Brantner stayed with the girls.

On Tuesday afternoon, at 1:30 a very quiet wedding ceremony was performed in the apartment, with only two attendants, besides Sister Brantner and Jeanece for witnesses.

After the ceremony, there were some pictures taken, then the Brantners went to the mountains for a scenic drive. After viewing many places of interest, including Boulder Falls, in Boulder Canyon, they returned to the apartment for a hurried supper.

Farewells were said, and the elder Brantners and daughter started their trip for Michigan, leaving two happy young people behind to take up the responsibilities of life.

They have a very attractive apartment not too far from the air base where Gale is studying radar. It is not known just how long he will be stationed at this base, but likely until the first of the year. Carol is not a member of the Church of Christ, as yet, but we are praying that she may find the way and accept the precious gospel, thereby being a real helpmate to our son Gale.

Brother and Sister Brantner and Jeanece arrived home Thursday morning about 6 o'clock, very tired but so thankful of their blessing that all went well, and that God's protection was felt all along the way; and are rejoicing over their new daughter.

Sister Sally Brantner

### INDEPENDENCE NEWS

Fall, with its splendor of colors and cooler weather, and the smoky days of Indian summer, remind us of the preparations necessary to keep us through the winter months ahead. We have had our first killing frost.

During the past month we were privileged to hear as our speakers, Bros. Rolland D. Sprague, J. Maynard Case, Leslie Case, Joe Yates, B. C. Flint, A. O. Frisbey, and Clarence L. Wheaton.

It has been some time since we have had the pleasure of hearing a sermon from Bro. A. O. Frisbey. As all will remember, following the conference last April, Bro. Frisbey was confined to his home for some time in a frail condition because of his advanced age. This is the first time since that he has felt physically equal to the task of standing before us. Bro. Frisbey was the first child born after the return of the Church of Christ to Independence from Illinois in 1867.

Those motoring to distant places to hold and assist in services include Bros. William A. Sheldon and Rolland D. Sprague and families, who met with the folks at Cowgill, Mo. Bros. J. M. Case and Chas. Reed made a visit to our people in St. Louis, Mo. The first Sunday of the month, Bro. J. M. Case conducted the Sacrament service at Collins, Mo. Other visitors to the Collins' congregation were the Vance Harris family and Sister Mildred Hooker and daughter Alice Fawn Hooker.

Bro. William F. Anderson has gone to Michigan in the interest of missionary work.

Sister Freda Flint was called to Centerville, Iowa by the illness of an niece. Bro. Flint will join her for the return home. We pray that the patient is well on the way to recovery.

Little Janice Sprague is back in school after several days of illness.

Sr. Alvina Bell has returned to her home in Ava, Mo., after a visit in the home of Bro. and Sr. Marvin Case where she was getting acquainted with the small new grandson, John Martin.

Mr. and Mrs. Lee Faris, of Union, were week-end guests in the Vance Harris' home and attended services here. Mrs. Faris is a sister to Bro. Harris.

We were happy to see in the congregation, again, Sr. Joy Summers and her family of Council Bluffs, Iowa,

who were visiting in the home of Bro. and Sr. Joe Yates.

Bro. and Sr. A. M. Smith, of Ava, Mo., are visiting relatives and friends here. Both are working in the interest of committees on which they were elected to serve.

Jesus has said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven". In accord with that beautiful and sacred ordinance of blessing the little children, on the morning of September 28, Gary Steven Case, little son of Bro. and Sr. Robert C. Case was blessed under the hands of Grandfather J. M. Case assisted by Uncle Leslie Case. Our prayers ascend to God in behalf of this tiny one and his parents.

LOIS HARRIS, Reporter

### MISSOURI REUNION

The Missouri Reunion met here in Independence the week-end of the 16, 17 and 18 of August. Among the out-of-state visitors were the Don Houschnecht family from Flint, Mich; Bro. and Sr. Leon A. Gould from Bemidji, Minn; and Bro. and Sr. Johnson from Lamoni, Iowa. Bro. and Mrs. Johnson drove down for the meetings Sunday and then drove back to Lamoni to do their farm chores. Some of the Missouri locals were represented by the Bryants from Cowgill, Ronald and Carol Serrat from Collins, Bro. and Sr. Sweem and Marilyn Vernon from Hamilton and some from the Smith and Bell families of Ava.

The reunion began with a prayer meeting Friday morning. That afternoon Bro. Don Houschnecht was the speaker and Bro. A. M. Smith followed him that night.

The Saturday meetings began with another prayer service. In the early afternoon we held the business meeting and elected officers and committees to arrange for the reunion again next year. After that the young people took about six cars and went out to the area around 63rd and Paseo in Kansas City, where the church people first settled when they came to Missouri in 1831. That night Bro. Clarence Wheaton was the speaker.

Sunday morning there was no Sunday School. Instead, Sacrament was served and the meeting lasted close to two hours. Bro. John Sweem was the speaker that afternoon and Bro. William Sheldon gave the closing sermon of the reunion that night.

This report of organized happenings only takes up about eleven hours of the three days' reunion. Each one who attended could tell a different story of the remaining time. Of the excitement that built up as each new arrival was greeted, of the young people in groups and couples as they wandered over the Temple Lot or sat under the trees and around the church steps, or the responsible men of the ministry who remembered for a little while that men are just boys grown tall and tried to hide their dessert under the table in hopes of a second helping, and of the general good times of meeting old friends again and just talking together.

A lot of this extra pleasure of the reunion was

found in the working, teasing informality of the kitchen and in the quiet dusk of the upper auditorium as some met just to talk before the song service each night. Two meals a day were served without charge. These were made up from donations of food and money and from a collection taken last year. The main kitchen committee were Sr. Minnie Smith, Bro. Rolland Sprague and Sr. Ora Derry. Others helped to get the meals and serve. Saturday afternoon the young people chose up teams for doing the dishes for each of the remaining meals.

Besides there being quite a variety of specials from soloists and trios and other groups, Bro. Forest Maley as chorister led a young people's choir for most of the evening services. Usually, too, there was a half hour singing service before the night service.

The time and place for next year's Missouri Reunion have not been determined yet. Bro. William Sheldon, as missionary in charge of Missouri, Bro. Ray Bryant of Cowgill and Bro. Lacey Wheaton of Independence are the members of the Reunion Committee. Any locals who would like to have the reunion in their local should contact this committee. The Housing Committee and Special Activities Committee will then be chosen so as to make it more convenient and practicable for all concerned. Sr. Minnie Smith and Bro. Rolland Sprague are co-chairmen of the Kitchen Committee and they will be looking for helpers there, too. As it is planned, any local that wants it is eligible for the place of the 1953 Missouri Reunion, and the time will be chosen later, taking other reunions, crops and events into consideration.

### WITH THE CHURCH IN AN EARLY DAY

(The preceding chapter portrayed the last moments in the life of Margery, her child having passed away before Daniel's appearance. She had warned her husband of the wickedness which was to overtake the church, and then, feeling that God had been merciful in granting her this extension of life, urged him to look upon the baby, and thus spared him the agony of viewing her passing from life to death. Daniel submitted His will to that of God, and found solace in the scriptures. W.A.S.)

#### Chapter 23

We pass briefly over the intervening years until, by the flight of time, we draw near the bloody tragedy enacted in Carthage jail on the 27th day of June, 1844, which was to prepare the way and make possible the great latter-day apostasy.

Of the causes leading up to this event our pen is silent, save to express the belief that Joseph and Hyrum Smith were betrayed by false brethren.

The prophet protested against his brother's going with him for he knew only too well that he was going to his death; but the love in the heart of that brother was stronger than death, and his only answer was, "Joseph, if you go, I shall go with you."

Many new living will remember the morning they rode out of Nauvoo. This place had grown up under the hands of diligent industry and faithful toil, until a city met the eye, where, a brief space before, Nature

had reigned in solitude undisturbed. True the dwellings were not palatial, but they were both neat and substantial, while crowning the eminence of a high plateau, in the very center of the city, stood the temple, erected by loving hands, and which should have been dedicated to the worship of God. Alas, alas, how would the faith have been riven from the hearts and the energy from the hands of those toilers, could they have known how soon "not one stone should be left upon another."

As the temple at Jerusalem, from which Christ cast out those who sold doves, was polluted by those who were once the children of God, so was this edifice, which should have been sacred to his worship, polluted by those who had entered into covenant with God to walk in newness of life and obey all his commandments.

It has many times perplexed the mind of the writer to understand how it was possible for this people who had the truth, who knew the way of the Lord, and who time and again were the recipients of his grace and witness of his power, to turn so soon from the truth.

While we have contemplated the marvelous rapidity with which the restored gospel won its way, not only in America, but all over Europe and the islands of the sea, until it numbered in actual converts by the tens and hundreds of thousands, we have asked ourselves the question, But for the apostasy, what would have been the result? We are constrained to believe the truth, and yet other millions would be following this grand army for the loaves and fishes.

Success is sooner seen in this world than honest endeavor, and thousands would have flocked to the church for popularity. This is no mere picture of the imagination, but one which the rapid growth of the church, despite every effort put forth to check and crush it, fully justifies.

We said that many would remember the morning when Joseph and Hyrum Smith rode out of Nauvoo. Hands are yet nerved with vitality which that morning clasped theirs in a lingering farewell pressure, and eyes yet look forth upon life and its changing scenes which then were bathed in tears.

But what shall we say of the home-coming? How describe the sad and silent procession which at evening, not many days after, wended its way into the silent city, silent save for the sobs of grief, of questions spoken with bated breath, and the steady tramp of the sorrowing multitude as they passed nearer and nearer the returning dead?

Not a heart of man, woman, or child but bled that day, and the wail which went up to heaven was more bitter than David's lament for Absalom.

And well it might be, for could the veil of the future have been held back and the people have seen that which lay before them, which was closing in around them, they would have turned away from the spectacle aghast, and like one of old, would have exclaimed, "Is thy servant a dog that he should do this thing?"

Let us say to our readers that our stay with the church is about to end. In a very feeble and imperfect

manner we have attempted to depict some of the scenes of its early history, and that we have not done them justice, none feels more sensibly than we.

We have treated one of those unwritten histories handed down in many a family, and only of occurrences which, in the main, we know to be true. That events many times more thrilling and tragic could truthfully be narrated, hundreds who are yet living can testify.

Our object has been to give a plain, unvarnished statement of facts, and to present to our readers, as far as we were able, the mental and moral qualities of those who embraced the work in its first rise. Had an abler pen than ours essayed the task, it might have found ample scope and abundant material for placing before the world evidences of mental power and reasoning faculties second to none in the land; but this remains yet to be done, for before uneducated men of God in this nineteenth century, the wisdom of wise men has perished and the understanding of the prudent has been hid, and it will yet be recorded for the encouragement of others.

After the death of Margery, Daniel gave himself entirely to the ministry, never seeming to seek or desire rest. From a distant field of labor he wrote to his mother, "I have found in proclaiming the gospel, a sweet peace and rest which I had never hoped to know again, and often am comforted with the feeling that Margery is near me. Of late, however, I have a great desire to see you all once more, and if Providence does not prevent, I shall make my way toward home, and may be with you by the latter part of summer."

With the waning of the summer months he came - came to find the great change so brief a time had wrought, and remembering the dying words of Margery, he entreated his father to leave Nauvoo and save his family from the evil influences which he was forced to believe were at work for ensnaring the innocent.

"But for her warning, mother, I never could believe what I am compelled to admit; but I have not forgotten the promise I made to her, and I will escape from the pollutions of this place, But first, mother, I must see you and father away from here."

Are there any who will read this that will not remember how difficult a task it was to escape from the thralldom of those spiritual tyrants? Daniel did not do this until his own life had been sought, and even as Margery had told him, one was murdered in cold blood by his side, and he was compelled to flee, not daring to turn and look upon the face of the dead.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

(continued on page 174)

## 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 CHILDREN'S DAY SERMON

June 8, 1952, Independence, Missouri

(Some months ago, the Independence local church purchased a tape recording machine. One of the uses we have made of it is to record the sermons delivered here. I have asked Brother Maynard Case for permission to have the following sermon which he delivered, transcribed and printed, because I believe that people today do not give sufficient consideration to the great responsibility that is ours as parents, to teach our children in such a way that they will respect God and love him. Then they will love and respect their parents, and great are the promises made to those who learn these things. LeRoy Wheaton, pastor, Independence local).

Ye are the salt of the earth; but if the salt have lost its savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of man. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven. Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, until all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall **exceed** the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. I have read from the 13th to the 20th verses of the 5th chapter of Matthew.

Truly I need an interest in your prayers this morning. As the situation stands today, the elements upon every hand are seeking to destroy the children of men in one way or another. It places a greater, more strenuous responsibility upon God's chosen people than ever before.

I was troubled as to just what to bring you this morning, but as today is Children's Day, I presume it would be all right to bring in a little of the teaching of the children.

We find in the 22nd chapter of Proverbs, and the 6th verse:

"Train up a child in the way he should go; and when he is old he will not depart from it."

There is a great deal in that verse isn't there? I

will take you now to the 29th chapter of Proverbs. It explains things in such a way to make a balance. In the 15th verse we read this:

"The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame."

We find in the 17th verse:

"Correct thy son and he will give thee rest; ye he shall give delight unto thy soul."

In the 18th verse:

"Where there is no vision, the people perish but he that keepeth the law, happy is he."

In the 21st verse:

"He that delicately bringeth up his servant from a child shall have him become his son at the length."

All through the generations of mankind, there has been repentance preached, or taught, unto the children of men. You have all seen the results of teaching children in this dispensation of time. We find in the 11th chapter of Daniel, a statement, or several statements, concerning things that would take place and come to pass in this dispensation of time. There it tells about those things that would happen, beginning with the first World War and down to the second World War. It tells about an individual who would take a small people, and they would thrive under heavy taxes, become a good people. Did that happen between the first and second world war? Then it says a fiend will take the small people and do great things with them.

How did he do that? By taking little children and teaching them. What was one of the main things he taught them? Hate; and Anti-Christ. That is what we find took place in Germany. We found the same thing in Italy that took place under the same environment. We have the same big things today. Communism. In Germany it was the Nazis; Italy the Fascists; Russia the Communists. How did they do it? By taking **little children**; teaching them how to accomplish great things.

One of the main things is ignorance and fear, and anti-Christ. A man on earth is their God. They must adhere to what he has to say.

As I read here in the scriptures this morning: "Ye are the salt of the earth; but if the salt have lost its savour it becomes good for nothing but to be trampled under foot."

What is the matter with the latter-day Restoration today? Have we taken into consideration the teaching of our children?

Sometimes I fear within myself as I see the different things that take place from day to day and recognize my own inability; when we see the things that children pattern after. It is paramount in the world.



Destruction is upon every hand, as the mind of man is increasing and bringing out many things. Oh, we say we have the atom, now, where we can use it for commercial value to mankind. Where is it? It takes time to develop it; yes, but they have developed it to the extent whereby it has become destruction in the hands of man at the present time.

The hearts of men are becoming hardened and taught for the destruction of life. Life doesn't mean anything. Meet it on the highways. There has been several magazines lately in the last five years, with articles in them telling about young people, carloads of them, getting a mile or a mile and a half apart, and opening up those cars as fast as they can go toward each other to see which one will give in first and yield the right-of-way. What is life? Does it amount to anything? I have seen a half a dozen of those articles myself, and I know that does not nearly cover them.

What is life? At what age do they take our boys into the army? The age when danger means nothing after they teach them awhile. They take all kinds of chances. What is that for? Destruction.

What did the Master say in the 24th chapter of Matthew? Will there be any faith when he comes? He also stated that Satan shall deceive the very elect if it were possible. Has the salt lost its savour? Is it being trampled under the foot of men?

We find in the 3rd chapter of Jacob where the Lord sends his servants to prune and work the vineyard for the last time, and he shall choose other servants **"and they shall be few."**

What is the task of those other servants? The Lord has recognized the task. For immediately following he says that if these servants shall labor as he has commanded in the pruning and preparing of his vineyard, and he says, they will, then He will be in their midst.

Have the few servants, whom the Master has chosen, or will choose, much of a task before them today? Will they be able to accomplish it? Yes, they are going to be able to accomplish it. Can you imagine with the opposition that exists, the kind of a heart they are going to need, and the kind of faith? There is nothing in the scripture to show us that this time there will be a defeat, however, there is something to show that they will be very nearly overcome. But God's work will roll forth, as spoken of in Daniel, until it breaks into pieces and consumes the kingdoms of the whole earth.

In the 2nd chapter of Isaiah and also in the 4th chapter of Micah:

"In the last days the mountain of the Lord's house shall be established in the top of the mountains and all people shall flow into it."

In one place it says, "all nations shall flow into it," which means the same.

It will not be a complete defeat. There is a silver lining to that dark cloud. But why will that cloud become so dark?

I had a person come to me and give me a lot of criticism on some of my actions. In our discussion of

the subject, I merely took the scripture, not my opinion, and presented it before her to prove the point concerning the teaching of Christ to the children of men. Then I turned to her: "Now which is right?" "I don't care," she said, "I will follow so-and-so and go (to some place) first, (that is the way I will say it. J.M.C.), before I would go with you." Why? Because that is the teaching given to a little child. The reasoning was not there. You follow this, regardless of reasoning.

That is what you find in the world today. Not what the Master taught, but what **mankind** is teaching today. There is an organization which made this statement, "You give me a child till it is 8 years of age, and it will not depart from our teachings." When I was a member of the Reorganized Church, I heard that statement there. Why? Because by instilling teachings upon the mind of a child, so endelibly, it is very hard to erase, regardless of reasoning. Sometimes you will find those who can reason things out, but refuse.

There are those who go about, today, striving to tear up what exists, but they do not present anything to take its place. One of them said to me, "Oh, the Lord has to restore the gospel again." Is there anything in scripture to substantiate that? No. It isn't there.

I am going to be plain. We have made mistakes, yes, but there is one way to overcome them: to teach unity.

You cannot make a man do something against his will. When you take the type of person that is in the United States today and try to force him, telling him that he has to do thus and so, he throws up a guard that is very hard to break down, if you break it down at all.

We find in Daniel where he was praying over problems that confronted him; something that perplexed him, and that pertained to the teachings of God. He began to fast; yes, he began to fast and pray. He ate some, but he didn't eat the choicest food. It tells what he ate. The first day he received nothing, the second, nothing; the third, nothing. Would you become discouraged?

"I could have come the first day, but the Prince of Pershia withstood me."

"Do we give Satan his just dues? This is the way we are to overcome—by prayer. Are we sincere enough? Have we enough interest in this gospel that has been restored to us as a people? Not as a big show.

In one place, the Master made this statement—"Let not thy left hand know what thy right hand doeth"—or words to that effect. I know of one instance in a place, where opposition existed, that absolutely had everyone confused and upset. They were meeting in a conference, but just one person made it a subject of prayer. He worked in a foundry, and he had to work hard, yet he ate no food, whatsoever. I do not know whether he drank any water or not. It makes no difference. He fasted and prayed three days. When he arrived at that place, the Lord had brought about a unity such that those things which confused did not hinder throughout the entire conference.

Oh, you will find opposition wherever you will go.

Yes, there will be some that will be broken down, but there are some that will not be broken down. We are told that they will be removed; in just those words too. It says in the 3rd chapter of Zephaniah, "I will take out of your midst" those that will do thus and so. And it says that among them, there will be a "poor and afflicted people" who shall "trust in the name of the Lord." It also says something else.

"Beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering."

When we follow those passages they indicate there will be a gathering, who it will be and what will it be; yet there will be few. Are we willing to start teaching today in such a way that that which shall be taught shall be uniform? That where I may go today, someone else will go, tomorrow, and it will be one and the same. Yes, when we begin to teach as the spirit directs, and there comes a unity among the people, God is going to do things as he plainly stated he would. He said if those servants do that (and they will do it), the power of heaven shall come down among them. When? When?

Going to the 10th chapter of III Nephi, we find there the time he is going to do that thing. It says that the Gentiles shall assist in gathering the remnant of Jacob in upon this land. The new Jerusalem shall be built, and when the work begins among the remnant of Jacob, it shall begin among **all** the dispersed of his people. When that work begins, is it just going to begin upon this land? Just among the remnant of Jacob upon this continent?

According to the teachings of the Master of men, when he sent his servants out while he was here, he said, "you go to every nation, kindred, tongue, and people." Is that the way it is worded the last time? No. They shall go as a witness to all nations. You have heard the gospel, now the witness against you is, are you ready to accept of it?

Then it behooves **those** whom he chooses to **teach**.

What was it the Master said when he was choosing his disciples as he walked along the seashore? "Come, I will make you fishers of men." Is that commission good today; are we going to accept of it, or are we going to say, well that is past. Is it past? Are we going to teach them?

We find in reading the history of Paul as he was being taken to Rome, as they were sailing along he would gather the little children and teach them of Jesus. What happened? The parents went to the guard and said, make this man stop that, we don't trust him. The guard looked at them, smiled and said, "You should go and see what he is teaching the children, it will do you good. He is harmless. He won't harm anyone." That is exactly what he told them. So they did. What did it do? It instilled a little confidence in the people on that boat.

Then came the storm. The boat being wrecked on the Isle of Crete. What do you suppose happened? As he taught those children and those people on the boat, he instilled within them confidence in him. As the story went, as they were on the Isle of Crete, they immediately said, "Paul what shall we do?" No, they didn't go to the guard.

Paul established a camp. Here, the viper bit his finger and he shook it off, and no harm came to him. He was able to set an hourly watch around the camp, and thereby establishing unity upon the Isle of Crete, made possible by a shipwreck and the power of God. How? By the teaching of little children.

What was his commission, as he wrote to Titus after he was placed as Bishop on the Isle of Crete: "Go into every city and ordain elders." What had he done? There is something to look forward to. There is a lesson for all of us. Let us start today.

What did it say in the 22nd chapter of Proverbs, and the 6th verse? Train a child when he is young, and when he is old, he will not depart from it. That is a good lesson for us.

Yes, environment does a lot of things. But here is something I know by experience. If you instill within the mind of a child those things that bring leadership, and that which is good, I do not care if environment does cause them to depart, they cannot keep from looking over their shoulders, as it were, and seeing that which they had learned in their youth. Yes, I have talked to **old men** that have not lived as they should. In my talking to them I have had them tell me about the story of their boyhood and the things that had been taught them. They did not forget. They willfully lived wrong. That is what I have discovered.

So in teaching, let us teach character, that which Christ taught, that which brings about those things that help us to a better life, that which will lift us upon higher ground. Then, that which has been taught by fiends to peoples to destroy the world, can be combatted. Bring about the opposition that cannot be overcome. How? By the spirit of God seasoning that which we teach, it will be so indelibly stamped upon those minds that they will not, they cannot, depart from it.

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### BAPTISM FOR THE DEAD

Recently there has come into my hands a tract entitled: "Salvation for the Dead."

I quote the first statement found in the tract, "Except a man be born of water and of the Spirit he can not enter the kingdom of God." John 3:5.

This scripture does not refer to those who are dead. Jesus was speaking to the living, those in human form, not to the separated spirit, such as is the case with the dead. When a person dies, his spirit is separated from the body of flesh. It would be a stretch of imagination to try to make it apply to those who were dead.

Every statement of Christ is vital to all mankind, and all men must comply with the law governing salvation, each person for himself, if they hope to attain eternal life. Men and women must be "born again", and that birth is nowhere referred to as being a proxy baptism or birth. It is not possible for such a thing as proxy birth. The second birth, as referred to by Christ, was like unto the first, and applies only to those who can in person comply with the law governing.

God is not confined to this probation to bring about his purposes. We find, by reading I Peter 3:18-20, that

Christ was "put to death in the flesh, but quickened (made alive) by the Spirit (resurrected) by which he also went and preached unto the spirits in prison." It has been reasoned by some that Jesus went to the prison house while his body was in the tomb; this could not be. He was to be three days and three nights in the heart of the earth (prison house)". Matt. 12:39-40.

Christ was put to death on the day before the sabbath, corresponding with our Friday. He was laid in the tomb Friday evening, just before sundown, as the Jewish sabbath commenced at sundown. He laid in the tomb Friday night, and all of the sabbath, and all that night, and arose very early on the first day of the week. Thus he was two nights and one day in the tomb, and could not have been in the heart of the earth. He said to the thief on the cross, "Today shalt thou be with me in Paradise," Luke 23:43. Thus he could not have been in the prison house. He and the thief were to be in Paradise, and he was separated from his body but one day, yet he was to be three days and three nights "in the heart of the earth." His purpose in going to the prison house was two-fold, He went to preach the gospel to them and to show them that he had triumphed over the grave. He carried to them the assurance of that which he preached. Had he gone without his body, he would have been unable to convince the spirits that he had conquered death.

A great many people have been led to believe that there is just one heaven, or place of reward, but Jesus said, "In my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place FOR YOU. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We see by this that a special place was to be prepared for those who would obey him. John 14:2-3. "Many mansions" would mean there would be more than one kind of salvation.

Paul tells us that there is one glory of the sun, another glory of the moon, and also a glory of the stars, and as one star differs from another star in glory, so also would be the resurrection of the dead. I Cor. 15:40-42; and again we read that Paul says: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." II Cor. 5:10.

It seems Paul was convinced that mankind must have done or left undone while in the body the things for which reward, good or bad, was to be given. So then, every one of us shall give account of himself to God.

Jesus said:

"God is not the God of the dead, but of the living." Matt. 22:32.

"Marvel not at this for the hour is coming, in the which all that are in their graves shall hear his voice." John 5:28.

It is the body that is in the grave, so his statement could not refer to the spirits in prison. The gospel is not preached to those who are in the grave.

Could it be that the dead shall rise, and in the resurrected state have the gospel preached to them? Thousands have died who have never heard of God,

say nothing of Christ. They must have the opportunity of hearing the gospel in the flesh, either to accept or reject. If it were not true, then God is partial and a respecter of persons, requiring more of one person than of another.

Would it be among the impossibilities that the gospel would be preached during the period of the thousand years? If the heathen and those who died without law are to come forth in the first resurrection, could it not be the plan of the Lord that they should hear the gospel in the flesh, and have opportunity to receive or reject? All men must hear the gospel some time, some where.

If the gospel was preached in the spirit world, and accepted by some, would it be heresy to conclude that they would come forth from the prison house where there is no water (Zech. 9:11), that in the flesh they might be baptized?

God does not require more of me than he does of a heathen; nor would he permit me to hear and learn of the gospel, with the opportunity to obey, and not give the same privilege to all people.

The scripture tells us that there will be people living during the thousand years reign of Christ, and that Satan will be let loose for a little season and he "shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea." Rev. 20:8-9.

Man has always had the right of choice, both in the spiritual realm, as well as in the physical. When Satan rebelled, he was cast out. He had the privilege of doing as the Lord wished, or he could choose otherwise. So it will be during the thousand years when the heathen nations have the gospel preached to them; they will still have the privilege to receive or reject.

If baptism for the dead was a gospel principle, God, in some way, would have to let those on earth know who wished to be baptised, otherwise there would be no way to know who had received the gospel in the prison house; otherwise, it would just be a man's decision. As it is, a person is baptized for his or her relatives as far back as they can trace their ancestors.

There is no law, either in the Bible or the Book of Mormon to substantiate such a doctrine. There is but one place in the Bible where baptism for the dead is mentioned; where Paul was talking to a group of people who did not believe in the resurrection of the dead;

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" I Cor. 15:25-29.

Paul did not teach baptism for the dead. He pointed out the fallacy of doing such a thing if Christ had not risen, and there was to be no resurrection.

In September, 1832, a revelation was given to the effect that the church was under condemnation because "You have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of

Mormon, and the other commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge, and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily I say unto you, nay." D. & C. R., 83:8; Utah, 84:5.

It might be well to find what those former commandments were.

"Now behold because of the thing you have desired to know of me, I give unto you these words; Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true (Book of Mormon). Wherefore you know that they are true; and if you know they are true, behold I give unto you a commandment, that you RELY UPON THE THINGS WHICH ARE WRITTEN, concerning my church, my gospel, and my rock. Wherefore if you shall build up my church, my gospel, and my rock, the gates of hell shall not prevail against you." B. of C. 15:1-4, D. & C. R., 16:1.

This revelation was changed, words were added, one of which was the word, "foundation", which was not in the revelation when given. A foundation is that which the main structure is built upon. The Book of Mormon contains the fullness of the gospel, as also does the Bible. They were that which was "written". The church was to be built in harmony with that which was contained in the Bible and the Book of Mormon, not that which would be written at some later date.

The pattern set forth in the Bible and Book of Mormon were: "First apostles, secondarily, prophets," etc. Thus we find the Lord making choice of Oliver Cowdery and David Whitmer to be apostles, and they were given the responsibility to "search out unto twelve".

These men were not permitted to choose out the twelve or "unto" twelve. It has been, and is reasoned that there were not sufficient men in the church at that time from which to choose twelve; that is not true. There never were twelve men that were more qualified to be "special witnesses" to the coming forth of the Book of Mormon, than were those who were permitted to see and handle the plates from which the book was translated; twelve in all, including Joseph Smith. It seems they were not willing to follow the instructions given by the Master as to building the church.

In the Bible, as well as in the Book of Mormon, we find that the Lord choose twelve who were to be "special witnesses", and no place can we find where a presidency of three were placed over the twelve. Yet, we find by reading the history of those times that a presidency of three were placed in the church prior to the choosing of the twelve, and neither Cowdery, nor Whitmer were the ones chosen or appointed to search out the twelve and regardless of the fact that the Lord said they were to be apostles with Joseph Smith, yet neither of these men occupied in the council of twelve. Who made the mistake, God or man? You answer.

During the year 1834, the name of the church was changed from the "Church of Christ" to that of "The Church of the Latter Day Saints". They made it man's church when they took from it the name of "Christ",

and during the time the church went under the name of "The Church of Latter Day Saints," apostles were placed in, which was in 1835. Prior to that several offices were developed, among them a presidency. Thus, apostles were not first, as the apostle Paul pointed out: "For GOD hath set in the church, FIRST apostles", I Cor. 12:28.

As cited above, Christ chose twelve as the first, after which he chose "other seventy", no word of a presidency.

But there must have been a reason why such things took place. I would like for you to get your D. & C., and turn with me to Sec. 83:8; R.; 84:54, U.

"And your minds in times past have been darkened because of unbelief, and because you have treated LIGHTLY the things which you have received, which vanity and unbelief hath brought the WHOLE CHURCH UNDER CONDEMNATION. And this condemnation resteth upon the children of Zion, even all; and they shall 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, not only to say, but to do according to that which I have WRITTEN, that they may bring forth fruit meet for their Father's kingdom, otherwise THERE REMAINETH A SCOURGE AND A JUDGMENT TO BE Poured OUT UPON THE CHILDREN OF ZION; FOR, SHALL THE CHILDREN OF THE KINGDOM POLLUTE MY HOLY LAND? Verily I say unto you, nay."

This revelation was given in September of 1832. It is quite evident that they did not repent and remember, for they were driven out within a short time, and many were killed; the others suffering persecution and hardships. They stopped at what was known as Far West, Mo., and attempted to settle there, and in an endeavor to appease the Lord, thought to build a temple; but they were driven from there and went to Illinois.

While in Nauvoo, they again changed the name of the church. In 1838, they decided to call it "The Church of Jesus Christ of Latter Day Saints."

In 1832, they were under condemnation and were driven out and scourged; repentance had not come, for they were driven from Missouri. During the period in which they were under "condemnation", and their minds darkened, the name of the church was changed, a presidency added, and other officers not found in "that which was written"; and there were many innovations which crept into the church.

We find such doctrine as: Adam being God, he coming to earth with one of his wives; also marriage for eternity; polygamy; baptism for the dead.

We find no mention of baptism for the dead until after they arrived in Illinois, and in 1841, that doctrine was brought in. A temple was to be built, and a fount for such a baptism was to be built, and the temple was to be finished by a certain time or the church would be rejected with its dead.

That temple was not finished, and they were driven out of Nauvoo following the assassination of Joseph Smith, and the church was broken up and scattered.

The gates of hell did prevail against them, not the

gospel, but those who had "treated lightly" the instruction received.

It was just twelve years from the time of their being placed under condemnation till they were scattered. Some two hundred thousand had accepted the message of the restoration; only a few stood the test of the scourge that came.

In January 19, 1841 we find the first reference to baptism for the dead, Sec, 107:10, R.; 124 U.

Evidently they had not repented for they were being scourged, and darkened minds produced those spurious doctrines spoken of above.

Baptism for the dead is not a gospel principle; nor is marriage for eternity. Such things cannot be sustained by either the Bible or the Book of Mormon.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The doctrines referred to cannot be sustained by the "law or the testimony"; therefore we must conclude that God is not the author, but some other power is the author. We, no doubt, would not be far wrong in saying that Satan was the author, as he works in and through the minds that are darkened.

It might be well to apply the counsel of the Lord to the Jews, to the people of the restoration:

"Return unto me, and I will return unto you, saith the Lord," Mal. 3:7.

The people of the Lord were scourged and driven because they heeded not the counsel of the Lord, and evil forces took advantage and led them astray. Such has been the case in many instances in the course of history.

God had a purpose in restoring the gospel. Satan was on the watch and entered in and disrupted; hindered that which the Lord had designed, in restoring the gospel.

"I am the Lord, I change not"; "Let God be true, but every man a liar", would apply as well today as it did at the time it was spoken.

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be ONE; as thou, Father, art in me, and I in thee, that they ALSO MAY BE ONE IN US; that the world may believe that thou hast sent me." John 17:20-21. "The peoples of the restoration are far from being one, and as a result have not caused the world to believe that Christ was sent of God.

"Come now, and let us reason together, saith the Lord." Isa. 1:18.

Why not lay aside those things that divide, and seek the Lord in earnest prayer that he might show us what is of him, and what is not. I am sure our prayers would be answered.

All emphasis mine.

Yours in hope of final triumph,

WM. F. ANDERSON

## HIS CHURCH? PROVE IT!

In human relationships, there are many groupings of association. Some have employment as a basis; some, sports; and others, school, geographic location, kinship, according to the factor that binds them as a group into our consideration.

The specific grouping which we regard here is that which is characterized by Christian faith.

We have come to call the affiliation of Christians, "The Church". And through the years since it was first so-called, "Church" has grown to mean a thing of power in itself. In cases, it has become a thing of physical domain and authority. While in some of these things the Church is right, in part, still in others it is sadly out of the way and drinks deep of the liquor of unrighteousness.

The abiding power to represent God, which is the basis for whatsoever rights the Church lays claim to, is entirely contingent upon the faith and practice of the affiliates of the Church, and the continuing abode of that power can be preserved and assured only by such true faith and practice. God is not bound to any institution among men that may, by the force of numbers, or the character of the influx of membership, be altered from its original acceptable character and purpose. Christ was voluable in asserting the qualifications: "If they do the will of the Father", "If they love one another", etc.

We may assert that the qualifications listed by Christ are those pertaining to individuals, but since the church is "the collective body of Christians" (Webster) and its practice in the eyes of God represents the grouped activities of the individuals of which it is formed, truly the cautions to individuals become instruction to the whole.

From where we sit, it appears then, and we believe it to be so, that the Church is the relationship between Christians, and that its acceptability to God, and even the quality of its being properly named, is contingent upon Christian faith and practice.

There are two ways that a Church is called a Church of Christ; by men, and by God. The latter only is the proper consideration, for God is not bound by claims of men and only honors that which He considers acceptable.

Thus, it readily becomes apparent that the approval of God is the critical thing! He is bound only when we obey Him. Those seeking to be of the Church of Christ cannot abandon the quest for perfection in honesty, compassion, generosity, and love, for it is by these things that we offer proper overture to the recognition of God, and the abiding presence of His Spirit. The resident power to represent God is contingent upon that continued quest.

If we sincerely desire to be the Church of Christ, in the eyes of God, our course is plainly laid. Therefore "not laying again the foundation", let us proceed through charity, compassion, love, and the other Christian graces, to be, in actuality, the Church of Christ.

Fulfillment of prophecy and the other wonts of religious contention are not the earmarks of Christian practice and in no wise can command the presence

of God nor the evidence of His abiding power. Our only acceptable course is to provide the living evidence. And He who is faithful and true will provide the Spiritual recognition that is the witness of the true Church of Christ.

THOMAS S. MALEY

### WITH THE CHURCH IN AN EARLY DAY

(continued from page 167)

From the time when this touchingly sweet and pathetic poem was written, it has been the admiration of the learned, the comfort of the humble, weary ones of earth, and in the dark and cloudy day of latter Israel's dispersion and captivity, it found a response in thousands of toil-worn and weary hearts. How came they in a strange land, both former and latter Israel? Disobedience had brought them there, and while the disobedient wended their way to a "salt land" with singing and dancing, it was not thus with the scattered ones, for with heavy hearts they found it impossible to sing songs of Zion in a strange land.

In a small village situated far up among the hills of Pennsylvania, in an upper chamber, overlooking the windings of a clear, beautiful river, one of those exiles lay dying. It was the early hour of morning, and the eastern sky was faintly tinged with rays of light, growing brighter and brighter as the sun came nearer into view. Daniel, for it was he, lay with his face to the east, gazing upon the view through the open window long and silently. By the bedside sat Mrs. Clark, changed since we first knew her, but with the same deep thoughtful eyes and placid brow as of yore, though there were lines about the mouth and face betokening much sorrow, lines not there when we met her last.

"Mother, put the curtain further back," said Daniel, "and let us see the sun when he rises; for I shall not live to see him rise another day."

Without replying, she rose slowly and did as he requested, and then arranged his pillows, placing his head in the best position to obtain a view of the distant hill.

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever," he repeated slowly. "There is comfort in knowing that the mercies of the Lord are sure as the everlasting hills. Those distant hills remind me of the mountains of Jerusalem. I am glad, mother, that my pilgrimage is so near its close; for I long to enter into rest."

"Your faith is firm and unwavering, is it not, Daniel?"

"Yes, mother. I have been tried, but thank God, like Job I can say, 'I know my Redeemer liveth.' Precious knowledge! I shall soon test its reality—shall soon pass the river and enter into the city. I regret to leave you and father in your loneliness and old age, but be of good cheer, for the Lord will comfort you; and you, mother will live to see his work again established in the earth."

"Pray God I may, for then I would be ready to go", she added with great earnestness.

"It will surely be, mother, and there was a time

when I longed to live to see it, but of late, since I have been so ill, I have lost this desire, and I now long to depart and be with Christ. Margery, too, and the baby, seem to be waiting for me, and the veil is so thin that at any moment I feel as though it would part and let me in."

For a time he lay silently regarding her, for her head was bowed and her face averted. He seemed to realize all that she was suffering, and he longed to comfort her. "Mother", he said, and his voice was very tender, "You have known much sorrow, and many hardships have fallen to your lot, but there is a bloodstained thron standing near the throne of God, who came up out of great tribulation. For this reason they stand next the throne. All tears are dried there, and there is no more sorrow. Cheer up, mother, for he will strengthen you to endure to the end."

"God bless you, my boy," she said. "You have always been a loving and dutiful son to me, and my heart is torn with pain to think of parting with you now."

"It will not be for long mother, and now call father, for I have something to say to him while I have strength left."

Mr. Clark came, and for some time Daniel conversed with him in reference to the work of God and the future of the church; then the rest of the family came in, for it was evident the final moment was very near.

But why linger over scenes at once triumphant and painful? Triumphant to him who feels the everlasting arms beneath him, and knows that for him to die is gain; but sad indeed to the little band whose numbers are now so small, where death has so often entered, claiming the brightest and best, the staff and stay of those now far down the vale of life. Called early into the work of the ministry, Daniel had been faithful to the trust imposed upon him. He had fought a good fight and had kept the faith.

In a beautiful spot overlooking the clear waters of the Monongahela they laid his mortal remains to rest. There let them return to dust in the dark silent bosom of Mother Earth! Kindly and tenderly she shelters her weary children, waiting with them the final redemption of herself, her sons and daughters from the fall, when he who redeemed them "shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." "Comfort ye one another with these words", said one of old, and today, through the long lapse of centuries, they come down to us heavy with the fragrance of hope, and precious as the oil which ran down upon Aaron's beard. "The dead in Christ shall rise first!" What did not the ancient saints endure in order to obtain this better resurrection.

"They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth."

How had this family wandered since first we met them, and for what? We answer, for the same hope

which had inspired the people of God in all ages, that hope which led them to refuse deliverance from trials by the faithful endurance of which they knew they should obtain the promise. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

One other page from this history and we close. One year after the death of Daniel, a little handful of saints were met together in a room in the same village for the purpose of prayer and testimony. It was a calm, peaceful Sabbath day, and a quiet rested upon all animate nature.

Over the little assembly a solemn feeling of awe settled, as they listened attentively to the testimony of an aged man, who, bent and feeble, learned for support upon the post of a bed from which he had risen to bear his farewell testimony to the truth of the latter-day work. Those were there who knew of the heavy trials through which this aged man had passed, and they listened intently, fearful that a word of his dying testimony might be lost. The evening sun shone in through the open door and rested tenderly upon his white locks, while a faint breeze just lifted them from his shrunken temples. Two are yet living of those who composed that little band, and by them neither the scene nor the testimony will ever be forgotten.

"Gird up now the loins of your minds, beloved Saints, and put your entire trust in God, for the Lord will remember his people, \* \* \* and bring back the scattered ones who are now dispersed over the face of the earth. Yea, he will bring them back, and they shall build again the waste places of Zion which have been thrown down, and with everlasting mercy he will comfort them. As for me, I shall soon be gathered to my fathers, for my hours on earth are numbered. I go to my rest, and my dying counsel to you is, 'Hold fast to the rod of iron'. We have not followed any cunningly devised scheme of man, and our faith has not stood in man's wisdom. Sorrow, dispersion, and weeping may endure for a night, but the morning is near and healing is on her wings. 'Let not your hearts be troubled', dear wife of my bosom and children whom I love. I leave you in a strange land, far from kindred and home, but the God who spake to me years ago concerning the coming forth of this work, the God who has led me all my life long, has given me assurance that he will be with you, and in his care I leave you. Be faithful in his service and he will never forsake you. I have seen the flock scattered as sheep without a shepherd, but God has his eye upon them and will gather them up, and 'at evening time it shall be light.' Fear not beloved Saints, but put your trust in God. Fully realizing that I shall soon appear before him, I have longed with great desire to leave my dying testimony with you. This is God's work. Be faithful to the end and he will reward you with everlasting life amen."

The trembling voice ceased, and loving hands helped him to the pillow, and at his request they sang one of Zion's songs, but their hearts were heavy, and its notes died away in smothered sobs. It was not easy for faith to triumph when hearts were wrung with bitterness, and the last prop and stay of life for some of those were being removed.

Slowly the hours wore on, and one by one the friends sought their homes, for Mrs. Clark desired to be alone with her husband. Darkness settled upon the earth, but the darkness of despair was closing round her heart, and her silent cry to heaven was, "Let this cup pass from me." This was not to be. But again why linger? Rest came to the sufferer and they laid him by the side of Daniel, while the living went back to take up the burden of life anew.

Mrs. Clark now found herself a widow in the midst of strangers, without a home or means of support. Many times she asked herself the question, "Shall I be able to stand and keep the faith?" She had always leaned so implicitly upon her husband that she often felt it would be impossible but that she would falter and fall by the way now that his strong arm was no longer to protect and support her, his counsel to direct and cheer her; but she lived to test and prove the truth of his words who has promised to be "a father of the fatherless, and a judge of the widows," and to know that he will never suffer any to be tempted above what they are able to bear. Though life to her was no flower-strewn path, she lived to rejoice in the re-organization of the church, and to spend many hours in peaceful communion with His people before she passed away from earth; and many are yet living who were strengthened and cheered on their way by her testimonies. Before she entered into her rest, she was permitted to see the crown which awaited her, and died triumphantly rejoicing in her Redeemer.

In her beautiful poem, "The Graves of a Household," Mrs. Hemans has said:

"They grew in beauty side by side,  
They filled one house with glée;  
Their graves are sundered far and wide,  
By mountain, stream, and sea."

And the description will apply to the family of Mr. Clark. But at the last day, when "the Lord himself shall descend from heaven with a shout," we are assured "the dead in Christ shall rise first."

Small matter then, where shall be resting "the earthly house of this tabernacle," for he who lived and died to establish this gospel will bring with him those who are his, and then shall all those who have suffered trials and persecution for his name's sake know the meaning of those words, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

(THE END)

#### WATCH YOUR THOUGHTS

May your thoughts be kind and true,  
Always cheerful, never blue.  
Weigh your thoughts through and through;  
For we know what thoughts will do.

May they not be full of strife,  
For your thoughts will guide your life,  
As we paddle our own canoe;  
For you see what thoughts will do.

Your thoughts must ever be your guide,  
As on through this life you stride.  
Be ever honest, and ever true,  
For you see what thoughts will do.

For if you walk or if you ride,  
Your thoughts from God you cannot hide.  
Be ever faithful and ever true,  
For you see what thoughts will do.

Be ever cheerful, never sad,  
Always happy, always glad;  
Make others happy, cheerful, too,  
For you see what thoughts will do.

Let your thoughts guide you every day.  
May they keep you in the narrow way,  
May they be sweet, and pure, too,  
For you see what thoughts will do.

May our thoughts be good and pure,  
For the many trials we must endure.  
If we are one of the faithful few,  
We must remember what thoughts will do.

Our thoughts in Him must abide  
As daily He walks by our side;  
And for His sake we should be true,  
For we see what thoughts will do.

Build for tomorrow by what we say,  
Make others better by our lives today,  
Help make our brother's skies blue,  
For we know what thoughts will do.

And now I close with this request:  
That we always think of the very best;  
As you think of me and I of you,  
For well we know what thoughts will do.

CLYDE W. ELLIS  
McClelland, Iowa

### OBITUARY

Eliza Hedrick Dexter was born March 25, 1910 at Gardner, Kansas, a daughter of James A. and Estella R. Hedrick. She passed from this life September 28, 1952 at the age of 42 years.

Sister Dexter was married to Paul E. Dexter December 13, 1930 and to this union were born three sons.

She was baptized at the age of eleven into the Church of Christ.

Before her marriage she taught school in Kansas for three years and was always actively interested in educational and social activities especially among young people.

Surviving are her husband and three sons; James Duane, William Russell, and Paul Eugene, Jr., all of the home, 512 South Main Street, Independence, Mo.; her mother, Sister Estella Hedrick, Independence, Mo.; four sisters, Rosalie Davis, Chicago, Ill.; Ellen Meckling, Bartlesville, Okla.; Winifred Hanson, Schell City, Mo.; and Darlene Utterbach, Independence, Mo.; seven brothers, Granville N. Hedrick, Independence, Mo.; Cecil S. Hedrick, Walnut, Kansas; James A. Hedrick, Horton, Mo.; Russell L. Hedrick, Schell City, Mo.; Paul M. Hedrick, Duluth, Minn.; David P. Hedrick, Reedsport, Ore.; and Joseph N. Hedrick, Sugar Creek, Mo.

Funeral services were held at the Watson Memorial Church and burial was in Mound Grove Cemetery.

### OBITUARY

Deep sorrow came to the little group of saints at Ava, Missouri when news of the passing of our beloved Brother Lester Burgin became known among us.

Brother Burgin had been suffering for some time with a heart ailment, which had recently become more severe. He, however, had continued his work, although his associates, who worked with him stated that, recently, he had to stop many times during the day and rest. He never complained, and his friendly smile and hearty greeting concealed from his host of friends his real suffering.

He retired for the night, Wednesday, evening, September 24, feeling as well as usual. After he had been asleep, some time, he awoke, and being thirsty, he arose to get himself a drink. Shortly afterward, he complained of having a pain in his chest. This grew steadily worse, and within a very short time he passed from this life to sleep till the dead who are asleep in Jesus, shall awake to be with Christ forevermore.

Lester Elison Burgin was born July 6, 1906 on the farm his grandfather had homesteaded near Basher, Missouri. He was the son of Elder Grant and Easter Burgin. He united with the Reorganized Church of Jesus Christ of Latter Day Saints when he was twelve years old, June 9, 1918, and continued with that Church until 1932 when he transferred his membership to the Church of Christ.

He married Miss Dorthea Burris, November 22, 1925, and to this union were born seven children; four girls and three boys; Lula Easter Reser, of Ava, Missouri; Lela Ina Hodge, of Ava, Missouri; Dortha LaVerna Walker, of Topoenish, Washington; Ruth Lena Gass, of Davenport, Iowa; Lester Grant Burgin, of Ft. Bliss, Texas; and Wayne Wesley and Jerry Marl at home with their mother at Ava, Missouri.

Brother Burgin's mother died when he was ten years old and his father passed away November 2, 1951. He leaves to mourn his departure his wife, Sister Dorthea Burgin, and his four girls and three boys and seven grandchildren; two brothers, William Burgin of Ava, Missouri and Everett Burgin of Washington; three sisters, Sr. Nellie Downing, Mrs. Sadie Seley, and Mrs. Bessie Detherage; one uncle, S. O. Burgin, of Springfield, Missouri.

He passed away from this life September 25, 1952, at the age of 46 years, 2 months and 19 days, at his home just a short distance from the spot where he was born, his whole life was spent in the community and he found a resting place among the hills he loved so much in the Basher cemetery, near the place of his birth, there to await the coming of his Lord and Master, when the graves shall be opened, and those who sleep shall awake to greet their Lord and King.

The funeral services were held in the Clinkingbeard Funeral Home at Ava, Missouri, October 1; Apostle Arthur M. Smith was in charge and preached to the large congregation of his friends and associates on the question of the resurrection of the dead. The music was furnished by the Church of Christ group.

Brother Burgin was one of the first to join the Church of Christ in this locality, and remained a staunch defender of the same to the end.