

# 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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Number 2



WHEN they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?

And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts 1:6-9



## CONTENTS

Editorial .....	Page 18	News From Locals.....	Page 26
Conference Announcement .....	Page 18	Original Articles .....	Page 28
From Missionary Fields.....	Page 19	Y. C. P. L. News.....	Page 32
Out of the Mail Sack.....	Page 22	Golden Years .....	Page 32
Obituary .....	Page 32		

# ZION'S ADVOCATE

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# EDITORIAL

Jerusalem, the city which, no doubt, has been the most widely spoken of city in all history, is this year celebrating its 3,000 anniversary since it was established the capitol of Israel. During all these years it has been considered the spiritual home for, at least, some of the descendants of Jacob or Israel, even though they may have banished to the nethermost parts of the earth. A faith must be deep set to stay by a people generation after generation like this one has done. Jerusalem is still the spiritual home for many of the Jews and some of them have returned in the past few years.

The city, New Jerusalem, has never been built, but we of the Restoration Movement are looking forward to it as our spiritual home. Yes, it is to be built in the land where dwells the fowl of every wing under the shadow of the branches of the High Tree.

The residents and those who held civil authority in old Jerusalem were not in harmony with the laws of Christ and for that reason they were driven out within the first century after His mission here on earth.

There will come a time, before the end, when God will redeem both places. Those who cannot qualify according to the laws of Christ will be left out and must make their way in the world.

Information has come to us that the ministry of the the Church of Christ at Independence are planning a campaign to teach the membership in their homes, the gospel of Jesus Christ in its purity.

This is an excellent intention. It makes a person wonder: Just how late is it? Will the "Power of Heaven" soon "come down among" us? Will Christ soon come? If so, will He find us at home? Do we know what a home is?

Many of our young folks of today, think of the place which should be their home as just a place to sleep. When they are awake they feel that they should be on the go somewhere! Our home is where our loved ones are. It should be a place where we desire above all other places to be. We should do our studying there. We should plan our work, our future, our pleasures there. Our home should be a sacred place.

The homes in Zion will be favored of the Lord for we read in Isaiah: "And the Lord will create upon every dwelling place of Mount Zion . . . a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense."

Yes, our material home should be a spiritual home, too.

A. F. B.

## SUNDAY SCHOOL SUPPLIES

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Wee Mites, Picture Stories to color, 5 sets, 1 to 13 ea.....	\$. 15
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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.

Send ALL remittances for the Sunday School Association to: General Sunday School Ass'n. Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

## CONFERENCE ANNOUNCEMENT

According to the order of the previous conference, the Minsters' Conference of the Church of Christ, temple Lot, is to convene on the Temple Lot at Independence, Missouri, at 10:00 A. M., April 6, 1954.

Even though this conference is a conference of the ministry, all members of the church may participate in the sessions with the exception of deciding what

shall be sent to Referendum. Over and above this, all present (regardless of office) may have a share in and enjoy the various services which go right along with the conference; such as preaching, prayer meetings, and just plain sociability, not to mention the "activity" in the Dining Hall. People of the church from all over will be there for you to meet and talk with. You might be surprised how many really nice people there are in the Church of Christ to which we belong.

Regardless of how much we like the incidentals, the ministry is to be gathered in conference to consider means of promoting the work and the welfare of the church. This is a serious business. Routine matters will have to be taken care of. Quorums, committees, and various officers will have to report in writing and some will have to make recommendations to the conference as is our custom. Officers will have to be elected for the coming conference year. Missionaries will have to be appointed to labor in the various fields. Important proposals will have to be considered. Provisions will have to be made for the various phases of the work.

All this will have to be packed into a few days of intense activity. It will pack better if we all can come prepared.

If you're coming and will need a place to stay for the conference, write to Brother J. Maynard Case, Box 472, Independence, Mo. Tell him what your needs will be. Tell him how many are coming with you—whether they are men or women, or children and how many of each, and how many can stay in the same room if necessary. Brother Case will arrange a place for you to stay. If you are coming to conference and already have arranged a place to stay, you will do Brother Case a kindness by writing some time in advance telling him so. That way he won't assign some one else to your sleeping quarters by mistake.

Bring blankets if you can do so with convenience. They will come in handy. Bring food supplies for the Dining Hall, or send them ahead where possible. They will make the meals here more enjoyable. There will be no charges made for food or for lodging here, as far as possible.

A close examination of the calendar will show that the conference starts on Tuesday. There is no admonition in the scripture which forbids any one to come to the conference a little early. Those who come in as early as Sunday morning will be able to meet with the people of the Independence Local and other early comers in the Sacrament Service which is the custom the first Sunday of each month. Then there's all day Monday to get settled for the conference. There will be plenty of things for willing hands to do in the last flurry of getting ready.

Unfortunately some will have to stay home. However, none need to feel left out. As in years past the "home guard" have an important work to perform all during the conference. That work is to remain insofar as possible in a prayerful frame of mind. During the time when a large conference is packed into a small amount of time, the human is oftentimes prone to be hasty. The adversary of our souls is always standing by, waiting for opportunities to thwart the cause of the Kingdom and bring the work of the Church to naught.

Somebody, who is not so hurried, needs to be continually waiting before the Throne of Grace in behalf of the conference to the end that we might perform an acceptable work before the Lord. This is a responsibility not to be taken lightly.

Therefore, whether we come to the conference, or stay at home, let us be drawn out repeatedly in prayer toward God that we might become pleasing to Him. This conference may be as important to the Church as any other of recent years.

Respectfully,

Forest E. Maley  
General Church Secretary

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## FROM THE MISSIONARY FIELD

### From Over the Sea

We have not forgotten the many readers of the Advocate who are interested in the work of the church in the lands across the sea, and we are happy to report progress in our work of re-establishing the Church of Christ here in Garden Village, and Gilfach in South Wales. We can not report great success and achievement. It has been slow and at times discouraging work, but we have made progress. At times we have been made to realize we have been blessed greatly by our Heavenly Father, and to him we render thanks that we have been able to accomplish, in a measure at least, the object and purpose of our coming to this land; and while our accomplishments are far short of what we had hoped to do; yet, who can measure the true worth and value to those who have been waiting, looking and longing for the day to come when the work of the Lord would again be opened here at this place, that they could again gather together and hear the gospel preached in full harmony with the angel's message, even as in days of old; for we have found there were some, who, holding fast to the covenant they had made in the waters of baptism, were earnestly praying that the Lord would again send some one to re-establish his work.

It took us some time to find the few faithful saints, and many times we were very much discouraged and disappointed, for we received no help from those from whom we had hoped and expected to find at least a bit of encouragement; but, were left to find those we sought without a guide or direction, and this is indeed a difficult task for a stranger in a strange land. At last after calling on several, where we found no welcome, we came to the home of Sister Buck. We shall never forget the look that came into her eyes as I asked, "Is this Mrs. Buck?" and she answered, "Yes, that is my name."

"Are you a member of the Church of Christ?"

"Oh! Yes! I am. I have never belonged to any other Church, and I never will. I shall never go back on the Church of Christ."

Then we introduced ourselves, and the welcome we received in this humble home will be remembered as long as we live. In true Welsh style, our good Sister put the tea kettle on the fire to make us the customary cup of tea. But, you know we never did get that cup of tea! No, we became so interested in talking church and listening to our Sister tell of her experience, we

forgot all about it until suddenly we realized it was late and we had eighty miles to go to get back to our home we had rented when we first landed in Wales.

It was then we asked the question, "Have you a room where we could stay a night or two, till we visit some of those who once belonged to the church?"

"Yes, I have a room you can use and welcome."

Thus we went back with our hearts greatly encouraged for this was the first encouragement we had met with in our work.

Soon after this we made arrangements to make this our headquarters while in Wales, and from this home we soon located some four or five more, just as loyal as this good Sister. Soon we started hunting for a place to hold meetings, but there seemed no place available except one place and this being a public hall, was considered to expensive for so few members. In desperation we rented it, paying for it out of the wife's allowance, and held our first meeting October 4th. We had advertised this meeting as well as we could and had about thirty out to hear us, a mixed crowd, with some Fetting, and some Utah, one or two Reorganites, and two outsiders. Since this date we have held forth each and every Sunday evening in this same place.

October 15, we held our first prayer service. We met in the home of Sister Reese (the hall was not open to us except for the one evening a week, besides it would have been too expensive). The question of transportation is also a big question. The bus service here is poor and only one member has his own car, and the membership is widely scattered. Sister Edwards came down from Trealow, and Brother John Jenkins and his wife who were visiting his children at Tonyrefail came along with Brother Samuel Beacham which helped to fill the room nicely. We shall never forget the spirit of joy and happiness that was so manifest at this first prayer meeting. There were ten of us present including Sister Reese's invalid mother, and her husband, who contributed to the enjoyment of the evening. I know none shall soon forget the joy and happiness of that meeting. The spirit was there to speak peace to our souls, and it was with reluctance that we finally closed the meeting in order that our good Sister Edwards should have time to catch her bus back to Trealow.

To some of the readers of the Advocate, I know it would be hard for you to understand just what this meeting meant to these Saints, because you have never been isolated from the association with those of like faith. You have never hungered for the sound of a brother's or sister's voice to mingle with yours in the singing of the Songs of Zion which we all love so much. Perhaps you have never felt the loneliness, or the need of the association of your brothers and sisters in the Church, because you have always had these blessings to enjoy. If so, then I know it will be hard for you to understand what it meant to those who so "hungered and thirsted after righteousness", for they had waited long and had prayed for just such an opportunity to lift their voices with others who had passed through trials and tribulation; to bear testimony and sing the songs of praise to their Heavenly Father, and truly this night they were filled with the Spirit of God. I know they shall all remember it even as we shall, as long as we live.

But this was no new experience, for those present remembered when they enjoyed many such meetings years ago before the church was broken up here at Garden Village. How many years ago? Oh, it was some time ago, but not too far but what memory calls back many times when God's power was present with them. I sat and listened one evening as one good sister told how one evening when they were assembled, word came that the pastor's infant daughter was quite sick with diphtheria. It was then that they changed the order of the meeting, from a preaching service to a special prayer service that they might ask of the Lord a special blessing to be granted to their pastor, in that his daughter might be healed and restored to her normal health. While they were thus praying, the father, mother and grandfather came into the meeting, stating that they had just come from the hospital, and the doctors had given up all hope, saying it would not be long now till the end.

Then a sister stood up and said, "This child shall not die." She told them she had seen in vision the room where the child lay, and she described it to them in detail, although she had never been near the place, but she said, "I saw two heavenly beings go into the room and administer to her and she shall surely live."

The truth of this has been proven by the words of four others that remember the occasion. That child, now grown to womanhood lives only a few blocks from where we held this prayer meeting, yet she was not one with us. When we had visited her a few days before, we had learned that she, along with her father, the former pastor, her mother and a number of others had all joined the Baptist Church. Perhaps it may seem strange to you, as it does to me, that those who had received so great a blessing should so soon forget. But, this is but one of the many interesting incidents we have heard from those who have remained true to the covenant they made with the Lord when they went into the waters of baptism. As we think of this, our mind recalls the words of Mosiah as found in the Book of Mormon, page 253, paragraph 62:

"Yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection."

As we think of this, our hearts are made sad and we humbly pray, Lord help us, "Lest we forget, Lest we forget."

The next date of interest to us is December 20, for on this date we organized the group here into a local Church of Christ. They chose Brother Silvanious Mason as their pastor; and Brother George Allen as the assistant pastor; Sister Mary Buck as the clerk and treasurer; and Sister Ivey Mason as pianist. The members are widely scattered, yet the earnestness expressed by all, and the manifest pleasure that was so noticeable among them at this time promises well for the future. We have not been able to contact all those who rightfully belong to the church, as many have drifted to other parts of the country in their search for employment, many of whom we were unable to learn their address. Now that the winter season is on, which makes it very difficult to get around, we are closing up our work for this year at this place and returning

home, not without many regrets, for these saints over here have become very dear us; but we are confident that they shall carry on with God's blessings following all their efforts.

We wish to express our thanks to our friends in America, who have helped us financially and otherwise. Also those who remembered us in their prayers, for we realize, were it not for the prayers, our task would have been much more difficult, and the final results much different. We are encouraged by the promise of growth in the near future, and pray God may bless those who are now in the hospitals, whom we have so missed in our meetings lately. We humbly ask the prayers of all the saints in behalf of this struggling band of saints in this far away land. Ever praying for God's blessing to guide and direct His church, the Church of Christ, I remain as ever

Your Servant,

Arthur M. Smith

### Journeys

Our last report, we were in Vancouver, B. C., where we enjoyed the hospitality of Brother Manley Randall, and Brother and Sister Albert Carlton. I had not seen Albert for many years, and was much pleased to again contact him. Albert is a member of the Reorganized Church. While in Vancouver, we attended one service of the Reorganized people. Leaving British Columbia, we started on the return journey, stopping in Seattle, Washington overnight, and looking around a little there.

Having gotten in touch with Brother Eugene Gould and having arranged to pay them a visit, we boarded the bus for Portland, and from there to Forest Grove where we were met by Eugene and Bernice. They live several miles from Forest Grove at, or near, a place called Banks. They live in the country, and have a nice modern home. They were delighted to have a visit from church folk, and were so pleased, as they put it, to be remembered and have some one visit them.

On Sunday, Brother and Sister Gilbert Schultz came from Portland, and we had a nice visit with them. They had gone with another group of the Restoration, and had come to the conclusion that they had made a mistake, and in our conversation I gathered that they wished to be reinstated in the Church of Christ. I said, "That can be attended to right now", and we had them sign a statement that they wished to be reinstated. Continuing our talk we learned that there were others living within driving distance of Gene's place, so we arranged for meetings the following Sunday, and were pleasantly surprised at the response. Among those that came were two others who had gone the Fetting way, and they too wished reinstatement. That, we attended to also, and as there were sufficient there to organize a church, we proceeded to do so, with Brother Gene as Pastor. We also organized a Sunday School. They were a happy group to know that they could have an organization and be able to meet every Sunday. Brother Gilbert Schultz was called and ordained to the office of priest. The Schultz folks heard the gospel in Bemidji and came into the church there. We were very pleased to meet up with them, and renew acquaintance. They have a nice group and if they

will strive to do the right, they will be blessed, and others will be added to their numbers.

While with Brother and Sister Gould, we hitched on to his chariot on Saturday and we went to Seaside, a spot along the Pacific Ocean. The trip was much enjoyed. Seaside is a very nice little city and summer resort where folks go to spend their vacations. At the time we were there it was not vacation weather; rather cool for lazing around. We visited the aquarium there. It is quite large with many curios. Among the hundreds of curios we saw two or three Octopi, and in watching them we were somewhat amazed at the manner of their creation; thousands of suction valves by which they were able to suck in their victims and with very little opportunity for escape. I wish I were able to give you a picture of that, will I say, reptile. It is said that it sheds a layer of skin from those suction valves each day. It was a very large thing and always on the move. The many star fish with their many colors were very interesting, as were the many beautiful deep sea flowers. The colorings are beyond description. It is very surprising to note the many kinds of fish that are in the sea, and they did not have all the varieties. The seals are very interesting. A person was permitted to buy some pieces of fish with which to feed the seals and those seals were right there asking for a hunk. They would clap their fins and jump up and down showing their appreciation for the attention paid them.

We walked down to the water's edge and gathered a shell here and there. It was then time to hunt a place to eat lunch, so we boarded the chariot and drove to a park near by where we found a nice place to have lunch and view some of the beauties along the Pacific. The children especially enjoyed the day. On the return home we came a different way and while it was light we enjoyed the scenery.

We forgot to mention that we had written to Brother Earle Root, but were not able to meet him owing to circumstances we could not control. We have had a couple of letters from Brother Root and hope some time to be able to shake hands with him.

The time for parting arrived and we had to again wend our way. It is so pleasant to meet and visit with church folks who have been so long isolated and be able to bring a little cheer to them. It is not so pleasant when the time to part has come, but life is made of meetings and partings.

Leaving Brother and Sister Gould, we returned to Portland, spending a few hours there, then boarded a bus for San Francisco. We stopped there for a little while. Following the dark days of 1925 I worked in San Francisco and had a wish to look at the old stomping place. Leaving Sister Anderson in the bus depot I wended my way down to the Embarcadero and the plant where I met two of those that worked there when I did. Just two left. Surely time works changes.

Leaving San Francisco, we journeyed to Los Angeles, changing buses there for Salt Lake City. Sister Anderson was suffering considerable and unable to walk much, so we thought best to continue on our way. We arrived in Salt Lake City, and as I had promised Brother Wood of the Utah Church if ever I was in Salt Lake I would get in touch with him, I called him and he came and picked us up, taking us to his home

where we were made very welcome. We visited with Brother and Sister Wood for a few days, spending a Sunday with them. Sunday was a busy day starting at eight o'clock. We spent most of the day attending meetings. Brother Wood introduced me to many of the high priesthood. I had the privilege of talking to four different services of the priesthood and was permitted to speak at one of the regular meetings in the evening. We were privileged to meet many very fine folks. Surely the Lord is interested in all those who love truth and right and in his own time and way will gather together those of his people who love him more than anything else.

Leaving Salt Lake City, we went to Ogden. Brother Wood took us to Ogden where we visited a few hours with Sister Skinner. She lives in a little two by twice apartment and is not very satisfied. She hopes to come to Independence in April and if possible locate an apartment here. She is lonely out there.

Leaving Ogden we headed for home, where we arrived in due time. We were glad to have the opportunity of meeting with the many along the way and hope friends were made.

Let us pray that the time will not be too long till there will be a gathering of those who love God first and best.

Your brother in Christ,

Wm. F. Anderson

#### OUT OF THE MAIL SACK

For the Church of Christ in Yucatan, at Ticul, our young friend and brother, Elder Fernando Ojeda C., expresses their love for our Lord and their gratitude for assistance they have received, in the following letter to the church abroad:

"We like by this time to send a word of appreciation to all those throughout the Church of Christ, who, so kindly helped us with their earnest prayers to God Almighty, and also with their contribution of money during our trials here in this part of the Lord's vineyard.

"We have been treated very badly by the sons of evil, but the Lord has once more shown his power and mercy toward the ones who seek His paths and keep His commandments. Glory to Him!

"We also want to thank the Lord for having opened the way so that our beloved brethren, Apostle Clarence L. Wheaton and Elder Donald McIndoo, were able to come here to give words of encouragement to the people of God here, and also, to speak to us more and more of this wonderful Gospel as restored in these, the last days. They are doing such a wonderful work down here, only that we will feel so sorrowful after they have left on their way back to the States before so long.

"Things are improving more every day by which we invite the church to offer a prayer of thankfulness to our Heavenly Father.

"May God bless you all and give you much prosperity in this New Year. Pray for us as we pray for you."

From over the sea comes the following to the brothers and sisters of the church. The writer is our beloved sister in the Gospel, Mrs. M. A. Buck, 12 Wood Street, Garden Village, Gilfach, Goch., Glam. S. Wales. We give you her name and address that you may write to her with news of your work in America and thus bring about a closer relationship with the church groups here and the newly organized group in England. We quote:

"I feel it a pleasure to write this letter to the Zion's Advocate concerning a prayer and testimony service held at the home of Brother and Sister George Allen. It was on the 31st of December 1953, the last day of the Old Year, when the saints gathered for our mid-week prayer service. We were just six in number, four sisters and two brothers. I shall never forget the wonderful spirit that descended upon us. I felt within myself that something was going to take place, and, Lo! it did! For Apostle A. M. Smith arose under the influence of the Spirit and spoke to us, calling Brother George Allen to the office of an elder in the Church of Christ. It was wonderful! I, myself, had as much as I could do to refrain from singing, 'There are angels hovering around to carry the tidings home'.

"At the close of the meeting Sister Nash asked that we sing that old hymn, 'Jesus Mighty King in Zion', to be sung to the old tune of the saints of years ago, when her father and mother were yet alive and with us. Sister Nash burst into tears, and so did the rest of us, and so we sang in tears and rejoicing, under the spirit of God. Brother A. M. Smith then closed the service with prayer.

"I pray and trust that God will bless all those that have an interest in the Church of Christ throughout the universe, and that at any time one may feel burdened with trials and tribulations, that we may look unto God the giver of all we enjoy. We can never go to a greater one. He will sustain and uphold us with His divine love that never fails. I thank God that I am a member of the Church of Christ. I was baptized by Brother Flint, when he and his beloved wife came to Wales to do missionary work, and praise be to God they did come. May God's spirit rest upon them and all the Apostles of God's chosen people. I ask an interest in your faith and prayers, that I may stand true and faithful to the Church of Christ."

Then from Montfort, Wisconsin from Sister Stella Davies, we quote from a letter of testimony and rejoicing.

"We enjoy it (The Advocate) as it's our only contact with the church for about nine months of the year. Brother and Sister Flint are up here the other three months, and when they go home in the fall we count the time till they will be here again.

"As a family, we have been healed many times. But I want to testify of the miracle of healing my mother, Mrs. Matilda Matthews, has had on several occasions. Several years ago she was healed of a very serious heart condition, then again about two years ago, she was told by several doctors that she had cancer of the colon and must be operated upon immediately and even if she survived the operation she would never live a normal life again.

"We do not have an elder of the church living with-

in one hundred miles of us, so she could not be administered to, so I had written to Brother Flint and he requested special prayers for her there at the Temple Lot Church. Not being a believer in surgery for cancer I did not want her operated upon, especially at her advanced age."

Sister Davies writes that her mother sought other treatment and, "as I am writing now, mother is apparently completely well of that affliction. I know it was her wonderful faith both in her treatment and her God that healed her. Also this last fall she had a different affliction come upon her. Brother Flint was here at the time. He administered to her and again she was healed. He and Sister Flint can verify of what I am writing. Of course she is almost eighty years of age and we can't expect perfection but she is well enough to care alone for the home and take care of my father who is a great burden as he has lost his eyesight and his memory is almost gone.

"I do not think I should close without mentioning some of the wonderful meetings we were privileged to enjoy this past summer here at our home at Sparta, Black River Falls, and our reunion at Lima Center. I do not think any of us present at our Lima Center Reunion will ever forget it. It seemed that each service held was the same. The spirit of God taking over the starting of each service and remaining there till it closed, not one minute being wasted as each one took part. Brother Rollo Addie, where we hold our reunions, had fitted up his nice garage for an ideal little church. It had to be seen to be appreciated. Right now I extend an invitation to any of our church brethren—plan to attend our 1954 reunion. I'm sure you'll enjoy every minute and experience the same spiritual feast I am trying to tell you about."

An account of a Golden Anniversary, sent to us by Sister Mabel Bergey of 4403 Davison Road, Flint, Michigan, appears elsewhere in our pages and was accompanied by a short letter which we are happy to receive and from which we quote:

"Everything in Flint is about as usual. Everyone working long hours in shops, etc. However, we try not to let this interfere with our service and worship. Sometimes attendance is at a minimum, especially at the mid-week prayer meeting (so many of the men-folks having to work nights) yet, we do not let Wednesday evening go by without at least the 'two or three' getting together. Sometimes it is only a sing and a season of prayer.

"Michigan is getting a touch of the wintry weather, although we have had only one snow storm that hampered traffic, so far."

Sister Bergey sends a wish for "a prosperous and a happy New Year" to all, and prays "for the advancement of God's work everywhere."

We hear again from our isolated sister, Sister Cora B. Bigham, in Port Austin, Michigan, with an appeal for the prayers of the people in her behalf. She enclosed another verse dedicated to our people in Yucatan. She writes:

"I do not want you to think I'm forcing my simple verses on the Advocate, but it is a comfort to me just to know I'm among God's children, and I do not expect you to print anything that isn't of value to anyone.

"These verses are for the Yucatan saints and a small donation to help a mite, as we are very poor ourselves, and myself—I'm asking for your prayers that it may be God's will to raise me up to be of service to my family. I'm sort of a burden on them now as I'm not able to work.

"I pray for God to bless all and through the saints I will find strength."

Our brother, Warren Hall, Box 385, Midland, Michigan, sends news from his local in the following to the readers of our paper:

"The saints here in Midland are alive and are trying to keep the good work going. Elder Francis Parkinson has opened the way for meetings in Farwell, assisted by Elder Roy Adams, and we are enjoying good meetings. The spirit of God is there in power. Elder Parkinson is a wonderful person and everyone enjoys hearing him present the angel's message. Elder Adams is also a good speaker. I am sure there will be some added to the church as there is nothing outside the Church of Christ for the hungry soul.

"Pray for us. Our prayers will ever be for the advancement of the cause of Christ and that the servants of Christ will always sense the responsibility that rests on those who are called to the Priesthood. May the blessings of God be with us all is my earnest prayer."

Phoenix, Arizona  
December 31, 1953

Elder Archie F. Bell  
Editor of Zion's Advocate  
Ava, Missouri

Dear Brother Bell:

Because the Editorial Staff of the Advocate has asked that material be sent in which may be of interest to the General Church, I have been urged to submit the following communications.

As the year 1953 draws to a close I am happy to report that we, in Phoenix, have enjoyed a very profitable spiritual year. We are thankful for the privilege God has afforded us of serving Him and each other in the bonds of love and fellowship.

We are glad that it has been necessary for us to build a new class room during the year. This room has been equipped as a kitchen and dining room also. This gives us a place for the recreational activities of our growing congregation. This room was put into service for the first time during the reunion held after Thanksgiving.

The reunion was a new venture for us too, and one that we feel justified any expenditure of time or effort required.

We have been benefitted by our attendance at the

General Conference last April, the Colorado Reunion in June and the reunion here in November. The sharing of our ideas and experiences during these meetings along with the reports and testimonies that are given us through the Advocate offer proof that God is working among His people. All these things inspire us to put forth a greater effort in our service for the Master.

Growth of an organization is measured not only in new members but in increased activity of those who are members already. We are thankful for our children and the faith of our young people. A church need not worry about the future when the young people take an active part in conducting its services.

I am reminded of a recent Wednesday evening when the prayer service was conducted in a most spiritual way by two young men, and the young people took the lead in offering testimonies of faith, of their need of God, and the truth of the Gospel of Christ.

In America we have enjoyed many privileges not shared in some countries, particularly the freedom of worship. We are thankful for the love and fellowship that we enjoy with each other, each willing to share the other's sorrows and to rejoice at their happiness.

Through the Advocate, and in letters from Brother Fernando Ojeda, we have learned of the severe persecution they have suffered. In our hearts we share a part of the sorrow these people have felt. We are thankful that God has seen fit to establish His church among them. We are inspired by the unwavering faith of these people, who are determined, in spite of fierce persecution, to worship God according to the true gospel of Jesus Christ.

We give so little when we give just our money! In an effort to share the love we have in our hearts with these people, and possibly give them encouragement in the work they wish to do, the following letter was written. It was approved and signed by each member of our church group and sent to the Church of Christ at D'zan, Yucatan, Mexico.

Phoenix, Arizona  
November 21, 1953

Elder Fernando Ojeda C.  
Pastor, Church of Christ,  
D'zan, Yucatan, Mexico

Dear Brother Fernando and the Members of the Church of Christ in Yucatan:

In the year 1620 A.D. a group of people landed on the shores of America, seeking religious freedom. They wanted to worship God according to their ideas of what was right. They suffered many hardships and near starvation, but because of their faith in God they overcame those conditions.

The next year their Governor decreed a "day of thanksgiving" in which they would thank God for his blessings. By their faith, they had succeeded in overcoming religious persecution and were a free people, able to worship God in a way that was pleasing to Him.

Each year the President of the United States de-

crees a day of "thanksgiving" in which the people unite in offering thanks for the blessings they have received from the loving hand of God.

Thursday, November 26, is "Thanksgiving Day."

This year we, the members of the Church of Christ in Phoenix, Arizona, are indeed thankful to God for the blessings that he has bestowed upon His people. We praise God that he has given you, a few humble people of Yucatan, the privilege of establishing a true Church of Christ in a land where freedom from religious persecution does not exist completely.

The path of those who desire to live by the Gospel of Jesus Christ is not easy. Since Christ first organized His church those who followed Him have been persecuted.

In the year 1830, when the Gospel of Christ was restored to earth, those who accepted the doctrine were persecuted. Joseph Smith, Jr., through whose hand God restored the gospel to earth, was finally killed, a martyr to the cause of Christ.

The prayers and perseverance of a few humble people, and the power of God, who heard them, have finally overcome that persecution. The Church of Christ in this country now enjoys the freedom to worship where and when they choose.

We, in Phoenix, continually offer our prayers to God, that in His infinite wisdom and loving mercy, He may bless the Church of Christ in Yucatan with that same freedom.

We remember also the words of Christ in His Sermon on the Mount, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also.—Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven."

We are also reminded of the words of Nephi, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 1:65).

By those promises of God, we know if we are faithful to the Gospel of Jesus Christ to the end of our days, we will be blessed during our life on earth and we shall live, with Christ as our King, throughout eternity.

With that thought in mind we, the members of the Church of Christ in Phoenix, Arizona, wish to extend to you, the members of the Church of Christ in Yucatan, the hand of love and fellowship as brothers and sisters in Christ.

We shall always offer our prayers to a just and loving God, that you might grow in the faith each day. And we are truly thankful to Him for the hope of a better tomorrow to come.

Your brothers and sisters of the Church of Christ, in Phoenix.

Signed by All Members of Phoenix Group.



It was only a short time until we received this communication in answer to our own.

Ticul, Yucatan, Mexico  
November 30, 1953

To the Church of Christ in Phoenix, Arizona  
Dear Brothers and Sisters in the Lord:

Our hearts were full of joy when we received your very encouraging letter dated November the 21st, and we like now to thank all of you by this means and make you know we too are praying for you.

We are now receiving more blessings from the Lord's hands. The 22nd of this month (November) Brother Fernando was with us at D'zan and we were able, with the Lord's protection, to hold another meeting and we were together enjoying ourselves praising God's name for His great blessings to us. This was the first time we could get together ever since the persecutions started.

We surely had some trouble from this church during our service until the next day, but nobody was hurt. We hope and pray that this will continue this way.

Our prayers are being offered for your welfare and our best wishes are for you in the service of the Lord.

Sincerely,

Your Brothers and Sisters in Christ in this distant land

It is apparent from these letters that the spirit of love and understanding, which is characteristic of the true gospel, can be developed between people of widely separated areas and different backgrounds. I would also like to present parts of some letters we have received from our son, Don, who has accompanied Brother Wheaton to Yucatan to assist in the promotion of the church work among the Mayan people. These excerpts from his letters show something of the spirit with which the gospel is being received by them.

December 22, 1953

Dear Folks:

Well I've been to church in Dzan! And all that trip with its discomforts was worth it—for just one meeting. We certainly got a warm welcome there. They were most anxious to show us the baptismal font, and no wonder. It sure is a beauty and they are proud of it.

When we arrived the men were working and the little children were in the church singing. It certainly was moving to see little children of four and five singing all the songs from memory. In all my life I don't believe I've ever seen such perfect little children.

Fernando is teaching the people to read the Bible. They are also learning to read music, and they are singing parts.

One man from Ticul, who is not a member, but who is studying with Fernando, rode his bicycle all the way to Dzan just to bring some real bread. After dinner we

hauled rocks for the new church they are planning to build. The rocks all come from an ancient Mayan temple, and are hauled on the backs and heads of these people. Now I know how those old temples were built—by sheer will power and strong desire. The people carry those huge carved stones as if they were cardboard. Boy, am I sore! They will make a man out of me—or kill me.

"Even the tiny children carry rocks all day. They seem to love to work on their church. The little girls, no more than four or five, dig lime out of a cave with sharp sticks and carry it in buckets to the church site. You never saw anything like it. It makes you want to stay and help them always.

"We worked until four-thirty, then the man from Ticul had to go home. He was going to find someone to bring us a gasoline lantern for the night service, but couldn't so he rode back on his bicycle to bring it to us.

"At church that night we had a very fine time. Brother Wheaton and I both spoke a little. And we all sang a lot.

"Later, during choir practice, some of the 'people from down the road helped us collect rocks.' Those thatched roofs are pretty strong but some of the rocks they threw were as big as your head, so they came through. I got hit by a small one but it didn't hurt me any."

In another letter Don writes, "Thursday night we had our little Christmas program. It was real nice. About nine o'clock the program was over and Fernando started preaching to them. At ten he stopped but nobody went home so we started singing. Soon the usual procession came down the road singing and chanting. So we started singing louder. After a while five of them came in and sat down. So Fernando got up and started preaching again. About eleven-thirty he quit, and still nobody would go home, so we sang until twelve-thirty. Then they decided to go home but wanted to have a service Christmas morning. So we got up at six in the morning and had another preaching and song service. I don't know when these people sleep.

"By the way, a little bit of money goes a long way down here, and before they can build a church that will be safe to worship in, they need several hundred more pesos—about \$20.00 in American money."

The only gift that we can give Christ is our love and obedience to His commandments and the service that we render to our fellowmen. Our people in Yucatan have prayed to God that He might help them to establish and build a Church of Christ in their land, where they may worship God as we do, according to the true gospel of Jesus Christ. God has answered their prayers by making it possible for the Church of Christ to send missionaries to help them. We have also been privileged to give of our possessions, when they were needed, and by so doing we were making a gift to Christ.

According to Don, they need a small amount of money now to build a church that is safe to worship in. They are praying that God will help them. We consider it a privilege to be instruments used in the answering of such prayers. If we unselfishly give of our possessions and ourselves to Christ's work, wher-

ever it is, we have the promise of God's blessings recorded in the words of Isaiah 58:8-12, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in."

Let our prayer always be that God will continue to bless us by using our possessions, our hands, our feet and our words to lead men to Christ.

Edward J. McIndoo, Pastor  
Phoenix, Arizona

Phoenix, Arizona  
January 5, 1954

Dear Advocate Readers:

By the time this reaches you, a part of 1954, and the customary time for New Year's resolutions will have passed. But is it ever too late to resolve to improve our lives?

Sometimes New Year's resolutions are made only because of tradition. When made for that reason, they may be ineffectual, and soon forgotten. But if New Year's resolutions are made with a sincere desire to improve, they are more likely to be remembered with a conscious, sincere effort to keep them.

Can you, with me, make the following resolutions our goal for 1954?:

1. Resolved to offer, at least, two spoken prayers every day, one in the morning upon arising, and one at night upon retiring, striving to keep a prayerful heart and attitude at all times.

"My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up."—Psalms 5:3.

"Yea, let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever; Yea, when thou liest down at night, lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning, let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day."—Book of Mormon, P. 441, Verses 69, 70.

2. We resolve to study something good every day, at least for a few moments. "Study, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2:15.

3. Resolved to keep our thoughts and our speech, clear, concise, meaningful, not without purpose,—a good purpose. "... For of the abundance of the heart the mouth speaketh."—Luke 6:45.

4. Resolved to rise above "gossip" as such, assuming not to judge another. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—Matthew 7:1-3.

5. We resolve to give slights or hurts (very often unintentional) as small a place in our minds as possible—to think good, uplifting thoughts and not dwell on unpleasant things which cannot be remedied, "... that make a man an offender for a word."—Isaiah 29:21.

"For as he thinketh in his heart, so is he."—Proverbs 23:7.

6. We resolve to take better care of our health, through temperance in diet, work, play, rest. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I Cor. 3:16.

7. Resolved to tithe our income, praying God's blessings upon our offering, and His continued providence towards us.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Book Mormon, P. 668, verses 11:13.

8. We resolve to bring more patience, understanding, and wisdom to every problem of every day.

"In your patience, possess ye your souls." Luke 21:19.

"Give therefore thy servant an understanding heart . . ."—I Kings 3:9.

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalms 90:12.

Brothers, Sisters, will you strive, with me, to put these eight points into application, during 1954?

With love to you all,

Evelena Campbell  
1910 East Fairmount Ave.  
Phoenix, Arizona

## NEWS FROM LOCALS

### Ava Visits Advocate

Sunday, December 13, our Sunday School teacher, Brother Harvey Bell, asked questions on the Book of Mormon, first Nephi, and as we studied and looked up the answers, our interest was awakened and stimulated.

Brother Alex Smith was the speaker at the 11 o'clock hour, choosing for his subject a quotation taken from a radio song, "Do you preach what you live; do you live what you preach, in your church?" Bringing again to our attention the necessity of living the Gospel of Christ, of translating the spoken and written word into our every day lives.

The evening services also were conducted by Brother Alex Smith. After singing a number of Christmas songs, we continued our study of the New Church History, chapter 4.

Brother and Sister Leon Gould arrived at the home of Brother and Sister Alex Smith, the evening of the 15th, who had welcomed Sister Gould to stay with them, while Brother Gould continued his missionary work. Brother Gould again leaving Friday morning to meet Brother Don Housknecht at Independence, there to go into the missionary field.

December 20, we met for Sunday School and continued the questions and study of the Book of Mormon.

Brother Harvey Bell occupied the preaching hour, warning us to place our trust in God and not to place our trust in man. Jeremiah 17:5-7, "Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Drawing our attention to the passage in Paul's writings. Gal. 1:8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we preached unto you, let him be accursed."

Sister Darleen Smith was in charge of the Young People's Christian League meeting. We enjoyed a Christmas program and then treats and presents were passed from the tree.

Visitors at Ava, over the Christmas holidays, were Jack Bell, Ella and Clifton Engle, visiting at the home of Brother and Sister Archie Bell. Caroline Hedrick, Irene and Leslie Case and two sons, Jimmy and Donny, visiting at the home of Brother and Sister Harvey Bell.

Delores Bell returned with Jack Bell to Independence for a visit, Christmas afternoon.

Sunday, December 27, we held our usual morning services. Brother Leslie Case occupying the preaching hour. His subject, "Christ, the One whom we remember in the celebration of this Christmas Season."

The first Sunday of January, we enjoyed a peaceful and restful Sacrament Service; the evening spent in our New Study Hour, studying the New Church History. The recent business meeting of the Young People's Christian League voted to discontinue our Young People's meeting (there being so few young people now in the group), and have instead a study hour each Sunday evening, conducted by the ministry, including song service, if desired.

Visitors from Independence over the New Year holidays, were Alice Fawn Hooker and Jack Bell, at the home of Brother and Sister Archie Bell; also, Delores Bell returned home with them; Brother and Sister Marvin Case and son Johnny, and Brother and Sister Warren Sarratt at the home of Brother and Sister Harvey Bell.

There were no services, January 10, as the roads were unsafe for travel, due to the snow and ice that fell through Saturday night.

January 17, we had our Sunday School and local business meetings. Brother Harvey Bell serving now as Sunday School Superintendent, Brother Alex Smith as assistant Superintendent, Sister Alvina Bell as Pianist, and Sister Estella Smith as Secretary and Treasurer. Brother Alex Smith is the Adult Class Teacher, and Sister Delores Bell the Intermediate Class Teacher. The Local officers, for the year are: Brother Alex Smith to serve as pastor, Brother Harvey Bell as Assistant Pastor and the Local Treasurer, Sister Darleen Smith as Pianist and Local Secretary, Brother Verl Smith as Librarian.

Brother John Bell of Independence, Missouri, was visiting in the home of his parents, Brother and Sister Hrvy Bell, during the two weeks from January 3 to January 17.

Darleen Smith, Reporter

### Independence Diary

Brother Archie Bell was our speaker for the eleven o'clock hour, on December 13. He spoke to us about the fulfillment of the Gentile time. He used many scriptures to show that the time of the Gentiles is fulfilled, but that does not mean there is no more work for the Gentiles. Rather, there will soon be two fronts in the army of the Lord. One among the Gentiles and the other among the seed of Lehi. Together they shall seek to do the Lord's work.

Brother Bell had come to Independence from his home in Ava, Missouri to work on the Advocate, which is his habit each month. While here on these monthly visits, he stays in the home of his daughter and son-in-law, Brother and Sister Clifton Engle. We all enjoy and look forward to these visits from Brother Bell.

The evening of December 13, Brother Gould was our pseaker. His text was taken from Malachi 4:5. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah did come but few knew it. He reminded us that we are admonished to search the scriptures.

Brother and Sister Gould stopped here on their way to Ava, where Sister Gould is going to stay with their daughter and family, Brother and Sister Alex Smith. Brother Gould and Brother Housknecht are going to travel together in the missionary fields this winter.

Brother Housknecht, who came here to meet Brother Gould, was our speaker for the morning service of December 20. He read from Deuteronomy 6:14. "Ye shall not go after other gods, of the gods of the people which are round about you." We fear that many of us are serving other gods, those of selfish desires for worldly goods and position. That evening Brother Jack Sprague spoke to us concerning faith. His text was taken from Hebrews 11:1. "Now faith is the substance of things hoped for, the evidence of things not seen." He also read Romans 10:17. "So then faith cometh by hearing and hearing by the word of God." Ephesians 6:16. "Above all, taking the shield of faith, where-

(continued on page 31)

## ORIGINAL ARTICLES

**NOTE:** We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. Contributions are to originate with the author and do not necessarily reflect the teachings of the Church or the opinions of the editorial staff.

### THE SEED OF THE LORD

R. J. Fletcher

Having been born of parents that were believers in the great Restoration movement, I came to know the fundamentals of their belief at an early age and heard many arguments regarding the different points of doctrine and as I grew older, I came in contact with the other factions that had sprung up after the death of the prophet, Joseph Smith.

To me it was interesting to see how many explanations there were to the continuation of leadership, what was meant by the "seed", and many other points of vital importance in determining what the plan of salvation was, and how to approach God in order to get an answer to prayer.

It was very evident to me that there were as many different answers as there were prayers, because of the many claims that emanated from the groups and individuals who took part in the discussions.

I was determined to search the scriptures and get an answer for myself, and to find out which church was teaching the closest to the belief of the church in Joseph's day.

One of the most important subjects was polygamy, and I wondered how there could be so great a difference in the expounding of scripture, and why one church could see that salvation in the highest depended on having more than one wife, while others protested that it was pure adultery and an abomination in the sight of God, and they took the very same books to prove their points.

A few Sundays ago, I listened to a sermon on the radio by a minister that was talking against polygamy. He gave a fine talk and read many passages of scripture confirming his views. Finally he read from the second chapter of the book of Jacob in the Book of Mormon, and I wondered how far he would read for I wanted to see how he would explain the 39th verse (authorized edition), but he read through the 38th verse, and then stopped with no explanation of the verse that the defenders of polygamy take to prove their point. That is: God must command His people to go into polygamy, otherwise it is an abomination in His sight.

This is the way the 39th verse reads: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people; otherwise, they shall hearken unto these things."

Perhaps in order to get the full meaning of what Jacob was talking about, it would be best to stop and read the 2nd and 3rd chapters of Jacob if we are not familiar with what he said preceding the 39th verse, and also notice that he spoke of the pride which was becoming very evident, in conjunction with the desire to have many wives and concubines, which Jacob termed as abominable before God.

I have searched the scriptures for many years and

have never found one instance where God commanded any man or woman, to practice polygamy, but always He was teaching against such practices.

To me it seems the word that confuses many into thinking God does at times deviate from the general course in regards to marriage, is the word "seed".

There are two ways to raise up seed; first, to be born of the flesh; second, to be born of the spirit. If we confuse the two it will bring about the very condition that exists today in the restoration, some have misinterpreted the use of the word seed as Jacob used it.

To me the seed that Jacob referred to was from the second birth, brought about through faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost, plus keeping the commandments, to become the true followers of Christ.

Surely all believers in the Book of Mormon will admit that little children are alive in Christ, as stated in the Book of Moroni, 8th chapter, 13th verse. If so, what difference does it make who their parents might be? The statement that little children are alive in Christ, brings me to believe that he meant all little children, thus putting them on an equal basis, whether black, white, bond or free, male or female, Jew or Gentile, regardless of what parents they were born of, whether in wedlock or out of wedlock, in the church or outside, and it doesn't say their parents must hold Priesthood in order to be alive in Christ.

Taking all these things into consideration, I fail to see where children born of polygamist parents, are any more the seed of Christ than any other child, and if that is the case, why should God command men at any time to take more than one wife to raise up seed unto Him?

When Cain was born to Adam and Eve, his mother said, "I have gotten a man from the Lord; wherefore he may not reject His words." But Cain hearkened not, saying, "Who is the Lord, that I should know Him?"

This shows the free agency of man to choose his own course in life regardless of what his parents might say or do, for no father or mother has the right to compel their children to keep the laws of God after they have grown to full age and are capable of making their own decisions. Thus we can see the folly in saying that God can raise up seed unto Him by the first birth, for if that were true, then would He be justified in not raising up all men and women to life and salvation?

The prophet Abinadi, while speaking to King Noah and his priests, who were practicing polygamy and living off of the people by means of taxation, explained to them what the seed of Christ was and he must have run into the same argument that Jacob did for he took the trouble to expound the true meaning of the seed of God, that they might see their mistakes and repent in this life before it was too late.

Turning to the 8th chapter of Mosiah, 38th verse, we read the words of Abinadi: "And now I say unto you, Who shall declare his generation? Behold, I say unto you, that when his soul has been made an offering for sin, he shall see his seed. And now what say ye? And who shall be his seed? Behold, I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord; I say unto you, that all those who have hearkened unto their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you, that these are his seed, or they are heirs of the kingdom of God: For these are they whose sins he has borne; these are they for whom he has died, to redeem them from their transgressions. And now, are they not his seed? Yea, and are not the prophets, every one that has opened his mouth to prophecy, that has not fallen into transgression; I mean all the holy prophets ever since the world began? I say unto you that they are his seed."

These words of Abinadi plainly tell us that the seed are those who have used their agency to the right intent and have chosen to do good, and have followed the teachings of Christ and by their own efforts have become the seed and not by heritage or through the flesh. We become the seed through yielding obedience to the gospel of Jesus Christ, and not because of some act of our parents.

To get back to the 39th verse of the 2nd chapter of Jacob, we will notice that God will command His people when He raises up seed. Webster defines the word "command": "to order, control, exercise supreme authority over". But if He did not have control over them, they would hearken unto these other things; namely, many wives and concubines, which was an abomination in his sight. We cannot serve two masters as the Saviour has said; therefore, we are in the command of one or the other.

It is interesting to notice that section 132 did not appear in the Doctrine and Covenants published by the Church of Jesus Christ of Latter-Day Saints until near 1870, some twenty-five years after the death of the Prophet Joseph Smith, and stating that it was received by him at Nauvoo, Illinois, and recorded July 12, 1843. My father had a book of Doctrine and Covenants printed by the Church of Jesus Christ of Latter-day Saints in 1852. It did not have that revelation in it.

I am thankful that the Church did, in 1834, appoint a committee to compile the revelations and commandments, into a book; and that they met together and voted to accept that book as the doctrine and covenants of their belief, at a general assembly of the different quorums, that we in our day might have a knowledge of what their doctrine was.

The Book of Doctrine and Covenants accepted and printed in 1835, is just as sacred to me as the Book of Mormon, for it speaks from the dust and is a living witness of the standard they raised to the world.

Let us notice that as early as 1835, the Church had been accused of polygamy. Otherwise it would not have been necessary to put the marriage covenant in the book. However, they wanted the world to know

that they believed as other churches did; consequently, they made it a part of the book.

Quoting from the section pertaining to marriage:

"Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."

The committee appointed to compile the work consisted of Joseph Smith, Jr., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams. Thus we see what the mind of the Prophet Joseph Smith was at that time, and later on we find a letter printed in the "Times and Seasons", vol. 1, no. 6, April 1840, Commerce, Illinois. We would like to quote it in part. The letter was written by Joseph Smith the Prophet while in the Liberty jail, at Liberty, Missouri, and is dated December 16, 1838. As it is quite lengthy, I will write only a part of it.

"To the Church of Jesus Christ of Latter Day Saints in Caldwell county, and to those who are scattered abroad, who are persecuted and made desolate, and who are afflicted in diverse manners, for Christ's sake and the gospel's.

"We are sensible also, that your perils are greatly augmented by the wickedness and corruption of false brethren, may grace, mercy and peace be and abide with you."

He writes at some length on the events leading up to their imprisonment, and named several brothers in the church that betrayed them into the hands of their enemies. He then continues by asking why they were hated:

"Was it for committing adultery? We are aware that false and slanderous reports have gone abroad, which have reached our ears, respecting this thing, which have been started by renegadoes, and spread by dissenters, who are extremely active in spreading foul and libelous reports concerning us; thinking thereby to gain the fellowship of the world, knowing that we are not of the world; and that the world hates us.

"But by so doing they only show themselves to be vile traitors and sycophants. Some have reported that we not only dedicate our property, but likewise our families to the Lord, and Satan taking advantage of this has transfigured it into lasciviousness, a community of wives, which things are an abomination in the sight of God.

"When we consecrate our property to the Lord, it is to administer to the wants of the poor and needy according to the laws of God, and when a man consecrates or dedicates his wife and children to the Lord, he does not give them to his brother or neighbor; which is contrary to the law of God, which says, 'Thou shalt not commit adultery, Thou shalt not covet thy neighbor's wife, He that looketh upon a woman to lust after her has committed adultery in his heart'.

"Now for a man to consecrate his property, his wife and children to the Lord, is nothing more nor less than to feed the hungry, clothe the naked, visit the widow and fatherless, the sick and afflicted; and do all he can to administer to their relief in their afflictions, and for himself and his house to serve the Lord. In order for him to do this he and all his house must be vir-

tuous and shun every appearance of evil. Now if any person has represented anything otherwise than what we now write, they have willfully misrepresented us.

"We have learned also since we have been in prison that many false and pernicious things, which were calculated to lead the saints astray and do great injury, has been taught by him who has represented them as coming from the presidency; and we have reason to fear that many other designing and corrupt characters, like unto himself, have taught many things, which the presidency never knew of, until after they were made prisoners, which, if they had known, they would have spurned them and their authors as they would a serpent.

"Thus we find, that there have been frauds, secret abominations and evil works of darkness going on leading the minds of the weak and unwary into confusion and distraction, and all of which has been endeavored to be palmed upon the presidency, who were ignorant of these things which were practiced upon the church in our name.

"We could enumerate the names of many who have acted in a mean and dastardly manner; some of whom we once considered our friends; men whom we once thought would never condescend to such unhalloved proceedings; but, their love of the world and the praise of men has overcome every feeling of virtue and they have yielded obedience once more to their old master, consequently their last end will be worse than the first.

"It has happened to them according to the words of the Saviour, 'The dog has returned to his vomit, and the sow that was washed to her wallowing in the mire.' If those under Moses' law died without mercy under two or three witnesses who have betrayed and denied the new and everlasting covenant, by which they were sanctified, and called it an unholy thing; and have done despite to the spirit of grace.

"Again we would say inasmuch as there is virtue in us; and the keys of the kingdom have not been taken from us; and the holy priesthood has been conferred upon us, (for verily thus saith the Lord, be of good cheer, for the keys I gave unto you are yet with you;) therefore we say unto you dear brethren, in the name of the Lord Jesus Christ, that we deliver these characters unto the buffetings of Satan until the day of redemption that they may be dealt with according to their works and from henceforth shall their works be made manifest."

From this letter, we find what Joseph's mind was in regard to plural marriage as late as 1840, and I have no reason to think he ever changed in his belief, for there is no proof that he ever taught other than what the former revelations and scriptures called for.

These "Times and Seasons" are original copies that have been in our organization for many years and give us the true picture of what those men believed. It is plain to see that Joseph Smith the Prophet was not ignorant of what others were doing in his name, and when he spoke out as he did, it is proof to me that someone else wrote section 132 to fit the desires of their hearts, for every word of it conflicts with the other scriptures.

The author would have us believe that God commanded Abraham to take Hagar to wife, but the 16th chapter of Genesis tells us that Sarai gave Hagar to Abraham to wife, and afterward saw her mistake, and said; "My wrong is upon thee", and again in the twenty-first chapter, 8th and 9th verses: "Wherefore she said unto Abraham, cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son Isaac.

"And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham; let it not be grievous in thy sight, because of the lad and because of thy bond-woman; in all that Sarah has said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

So we see that God did not command Abraham to take Hagar to wife, but told him to put her away and explained to him that he would raise up seed through the legal wife, and we find that Isaac received the Priesthood (the same as Abraham and all the holy prophets have), and magnified his calling thus qualifying for these greater things, and in this way he became the seed.

I would like to quote the first two verses in section 132 just to show how misleading it is, "Verily thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—

"Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter."

After having read Joseph's letter, written in Liberty jail, it doesn't sound very plausible to me that he would be asking God such a question for it is evident that he already had a knowledge of God's opinion of a plurality of wives, through the former revelations and commandments he had received as well as the Bible and Book of Mormon.

Doctrine and Covenants section 58, 4th verse, reads: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet." (R.L.D.S. Edition).

As further proof that God did not justify those men of old, let us turn to the 17th chapter of Deuteronomy, starting with the 14th verse: "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about; Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: One from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

"But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, ye shall henceforth return no more that way. Neither shall he multiply wives unto himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

"And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them:

"That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel."

God knowing the desires of Israel some five hundred years ahead of time gave them the laws to govern the king, and made it plain that they were to live to the law of one wife, that they might be blessed, and that his heart be not turned away from serving the Lord.

That doesn't sound like God justified David and Solomon in taking many wives and concubines, but we see that David took advantage of the place he filled as king, and broke the laws that God had given to keep him in the straight and narrow way, and after he had gone far enough, he caused Uriah's death to get his wife, thus we see that David followed in the ways of many others that practiced polygamy.

God sent Abinadi to warn King Noah and his high priests to cease from their wickedness but they had gone so far that they killed him instead of repenting, and Jacob, the brother of Nephi, was warning the people in his day of the laws God had given forbidding such practices.

I can not find where Isaac had more than one wife, nevertheless, section 132 states that God justified him in having many.

Let us quote part of verse 6, section 17, Doctrine and Covenants; "Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the Holy Scriptures, or the revelations of God which come hereafter by the power and gift of the Holy Ghost, the voice of God, or the ministering of angels; and the Lord God has spoken it."

This gives us the plan to judge all revelations received after the 1835 edition of the Doctrine and Covenants was passed upon by the Church, for all revelations coming after, must agree with the scriptures already received, and they will if given by the Holy Spirit of promise.

In conclusion let us observe that all little children are alive in Christ, and all lose their citizenship at the age of accountability; making it necessary to be adopted into the kingdom again through baptism and the reception of the Holy Spirit by the laying on of hands, and by keeping the commandments they become the "seed".

I write this with the intent to strengthen the belief of those that understand the subject as I do, and also to guide those that have been misled into thinking that polygamy is a part of the gospel plan. To me, section 132 is one of the greatest religious deceptions

ever imposed on the human race.

And last of all I seek to vindicate (through his own testimony), the name of the Prophet Joseph Smith, that has been wrongfully linked for so many years with section 132, which has led the world to believe that he was its author.

### INDEPENDENCE DIARY

(continued from page 27)

with ye shall be able to quench all the fiery darts of the wicked." We must not forget that without faith we are unable to please God.

Independence had a beautiful white Christmas. Some of our people were away for the Christmas weekend, while others had friends and relatives from out of town to visit them. Brother and Sister Sprague and family were visited by Colette Joe and her sister, Annie. Colette is the little Indian girl, whom we all learned to love when she and her brother, Freddy, spent a summer here in the Sprague home.

Most of the boys in the service, stationed in the states were home for the holidays. Among them were Brother George Reed, Brother Joe Smith, Brother Larry Moyer, Brother Corky Rupe, and Brother Virgil Rudd. Other visitors were Brother Alvin Harris, Brother Bill Morris and his father, J. E. Morris, of Lincoln Nebraska.

December 27, Brother Anderson was the speaker for the eleven o'clock hour. His sermon was about the coming of Christ. We should know the signs of His coming, and they are many. Some of them we can see around us now if we will look. Again, we must study the scriptures, if we would not be found sleeping. That evening Brother Joseph Yates was our speaker. He reminded us that Jesus, who set the example for us to follow, was the greatest teacher. We should be students eager to study His lessons and to follow His example. We must not be as naughty children, not wanting to be told what to do, but be ready for instructions. Brother Yates admonished us to let our objective of this New Year be to serve God and learn His ways.

We had our first sacrament service of the year on January 3. We enjoyed the prayer and testimonies of our brothers and sisters. Our Wednesday evening prayer services have also been a source of strength to us.

Brother Forest Maley spoke the evening of January 3. He brought to our minds many of our human reactions, which are normal. If we try to understand ourselves better, know what makes us act as we do and why we say careless things without thinking, we will have more patience and understanding and charity for our brothers and sisters. Brother Maley urged us to think good thoughts.

On January 10, Brother Levi Maley preached. His sermon was about righteous discontent. We should not sit back and say that all is well. If we do, then we have already begun to slide backwards. It was discontent in his lack of wisdom, that sent Joseph Smith into the woods to pray. We should not be content with less than perfection in our own lives. That evening Brother Rolland Sprague was our speaker. His text was St. Matthew 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." There is no time to waste in this life, if we hope to gain perfection.

We must not be lulled to sleep by those around us. Brother Sprague reminded us of the writing, "Others may, you cannot." Let us each be a soldier for Christ.

Irene Case, Reporter

### Y. P. C. L. NEWS

The third Thursday in December, we met for our usual Church History study.

On Saturday night, December 19, our group visited several homes of the church members. We sang a variety of Christmas carols. Afterwards we went to the home of Brother and Sister Leslie Case where we warmed ourselves and had refreshments.

On Tuesday night, December 22, the Sunday School Christmas program was held. The young people had apart in it which all enjoyed doing. Using a recording of the carols we had practiced as a background, we sang along with them as carolers in our play, "On Christmas Eve."

There was no meeting on Christmas Eve as many of the young people had plans to go out of town or to be with their families in other plans.

We held a watch party at the home of Mary Hedrick on New Year's Eve. Games were played and we had refreshments of hamburgers, potato chips, and pop, and then we ushered in the New Year. At this party we were all surprised at the announcement of the engagement of Enid Elizabeth Morris of Independence to John E. Bell of Ava, Missouri. They are planning a spring wedding.

In October, the engagement of Joyce Elaine Sprague and Alvin L. Harris was announced by her parents. They will be wedded in February. We offer our congratulations to these couples and wish them many years of happiness.

We had many visitors during the Christmas holidays. Alvin Harris was home, from school in Omaha, Nebraska, to spend the holiday season with his family.

George Reed was home on a thirteen-day leave from the Coast Guard at Cape May, New Jersey.

Joe Smith came from Fort Riley, Kansas where he has been stationed since entering the service.

Others were: Larry Moyer, Virgil Rudd, and Corky Rupe who are all in the Air Force.

We are hoping that the New Year will bring us many new friends, both in person and by mail, and we wish all a happy New Year.

Mary Lois Harris, Reporter

### GOLDEN YEARS

(On December 30, 1903 Mr. Emery Pinder and Miss Almeda Hogue were united in the holy bonds of matrimony by Rev. L. H. Stevens at Harrisville, Michigan. Attending the couple were the bride's sister Miss Josephine Hogue and Mr. Joseph Baror).

In commemoration of this happy event, open house was held at the Church of Christ (Temple Lot) in Flint, Michigan, Sunday, December 27, 1953. Arrangements

were in charge of Mrs. Harold Pinder assisted by Mrs. Hilda Schwartz and Mrs. Lloyd Elmer.

Using the double ring ceremony Elder Robert D. Davis officiated while vows pledged 50 years ago were repeated by the couple. Elder Davis is a long-time friend, having known them some 35 years.

Apostle Don W. Housknecht sang, "The Lord's Prayer" accompanied at the piano by his wife, Sister Doris Housknecht.

The bride attired in navy with a corsage of yellow roses at her shoulder was led to the altar and given away by her youngest brother, Brother George Hogue. Mr. and Mrs. Wallace Anderson, nephew and neice of the couple were the attendants. Mrs. Anderson also wore blue.

"The Sunshine of Your Smile", was sung by Sister Betty Morgan with Sister Dorothy Schrum at the piano.

After the ceremony all retired to the lower auditorium where refreshments were served from tables with beautiful appointments in gold and white. Here they opened the many and varied gifts and received congratulations and best wishes for many more happy years together from the many relatives and friends who had assembled for the occasion.

May God's richest blessings rest upon this deserving couple and may His holy presence guide them as they journey on together.

### OBITUARY

Rosa Mae Goss was born in Cedar Springs, Michigan, in the year 1867 and passed away November 9, 1953, at the home of her daughter, Mrs. Lula Shaw, in Clare.

She was united in marriage to Edward Adams, of Rockford, in 1886, and he preceeded her in death July 9, 1930, at the age of sixty-seven years.

Six children were born to this union and the oldest son, Edward A., died October 27, 1948.

Mrs. Cowling is survived by three sons and two daughters, Charles Adams and Lula Shaw, of Clare; Pearl Hamilton, of Ionia, Leslie, of Flint and Roy, of Lake. She also leaves thirty-five grandchildren and forty-four great grandchildren, besides many nieces, nephews and friends.

September 9, 1937, she was united in marriage to Charles Cowling and he died in Farwell, February 20, 1942. She has since made her home with her daughter, Lula Shaw, who tenderly cared for her during her long illness.

Mrs. Cowling was a member of the Farwell Church of Christ.

Funeral services were held from the Doherty Funeral Home, Thursday afternoon, November 12, with Elder Francis Parkinson, of Midland, officiating, and interment in the family lot at Hershey.

Mrs. Dale Rulapaugh was pianist and the songs, "Rock of Ages" and "Jesus Lover of My Soul", were sung by Warren Nellis, of Coleman, and Mrs. Ruth Ferguson of Maple Grove.