

# Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—I Nephi 3:187.

Volume 32

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No. 7

## Teach Me The Truth



Teach me the truth, Lord, though it put to flight  
My cherished dreams and fondest fancy's play;  
Give me to know the darkness from the light,  
The night from the day.

Teach me the truth, Lord, though my heart may break  
In casting out the falsehood for the true;  
Help me to take my shattered life and make  
Its actions new.

Teach me the truth, Lord, though my feet may fear  
The rocky path that opens out to me;  
Rough it may be, but let the way be clear  
That leads to thee.

Teach me the truth, Lord. When false creeds decay,  
When man-made dogmas vanish with the night,  
Then, Lord, on thee my darkened soul shall stay,  
Thou living Light.

—Frances Lockwood Green

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## ZION'S ADVOCATE

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## EDITORIAL

It is easy to always blame others for our doing things which we should not. We will have a desire within ourselves to do something which we know is not right, so in order to ease our conscience we will try to throw the blame on others, and sometimes we even make ourselves believe it is true that they are to blame.

One of the biggest conscience shock-absorbers used by those who know that they should attend church on Sundays is: "Those who attend church do not do as they should so I just stay away. I can live as good a life away as I can attending church." Do they?

One using the above excuse, will sleep late on Sunday morning. He may also say, "I worked hard the past week and need more rest, so I will sleep a few more hours; then I will feel better." Perhaps he was at a party the night before or attended a show, "to relax". This is not taken into consideration but the people, that this person does not like who attend church, are considered and blamed for this person's not attending.

Another, using the above excuse, will take his golf clubs and go out to the green. He may also add to the mentioned excuse by telling himself that a friendly game out here with his buddies may be a means of attracting them to attend church with him sometime. He may tell himself that "relaxing" there on the golf course is just as good for his soul as going to church. Can you imagine anyone singing a few hymns and kneeling in prayer before the game?

Another, using the above excuse, will take a drive on Sunday morning telling himself that it is better to be out near nature than to be associating with those whom he does not like. He may keep this up until he may never care to attend church again. But there is, no doubt, a lump of conscience in his throat many times. We cannot form the habit of attending church, then quit, and ever feel free again until we return.

It is true that there is friction in any church that is trying to do right. The devil will see to that. Our duty

is to unite our strength with those who are doing right and in that way help drive the force of evil from our midst. If a church is above average the force of evil will be stronger against it.

Many of our young folks of today are using tobacco or liquor or both and in most cases they blame someone else for their having formed these habits. They will try to make a person believe that when they are out with other young folks they have to do these things to be a good fellow. They will try to tell you that when they are out with their associates and the smokes are passed around that they are not considered in good full fellowship unless they take part. Also if the drinks are passed around they are accused of thinking they are better than the rest if they do not drink with them.

I want to insert something personal here. I have worked among men of nearly every kind of occupation since I was in my early teens. I know that the claims, just mentioned, used as excuses for the forming of these two habits, are false. Anyone using tobacco or liquor is doing so because he wants to. There are not ten per cent of the people who offer you one of these two, if they are honest, who will find fault with you for refusing. My experience has been; most of them will compliment you on your stand and many will say: "I wish I had never started."

If any young person, or older person for that matter, is mixing with a group who will belittle him for a moral stand he has taken, he is with the wrong crowd and should leave their company right away. If a person believes that he should not use tobacco or liquor, that becomes part of his moral standards. If he runs with a crowd who have the slogan, what one does, we all do, he had better leave them alone and find other associates. You may think that a smoke now and then will keep you in good standing with the bunch. But suppose they decide to steal something or even decide to kill someone? All are moral standards and a violation of them is committing sin.

Yes, it is easy to blame others for our doing the things we should not. Let us face ourselves in the mirror of life and see what the reflection looks like. If we see room for improvement let us not hesitate to do so. Let us not blame others for our own faults and imperfections. That one whom we see in the mirror is the one to blame.

When you've got what you want in your struggle for self,

And the world makes you King for a day,  
Just go to the mirror and look at yourself,  
And see what that one has to say.

For it isn't your father or mother or wife,  
Who judgment upon you must pass.  
The one whose verdict counts most in your life  
Is the one looking back from the glass.

He's the one to please, never mind all the rest,  
For he's with you clear up to the end.  
And you've passed your most dangerous, difficult test  
If that one in the glass is your friend.

You may be like Jack Horner and "chisel" a plum,

And think you're a wonderful guy,  
But the man in the glass says you're only a bum,  
If you can't look him straight in the eye.

You may fool the whole world down the pathway of  
years,

And get pats on the back as you pass,  
But your final reward will be heartaches and tears  
If you've cheated the one in the glass.

A. F. B.

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### FROM THE MISSIONARY FIELD

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#### Gleanings by the Way

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Clarence L. Wheaton

Quite often members of the church tell us that they enjoy reading of our experiences in the mission field, and they would enjoy hearing from us at more frequent intervals. Of course I presume that most of us appreciate having our friends express nice things about our work, and we are no exception. However, there are times when we can become so busy having the experiences that we neglect writing about them till we are reminded of the time which has elapsed since we last wrote.

This happens to be one of those occasions, as our Editor of the Advocate asked me this evening, after prayer service, if I had the gleanings prepared that I promised him, when I sent a conference picture just before we left for a missionary trip through the north-eastern states with Brother Fernando Ojeda, to visit the churches to get him acquainted with more members of the church and the customs of our people. So, I promised Brother Bell a few pages for tomorrow, as he was short of material for the next issue.

I wish to take this occasion to thank the membership everywhere for their "get well" cards, and other tokens of good will with which we were blessed during the time of our recent hospitalization and convalescence, and to let you know that both Angela and I are doing very well physically. However, while on our eastern trip, we ran into much rain and cold weather, and she had a very heavy cold and laryngitis which nearly resulted in bronchial pneumonia. Through the blessings of the Lord she is all right now, though a little run down from the effects of it.

After our return from the Yucatan field last winter, we have been in constant touch with the people there by correspondence. It is quite encouraging to see their brave efforts to write letters to us in their newly acquired English, and in some cases in Espanol, the latter having to be interpreted for us, as it has been very difficult for us, for our years, to acquire a writing and speaking knowledge of that language. However, we constantly add new words and phrases from time to time, and are now able to understand much of it and to read their newspapers—that is, with the use of a handy English-Spanish dictionary close by. In the

restaurants we are able to understand the menus and how to order our meals better, and to enquire the way from place to place. But when it comes to finding enough words to even offer a short prayer or testimony, we find ourselves at a loss. If envy were a Christian virtue, then we might say that we envy Brother Fernando, for his youthful ability to assimilate the English language so readily, that he is not only able to speak it and write it fluently, but to translate many of our songs into the Spanish and Mayan for the use of the church in Yucatan. When one stops to realize that he has not had the opportunity of studying English in a school, yet in only three short years he has learned so much, we can truly say that the Lord has blessed him, and through him the church, in this regard. Each year we are pleased to see the progress he makes along this line, and to hear the complimentary statements of his many friends and well-wishers, of the use he can make of this new language.

We feel that you will enjoy hearing from some of the brethren in Yucatan who have kept us posted while Brother Fernando has been in the States. So we will give you the benefit of two letters which have come to us, and which Fernando has so kindly translated for us, and just now laid on my desk. The first is from a friend at Pustunich, where we have tried to keep open a mission. Before long we hope to see him and his family baptized into the Church of Christ. His letter follows:

To the Church of Christ,  
Independence, Missouri, U. S. A.

Dear Brothers in the Faith of Christ Jesus:

I take advantage of Brother Fernando's trip to the States, as an opportunity to send you our greetings with much love. I call you brothers, for though I am not a baptized member of the Church of Christ I give thanks to God and to you because God has caused this message of His gospel to come to us through you and especially through Apostle Wheaton, who was surely guided by God toward us. He, while in Yucatan, had the opportunity of coming to our humble house in the village of Pustunich, and it was not long after that that we heard of the horrible persecution by the Catholics at Dzan who went as far as shooting at Apostle Wheaton's car, but thanks to God, who takes care of His servants, and watches over His people, He did not let the Wheatons die neither Fernando, because He has, for sure, preserved them for His service.

I, Albino Canul, have received the gospel according to the doctrines of the Church of Christ. I like it very much and have been made to realize that it is the true Church of God, therefore, we hope to be soon baptized, my wife and I.

This is all for the moment,

(Signed) Albino Canul and  
Ascuncion Cocom.  
Pustunich, Yucatan, Mexico

Thus we see, that often persecution and trials become blessings in disguise; for as the result of the shooting affair there last year, there are those who see in it

the blessings of God which is a testimony of the work to them. And here is another, written by our beloved brother Sabino Cabrera, from Dzan, who was the first member baptized after we returned to Yucatan two years ago. To us Brother Sabino is a true servant of the Lord, whom we love for his sweet patience and humble service to the Master. It was he who, in 1952, led a delegation of friends from several nearby villages, to our house in Ticul, where they presented a petition to us, praying that we would establish a missionary in each of their villages. This petition was signed by forty-three persons; and later a similar petition, signed by about thirty persons or more, was sent back to the conference two years ago requesting that steps be taken to provide them a minister, which was done in the calling and ordination of Brother Fernando as an Elder. This office he has filled with credit, and it was a pleasure to see him set apart as a Seventy this year, being the youngest member of that quorum. So it is with pleasure that we now include the letter of Brother Sabino, who is a priest of the Church of Christ, at Dzan, written to Brother Fernando.

Dzan, Yucatan, Mexico  
May, 1955

Dear Brother:

I received your letter with much joy and I am happy that even though there is a great distance that separates us, God's protecting hand is upon us to give reconciliation through Christ, our Lord, in whom we have put our hope.

Now, I ask you, that, if it be the will of the Lord that you return to us and if someone else is wanting to come with you, let us know that we might be prepared to receive you, as our hearts and humble homes are open to all our Brothers and Sisters ever since we came to the knowledge of Christ our only Savior.

I am glad to say that I am still firm in the glorious path in which we are being led by our Lord, Jesus Christ.

When I was a child, I heard of the knowledge that had been given to the people of that nation, (U.S.A.), and I did not realize what that knowledge was, but I yearned to learn about that knowledge for many times, and I am glad that I now see that such knowledge is the word of God that has been brought to us here in Yucatan, in which knowledge I am now enlightened; and the light is Christ.

I have many other things that I could tell you, but think that it is enough to say that I now know my Savior who is Christ.

Greetings to all my Brothers and Sisters.

Most sincerely,

(Signed) Sabino Cabrera

(These two letters were translated by Brother Fernando and given to you verbatim to show you that he has ability to use our language).

When we were in Dzan during our last trip to Yucatan, Brother Cabrera related a very interesting experience he had one evening. He has passed through

much persecution and trial. He was one who was hunted as a wild animal during the persecutions shortly after the organizing of the church there over two years ago. He had been cast into jail because of his accepting the gospel, and being instrumental in bringing the Church of Christ to his village. He had been warned of a plot to kill Fernando on a trip he was to make from Ticul to Dzan to hold a meeting, and on learning of it had slipped out of the village, by a back way, and walked to Ticul to warn him not to go there at that time. When the mob met the bus on which they expected Fernando, he was not there, so they vented their wrath on Brother Sabino, beating and cursing him, and dragging him through the street. Yet in spite of this abuse, we find he goes on his way, with the humble understatement, "It is enough to say that I now know my Savior who is Christ." Yes, that is true. And how marvelous it is that a man could endure so much, yet not hold malice, even against those who have hated and persecuted him for Christ's sake. The experience he related to us, was that he was sitting near the wall of the new church, which has been erected on property he and his brothers donated for that use, he witnessed the unusual sight of seeing his Savior above him in the clear tropical night, surrounded by other heavenly beings. He testified that the Lord smiled and beckoned to him, and then the vision passed. But that evening, a beautiful moonlit night in the tropics it seemed very real, as he sat in the same spot and pointed to the direction in the heavens over his thatched-roofed house, where he said he saw the Lord, and with tears glistening on his cheeks told of his experience. Surely, such a testimony was a source of great comfort after the suffering he had been through for the gospel. With him we are glad that he can say, "I am still firm in the glorious path in which we are being led by our Lord, Jesus Christ."

It was a great pleasure to Sister Wheaton and I, also to many others when it was concluded by the Council of Twelve to make provision for Brother Fernando to come to the 1955 conference, and to join with them and the Bishopric in preparation, through diplomatic channels for his coming to the United States for another visit. He was provided means by the Bishopric to come by plane to New Orleans, La., and from there to Kansas City, where we met him and brought him to our home in Independence. We will have to let him write of his experiences at the conference, where he was called and ordained as a Seventy.

And, it is gratifying to know that he has made a very favorable impression upon all who have come in contact with him. The conference not only provided for our return to that field, but also gave us much encouragement that many of our hopes for that mission might be realized as well. As will be noted by the recommendations coming from the joint-council of the Twelve Apostles and General Bishopric, and approved by the conference, a fund was set up in the budget for a school in Yucatan, by the Church of Christ. This is one of the needs which Sister Wheaton and I could see from our observations and contacts with the people there. We hope that the church members everywhere will be generous in their contributions sent to the Bishopric so this project may be realized.

When we speak of a mission school there, we speak of more than just a place where we can teach them the gospel principles from the Bible and the Book of Mormon. We found that through centuries of oppression by the Catholic Church, these good people have been held in bondage, ignorance and fear. They have not had the privilege of even common schooling, although of late years their children are being provided with an education. But most of these adults could neither read nor write in their own language. Therefore, they have a desire for such an education so that they can read the scriptures for themselves. To this end Brother Fernando has labored hard and as the result several of them are now able to read the Spanish Bible and Book of Mormon, and some to even write letters to us in English.

But to these achievements, we want to help them to the place where they can be self-sustaining, and raise their standards of living, by using this mission school as a place where we can give them vocational training in trades, to teach them sanitation, baby care, first-aid, hygiene, domestic arts, etc., so that by co-operative enterprises they can make a better living for themselves than at present. For as soon as their Catholic employers learn of their conversion to the Church of Christ they turn them away, and thus they suffer more hardship. Perhaps we can in time help them to form a colony of our members, where they can have a refuge for themselves and other members who may need such a place to go. So we earnestly pray that you, out of the abundance our Lord has blessed you with, will be liberal in making a contribution for this worthy effort to the General Bishopric.

Another action by the conference which effects our Mexican Mission is the provision to send one of the General Bishops to Yucatan this year, to make a survey of our needs, so that you will not be dependant upon the testimony of Sister Wheaton and I alone. We have urged this, for we feel confident that when such a mission is accomplished by the Bishopric, that their enthusiasm for the possibilities of our work there will be as great, if not greater than our own; for we have tried to be conservative lest we be accused of boasting.

Since the conference the three of us, Sister Wheaton, Fernando and myself, have made a trip through several of the states to visit churches and members where we have been invited to come. Our first stop was in McClelland, Iowa, where we were received with a warm welcome. We held a preaching service with the folks there on the Sunday morning we were there. The night before we showed pictures at the home of Brother Clyde Ellis. Sunday evening we held a service in the home of Brother and Sister Henry Jensen, in Council Bluffs, Iowa, where we again showed our pictures of the archeological areas of Mexico and of our people in Yucatan. Here we had a nice reception, and stayed overnight going on the next day to Vesta, Minnesota, for a series of meetings which lasted over the next Sunday. Here we had a fine time, and did what we could to encourage the membership in the gospel of the Lord. It was while here in Vesta two years previously, that Brother Fernando baptized his first convert, Brother Jacob Bitener, and so these two young brothers were able to have a happy re-union together.

We made a brief over-night stop at the home of Brother and Sister John Davis, at Montfort, Wisconsin, where we had a pleasant visit with them, and showed the family some of our pictures. No meetings had been scheduled here, so we continued our journey next morning to Chicago. Here we found that Bishop Bierly Davis and his wife had gone on a vacation to Canada. We had sent word to them that we would be in Chicago and wanted to meet with them. However, we did have a splendid stay of two days with Brother and Sister Fred Kell, where we talked of the gospel and administered to Sister Kell. In Chicago we also made a visit to the Field Museum of Archeology, where we were able to take a few pictures of some rare works of gold, copper and ceramics, to add to our collections relating to the ancient civilizations of Central America.

From Chicago we made our way to the home of Brother and Sister Howard La Hurreau of Ft. Wayne, Indiana, where we again received a warm welcome and stayed over the week-end with them, telling of the conference activities, and making plans for future activities among our Lamanite people. From all indications there is much work to be done in that field, and it is our candid belief that the Church of Christ should be giving more heed to the work in this field than we are giving. This work should be done by missionaries who are interested in working in this particular field, for the situations are not the same as among the white or Gentile peoples. It is our hope, and the hope of all who are interested in the Lamanite field that the church as a whole will awaken to their responsibility to these people whom the Book of Mormon tells us will take a prominent part in the restoration in these last days. Our present effort provides that members of the Twelve shall institute and carry on work among the Lamanites in their respective fields, but so far we have heard very little of such labors, and from various fields, from Maine to California, word comes that those whom we have interested among them in the Church of Christ in past years are neglected, so they turn to other sources for spiritual guidance. Seemingly the British-Israel theory that Ephraim is going to do all the work for Joseph in the pre-millennium church, causes some to forget that the chief promises in the Book of Mormon were to the descendants of Manasseh, through whom we have received the Book of Mormon and through whom the choice seer of these last days is to come forth. Were it not for the coming forth of the Book of Mormon the Restoration would be a hollow mockery, for it is the backbone of restored truth which was to be in the hands of the Gentiles to convert Jew and Gentile that Jesus Christ is the Son of God. (Book of Mormon, page 699, par. 41, Auth. Ver. same in 3rd European Edition).

From Ft. Wayne, Ind., we made our way to Kirtland, Ohio, where Fernando had an opportunity of seeing the Kirtland Temple, built by the church in 1836, which is now the property of the Reorganized Church. Here we stayed overnight, and had a fine visit with our old friend and his wife, Elder Webbe. From Kirtland we journeyed on to Palmyra, the Hill Cumorah, and to the old home of the Whitmers, in Fayette Township, Seneca County, New York, where the Church of Christ was organized April 6, 1830. While in this locality, we visited at the old home of Martin Harris, who by his means

was able to help the church publish the first, or Palmyra Edition of the Book of Mormon. Also to visit the building where the printing office was located, owned by E. B. Grandin, publisher. Later in the day we visited the Smith farm, where Joseph and Emma Smith first lived after they were married, and where Joseph Smith had the vision, seeing the Father and His Son, Jesus Christ, while at prayer in the Sacred Grove near by. It was in the upper room of this house that Joseph was visited by the Angel Moroni, and told of the location of the plates for the Book of Mormon.

After our visit to these historical spots of the Restoration we stopped for awhile at the Hill Cumorah, visiting with the pleasant missionaries of the Church of Jesus Christ of L. D. S., (Utah), and going up to the great monument to take some pictures. How the pictures may turn out, we do not know as yet, but we are sure that we got about the worst drenching possible, as we ventured too far away from the protection of the car as the threatening clouds gathered. In a little while the sun came out, and helped dry our clothes, but by that time we were many miles away on our way to the birthplace of the church near Waterloo, N. Y., on the old Peter Whitmer farm. Here we found the missionaries in a feverish effort to have the old house renovated and in order for the coming of one of the high dignitaries of the Utah Church. But the purpose of this phase of our trip was to acquaint Fernando with the background of the church so that he could carry back to his people in Yucatan a more vivid account of the Restoration.

From this area, we made our way east to Massachusetts, Rhode Island and Connecticut. We only tarried in Massachusetts for a few hours in the vicinity of Chelsea and Boston, where we had gone out of our way several miles to get an adjustment on our new projector, which had been causing trouble. With these adjustments made satisfactorily, we continued on to Cranston, R. I., where, the hour having grown late, we obtained a tourist room for the night. Here we had planned to stay over Sunday with the church folks, and made a call on their pastor Elder Herman Burlingame. But our plans were soon dashed by this brother, and our efforts to contact other members there failed, so we made our way down the shores of Narragansett Bay to Kenyon, where we had a visit with some of our Narragansett Indian friends.

They received us gladly, served us tea and sandwiches, and we had prayers with them. We also showed them a series of our pictures on the archeology of Central America, which they enjoyed very much. One sister, who had been very prejudiced towards us as Mormons, expressed her delight for what we had shown and bore testimony that what we had here presented made the Book of Mormon real to her, and that she could now study it with greater satisfaction.

We were invited to return there at a later date, though the possibility of doing so is very remote, as we do not have further inclination to visit the Cranston group again in the foreseeable future. However, we do earnestly pray that God will help some of the brethren there to a better understanding of His ways. We regretted our inability to see Brother Harold Pearson, whose mother had passed away since our last visit to

his home a year ago. We tried to reach him at his home and by phone, but failed to contact him. Under the circumstances we felt it useless to try and reach the others, so continued our way to the home of our son, Commander Thos. R. Wheaton, who is now located at Portland, Conn. Here we spent a week, the first visit we had had in his home for nearly ten years as he has been on the move to various parts of the United States and the Pacific Islands in the service of the nation.

With many regrets we left their fine family of three sons and Boni their dog and made our way into West Virginia, where we had a series of meetings scheduled at Morgantown among the families of Bro. Charles Joseph's children. Here we spent the better part of a week and held services each night, two of them in a school house at Mt. Morris, Pa., where their daughter Bertha Goff and her family live. This sister is seriously afflicted and needs the prayers of all the church. We administered to her several times, with encouraging relief, for which we give God the praise.

On our whole journey we were followed up by heavy rains and it was no exception here. Sister Wheaton took cold, which quickly developed into a serious condition and only timely care saved her from bronchial-pneumonia. She has been in poor health ever since returning to the States last winter when she was hospitalized at Phoenix, Arizona for food poisoning. Leaving these good folks on the following Saturday morning, we started on our way to Columbus, Ohio, last scheduled stop before coming on to Missouri so that we could make preparations for Fernando to return to Yucatan.

On our way to Columbus, we made a short detour to Monongahela, Pa., to visit the home of President Wm. Cadman, of the Bickertonites (The Church of Jesus Christ), and had a brief but pleasant visit with them in which he related his experiences in opening the work for their church in Nigeria, Africa. We have known these folks, especially Brother Cadman for several years, as he had stopped in our home years ago. These two churches have much in common, in the Restoration, and we have tried to maintain a friendly relationship with them through the years. Last year we had the privilege of showing our slides in their church at Monongahela to a large gathering of people, also at one of the primary schools where the daughter of Brother Cadman is a teacher.

At Columbus, Ohio, we missed Brother Gross, at his home, as he had gone to the lakes for a vacation. However we made contact with Brother Fred Welch, the pastor there, and we had a warm welcome from them and stayed over till Monday afternoon with them. Sunday we attended services in the hall where they meet, where Brother Fernando and I spoke, and in the evening showed our pictures of Yucatan and the ruins to a house full of members whom he was able to contact and gather for the occasion. We also made several pastoral visits with him to the homes of people whom they have been trying to interest in our work. As the result, one very fine family came to the evening services, and were much interested in what we were doing. We felt that our time in Columbus was well spent

and that we might have continued for a longer period but learning that Brother Anderson, missionary-in-charge there, was expected soon, we did not feel it wise to continue longer as we did not wish to interfere with any of his plans.

Leaving Columbus, after a short visit to the Ohio State Museum of Archeology, we turned the old car toward home, stopped over one night on the way and reached St. Louis the next afternoon. Here we made brief calls at the homes of some of the church folks, but failed to contact Elder Lawrence Nichols, their pastor, who had moved to his new home. We had planned to stay overnight here, but Angela had a flare up of her ailments, and it looked as if she might have to go to bed for a few days, so rather than impose upon the folks there, Fernando and I made the bed down in the car for her, and after administering to her, we bid the folks goodbye, and continued on our journey home.

We reached Independence and our own home in the night after about six hours drive from St. Louis. It was a welcome haven to all of us after the weeks of travel and constant missionary activities. We were very happy, but tired after our journeys, so felt we had earned a deserved rest. Angela's condition had improved very much after the administration, and she was much better before we arrived home.

We arrived home, Tuesday night, June 14th. Last night, being prayer meeting, we attended services, and coming home started this article, which was wanted for the next issue of the Advocate, so we hope that you will enjoy reading it as much as we have in writing it.

With this long trip over, and mission accomplished, we now plan to turn our attention to the pressing needs of our own field in Texas and Oklahoma, where much labor for the Lord's vineyard awaits us. These labors will take us through the Sunny South, and into New Mexico. Later this fall, when the rainy season has abated in the tropics, we plan to return to Yucatan and possibly new fields of labor in that area.

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## NEWS FROM LOCALS

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### Black River Falls and Sparta, Wisconsin

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Back again with a little news from this area. We have been holding regular Sacrament meetings here and in Black River Falls. Our meeting in May was held at Sister Muth's in Black River Falls. Our June meeting was at Brother and Sister Isaac Beachman's home in Angelo. We were happy to have Sister Verna Jones and family with us from Fondu Lac, Wisconsin.

I was so surprised one afternoon last week when Elder Bill Sheldon, Sister Sheldon and family stopped by for a visit. I have known Sister Doris Sheldon for quite a few years. She is such a sweet person. I had met Brother Sheldon once before at a meeting in

Black River Falls, when he was the speaker. You know, I have never forgotten the sermon he gave that day and I was hoping and praying at the time that we would have the opportunity to hear him again and often. I can truthfully say I can understand why God has chosen this young man to travel among His people to teach them His word. He is such a sincere and inspiring person. I hope and pray he will be with us often here. If there were only more young men like him what a better place to live in this world would be.

We are happy that Sister Doris Sheldon will be with us during the summer while Brother Sheldon is traveling in the field. Sister Sheldon and two children are staying with her parents, Brother and Sister Clyde Babcock, in Black River Falls.

Sister Clifton and family from St. Paul were home visiting over the Memorial Day week-end. She stayed at the home of her mother, Sister Gladys Marquette.

We have had a wonderful spring here so far with lots of rain. Everything is so beautiful this time of year. We are thankful we are well and able to enjoy everything. We have so much to be thankful for. If we would only take more time to thank God for these things instead of taking everything for granted as is easy to do.

Sister Wanda Stavlo, Reporter

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### St. Louis, Missouri

On May 1, Brother Lawrence Nichols was our speaker. He spoke of Stephen being stoned to death. He quoted from the tenth chapter of I Corinthians. His main thought was of people going astray. He spoke of how we should fear, "Lest we be a castaway," as Paul feared.

We had Sacrament Service.

We are happy to announce that on Mother's Day, a baby boy, Robert Alton Birdnow, was born to Sister Norma Birdnow. May God bless the new arrival.

Brother Nichols was the speaker of the morning of May 15. He spoke on: "Christ's Word." He told us not to publicize our prayers as the hypocrites did. You should pray to God and not to the people in the streets. He also told us not to build our treasures on earth but we should strive to build our treasures in heaven. We can not serve man and God, we have to serve one or the other. He spoke of how we should put our work for Christ before all other work; for if we do, the Lord will fill our needs on earth. He quoted from Acts 26, Paul on trial.

Christ's Speaking, was Brother Nichol's topic. He told us we should not make people do things we wouldn't do ourselves. We have one Father and one Master, He is in heaven. We should call no one else Father or Master. Christ spoke of how you may meet some people who will look clean on the outside but have an evil desire inside. Brother Nichols told us something which he thought was important, it is in Matt. 24:13. "But he that shall endure unto the end, the same shall be saved."

Edith Frey, Reporter

(continued on page 109)

## 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.

### ARE YOU A MORMON?

Archie F. Bell

The above question is asked many times of those who have embraced the restored gospel. Some understand the meaning of the name, Mormon, and some do not. Many are offended by it.

We want to take this opportunity to bring to the reader's attention, some facts pertaining to this word which is used as a by-word hissed at all those who are members of the various divisions of the Restoration.

First let us call to your attention that the words, Mormon and Mormonism, were not used in the English language until the early part of the nineteenth century; in fact, not until the days of Joseph Smith, the man who translated the Book of Mormon.

This is not the first time that a name has been given to believers in God by people of the world.

Over two thousand years before Christ, God spoke to Abram and told him to get out of his country and away from his kindred and his father's house and He would make him a great nation. Gen. 12:1-2.

Abram did as he was commanded. He crossed the river into the land of Canaan, taking his religion with him. He made no pretense to join the heathen in their religious practices. For this reason, among others, he was noticed as a peculiar person. And, because of his origin they nick-named him "The Hebrew", Gen. 14:13. Please notice it does not read, a Hebrew or an Hebrew. The word, "The", as it is used here means, emphatic or alone. We have many reasons to believe that Abram was the Hebrew or the original Hebrew. Later in Genesis 41:12, we find the expression, "An Hebrew", speaking of one of Abraham's descendants.

We find in our study of the origin of the Hebrew people that the Canaanite called Abram "The Hebrew" because he had crossed the Euphrates River. The name is derived from "eber" meaning "beyond, on the other side".

The Hebrews are Semetic. The Semetic race is divided into three divisions; Northern, Aramaean; Southern, Arabic; Central, Hebrew.

The nick-name Hebrew was applied to Abraham and his posterity. They became a people. The nation of Israel was composed of Hebrews, fulfilling the promise made to Abraham that God would make him a great nation.

Twenty-two hundred years after the days we have been speaking of, Christ came to earth preaching and teaching His Gospel. His church was built and His gospel was applied in the lives of His people. The church was named after Him, being called the Church of Christ.

The world noticed all this and, no doubt, wondered at a people who would still be followers of a man who was crucified and buried. The world could not accept the belief that He was resurrected. We read in Acts 11:26 that, "the disciples were called Christians". We have reason to believe that the nick-name, "Christian", was given to the disciples of Christ, by those who did not belong to the church, for we read in Alma 21:44, where the writer is speaking of Christians, he makes this statement:

"For thus were the true believers of Christ, who belonged to the church of God, called, by those who did not belong to the church."

We cited these two foregoing periods, Hebrew and Christian, as examples. Now we will consider our subject.

Many times during our twenty-six years in His ministerial work, we have been asked our title question, "Are you a Mormon?" Our answer to this question is, "Yes". We will try to give the reader the reason for this answer.

Usually, after the above question, there follows one or more of the following questions: "Do you believe in polygamy?" Our answer always is "No". "What is a Mormon then?" Our answer is, "A Mormon is one who believes in the Divinity of the Book of Mormon." "Does not the Book of Mormon teach polygamy?" Our answer is, "No". "Do you believe that you can be baptized for the dead?" Our answer is, "No". "Do you believe that your blood can be spilled to atone for your sins?" Our answer is, "No." "Do you believe that some time in the future you will be given a world to be the god over?" Our answer is, "No". "Does your church have a Bishop, a President or a Pope as its head?" Our answer is, "No".

We answer, no, to these questions because of the teachings found in the Book of Mormon as well as in the Bible. These are not all the questions, on our belief, which are based on man-made doctrines but they are the main ones asked us as soon as we admit being a Mormon.

For the reader's information we will give the references we use to show the true teachings in the Book of Mormon on these points of doctrine. We will give references from the 1926 Authorized Edition and the November, 1928 double-column Salt Lake City Edition.

### On Marriage

Jacob 1:15, AE; 1:15 SLCE, "Now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like David of old, desiring many wives and concubines, and also Solomon, his son:"

A careful study of the above quotation will bring



the fact to our attention that it is a wicked practice to desire many wives.

Jacob 2:31-36 AE; 2:23-28 SLCE, "But the word of God burthens me because of your grosser crimes.

"For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son.

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord,

"Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up a righteous branch from the fruit of the loins of Joseph.

Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old.

"Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines ye shall have none: For I, the Lord God, delighteth in the chastity of women."

Jacob, in his sermon to the people of Nephi, is inspired of God to repeat a commandment that was given before his time to the forefathers of the Nephites, for we read in Jacob 2:54-56 AE; 3:5-6 SLCE, "Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which have come upon their skins, are more righteous than you;

"For they have not forgotten the commandments of the Lord, which were given unto our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among them.

"And now this commandment they observe to keep; wherefore because of this observance in keeping this commandment, the Lord will not destroy them, but will be merciful unto them; and one day they shall become a blessed people."

How plain these two readings are that no one can excuse himself in the polygamous practices of David and Solomon and expect to remain in favor with God.

### On Baptism

III Nephi 5:23-28 AE; 3:5-6 SLCE, "And He said unto them, on this wise shall ye baptize; and there shall be no disputations among you.

"Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

"And now behold, these are the words ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

"And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one.

"And according as I have commanded you, thus shall ye baptize."

How plain it is here that the candidate for baptism must repent through hearing the words of the Gospel of Christ and desire baptism. Let us repeat, desire baptism. Then, this same candidate must be baptized by one having authority to do so. He must be immersed in the water. This candidate must, therefore, be very much alive.

There are six important points brought out in this above reference: The candidate must repent through hearing the gospel; he must be immersed; he must come up out of the water; the one who officiates must have authority from Christ; he must use the exact words Christ specified to be used. These are all commandments of Jesus Christ and to vary from any of them is to break them; and they are to be considered in the same category as any commandment that Christ gave. We must be strict to observe all of His commandments.

Moroni 6:1-5, AE; 6:1-4, SLCE.

"And now I speak concerning baptism.

"Behold, elders, priests, and teachers were baptized; and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and contrite spirit, and witnessed unto the church that they truly repented of all their sins.

"And none were received unto baptism, save they took upon them the name of Christ, having a determination to serve Him to the end.

"And after they had been received unto baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ.

"And their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and finisher of their faith."

We will take another look at some of the facts brought out in the above quotation. None are to be baptized unless they show that they are worthy of it with a broken heart and a contrite spirit and witness unto the church that they truly repented of all of their sins. A person must be present to witness.

They must take upon them the name of Christ. Again the person must be present to take anything.

They must be wrought upon and cleansed by the Holy Ghost. They must be in the body for this to take place.

They must be continually watchful unto prayer and they must be nourished by the word of God.

When we partake of the Sacrament, we witness unto Christ that we are willing to take upon us His name. When a person is bearing witness in the courts of our land, they are using the spoken word.

When Christ was closing His teaching on baptism He made the following statement:

III Nephi 5:41-42, AE; 11:39-40, SLCE.

"Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them.

"And whoso shall declare more than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but buildeth upon a sandy foundation, and the gates of hell stand open to receive such, when the floods come, and the winds beat upon them."

We can see by this that to try to establish any doctrine on baptism, other than the one of taking the candidate himself into the water and immersing him, is of evil.

#### On Atonement

Helaman 2:71, AE; 5:9, SLCE.

"O remember, remember, my sons, the words which King Benjamin spake unto his people; yea, remember that there is no other way nor means whereby man can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that He cometh to redeem the world."

Alma 13:46, AE; 22:14, SLCE.

"And since man had fallen, he could not merit anything of himself; but the sufferings and death of Christ atoneth for their sins, through faith and repentance, etc."

Mosiah 1:118-120, AE; 3:18-19, SLCE.

"But men drink damnation to their souls, except they humble themselves, and become as little children, and believe that salvation was, and is to come, in and through the atoning blood of Christ, the Lord omnipotent: For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever;

"But if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord sees fit to inflict upon him, even as a child doth submit to his father."

A close study of the foregoing will show us that the only atonement we can expect is through the blood of Christ and for us to look to some other source is to drink damnation to our souls.

#### Are We To Be Gods Some Day?

Mosiah 7:95-96, AE; 12:34-35, SLCE.

"Yea, if ye keep the commandments which the Lord delivered unto Moses, in the Mount of Sinai, saying: I am the Lord thy God, who has brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other god before me."

Mosiah 5:77, AE; 8:16, SLCE.

"And Ammon said, that a seer is a revelator, and a prophet also; and a gift which is greater, can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God."

The foregoing passages will teach us that we are to have no other than the God who brought the Israelites up out of the land of Egypt. Also we learn that we cannot possess the power of God. We must, therefore, strive to submit ourselves to the power of God rather than to try to equal it.

#### Head of the Church on Earth

As far as the head of the church on earth is concerned, Christ is still the head, even though He be in Heaven. A search of the Book of Mormon will reveal that the word "President" cannot be found there. But we do find in I Nephi 3:88, AE; 11:34, SLCE, that the multitudes of the earth were gathered together to fight against the Apostles of Christ.

We find that the twelve Apostles of Christ are to judge the twelve tribes of Israel, (I Nephi 3:115-116, AE; 12:9, SLCE). We find that the twelve Apostles were to bear record of the truth which is in Christ. (I Nephi 3:165-167, AE; 13:34, SLCE). We find that Christ used His Apostles as examples. (Moroni 2:2, AE; 2:2, SLCE).

We believe that the reader will see that there should be only the twelve Apostles as the supervisory body over the general church, according to the writings in the Book of Mormon.

Now, let us consider the name or nick-name, Mormon. We read in Larned's History of the World, Vol. 5, page 1206, "That strange sect of the followers of Joseph Smith, gathered first in a small number at Palmyra, New York, in 1830," etc.

This strange sect was known as as the Church of Christ then.

Funk and Wagnalls New Standard Encyclopedia, Vol. 22, page 330; under the heading, Smith, Joseph, Jr. (1805-1844), "The founder of Mormonism". In the same volume, page 331; Smith, Joseph (1832-1914), "American, Mormon leader, son of Joseph Smith, founder of the Mormon church. He was born at Kirtland, Ohio. He opposed the practice of polygamy and always denied that his father was a polygamist or ever sanctioned polygamy."

The evidence, above cited, will show beyond a doubt that they were called Mormons long before the doctrine of polygamy was introduced.

Many other denominations are called the Church of Christ but only one was ever referred to as being composed of Mormons. This fact should indicate to us that

it is because of the belief in the Book of Mormon that this occurs.

Let us do a little reasoning: Abraham was the founder of the Hebrew people. David and Solomon were descendants of Abraham and they had many wives. The Hebrews as the nation of Israel drifted into foreign doctrines which were contrary to God.

When you think of the name, Hebrew, do you think of it as being synonymous with polygamist? If not, why not? You will say that the original Hebrew (Abraham) was a true worshipper of God.

When you speak of the Nephites, do you think of them as being polygamists? You will answer, No. Still, in the days of Jacob, the Nephites went into transgression and started the practice of polygamy. And, again in the days of Noah, the son of Zeniff (Mosiah 7:1-9, AE; 11:1-6, SLCE). The Nephites, under King Noah, went into transgression and started the practice of polygamy and other abominable doctrines.

There is no more reason for the name, Mormon, to be connected with abominable doctrines than the name, Hebrew, or the name, Nephite, to be connected with such doctrines.

When the Church of Christ was restored, it was given the doctrines of Christ in their purity. (They were told to rely upon the Bible and the Book of Mormon for the standard of doctrine). The church was referred to by the world as the Mormon church because it was the only church which had the Book of Mormon as one of its standard books. The Book of Mormon teaches plainly against all abominable doctrines.

When some members withdrew from the faith restored, and started to practice contrary to the gospel of Jesus Christ; others became ashamed of being called Mormons and even went so far as to deny being one. In this way they allowed the world to think that the Book of Mormon taught these abominable practices that the others were guilty of.

The time has come to "Look up and lift up your heads, for your redemption draweth nigh." Be no longer ashamed to be referred to as a believer in the Book of Mormon.

To believe contrary to the position that the Church of Christ has taken on the five points of doctrine discussed in this writing is to disbelieve the Book of Mormon. To not believe the Book of Mormon places us under condemnation. For we read:

III Nephi 12:4, AE; 26:10, SLCE.

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation."

It will be to the reader's advantage to get fully acquainted with the Book of Mormon. If you do, you will find nothing there to be ashamed of.

To admit being a Mormon, we have found, is the easiest way to make an opening for presenting the Book of Mormon.

A Mormon is a person who believes the Book of Mormon as it is written. Nothing needs to be added and nothing taken from it.

Are you a Mormon?

## SERMON BY BROTHER ARCHIE BELL

(continued from June issue)

The fact that I wanted to bring to your attention here is in harmony with what Christ said, that as in the days of Noah so shall it be at the coming of the Son of man. What do we mean by being established? I said recognized legally. Recognized what legally? Just as an organization? More than that. The counterfeit has already been established. Just like it is spoken of in Revelation that it would be. It speaks there about how the beast would be established or recognized legally, and would continue forty and two months. And then it said that they would, later on, build an image to the beast. It also would have to be established, if it would be an image. They would worship the image and the beast as well. A few years ago the Vatican state was recognized as a state, just the same as the old church was recognized back there in about 570 A. D. as a state, or a government; a civil government. If I remember correctly, it was a tribe of the Lombards who came down into Italy and conquered the country and turned the government of that small piece of ground over to a church. Now it has happened again. They are recognized and different countries send ambassadors to them. Yes they are established, but the restoration is not, yet. It is only restored. But for over 120 years we have been teaching that the time would come, when the Lord, not man, would redeem a place on this North American continent, in the states, right close to the center of them. It would not be under any civil government. The Lord would accomplish this; man would not. We read that in the last days it shall come to pass. It shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains. Just the same as we have been trying to teach for over 120 years, that it would take place in the last day. There are some conditions that will have to take place then. Book of Mormon, page 664, verse 4.

"And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people."

You would not expect that government of the Lord's house to be established without showing forth his power would you? No, you would not. You would expect that government to show forth His power, and it would be necessary for His power to be there. He said further that in that day shall the power of heaven come down among them and He will also be in the midst. And then shall all of the work commence among all of the dispersed of His people.

There is a purpose behind all of this. As it was in the days of Noah so shall it be in the days of the coming of the Son of man. A covenant was established in the days of Noah. A rainbow that you see in the sky that the Lord would not destroy the earth again with water. But it says that in the last days His government would be established here on earth. It would be established, recognized if you will notice what it said.

Let us read from Isaiah 2:2:

"... shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it."

Being recognized all over the world; that is something. A government of its own established here not under any other government. I am not trying to teach anything as an overthrow of any civil government. I am trying to teach you what Christ has set up in His scriptures to take place in the last day.

Now let us go to page 659 of the Book of Mormon, and read verses 56, 57 and 58. The entire reading begins on page 658 and I would like for you to read it.

"And it shall come to pass, saith the Father, that the sword of my justice shall hang over them that day (speaking of the nations of the earth) and except they repent, it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

"And it shall come to pass that I will establish my people, O house of Israel."

To things will take place. We see the word of justice hanging over all of the nations of the Gentiles. That includes the nation that we are living in today. This is a nation of the Gentiles, and it says the sword of the justice of God will hang over all of the nations of the Gentiles. We can see so much unrest in what they call the United Nations. They thought they were setting that up for security for the nations, especially of the Gentiles. Man cannot set up his own security. No, man cannot set up his own security. Then, you ask how is the Lord going to preserve His people?

To go from the United States into Canada, no difference can be seen in the ground on the border. One may just walk from one port of entry to the other, without being challenged at all.

I want to read to you from Isaiah 4:4:

"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

"And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence."

Now while the sword of justice is hanging over the nations of the Gentiles, the Lord has made His promise, not only in the latter days but in the former days, that it shall be just like it was in the days of Noah. There will be a righteous people here on earth, and He is going to protect that righteous people just the same as He protected those in the ark. It said that upon all this glory shall be a defense. A defense from the world. There are many people who condemn us for believing that thing. They cannot realize that we have a God that would stand in defense of His people. But according to scriptures that is the kind of a God that we have. When we get ourselves in harmony with His gospel, with His laws, then He will stand in our defense. It also speaks of it in Daniel 11:35. It speaks of the days that we are living today.

"And some of them of understanding shall fall, to try them, and to purge, and to make them white."

Now this is going to happen.

"Even to the time of the end: because it is yet for a time appointed."

Some of understanding shall fall. Showing that we are not living in the time of the end yet, regardless of what we may think. The time of the end is when this power of God comes down among His people. The time of the end is when God redeems that piece of ground which we call Zion. The time of the end is when His government here on earth will be recognized all over the world. We read that some of understanding shall fall, to try them. Now if we read verse 40.

"And at the time of the end."

I just want to get that part of it. It shows when this sword of justice is going to fall, showing us a time when there will be such a destruction here upon earth that it will be almost as it was in the days of Noah when the flood came. Perhaps it will only last a few days. We can understand that when we understand the power of some of these inventions of today that have been brought about for the destruction of man. Now I just want to get planted in your mind the time that this would take place; at the time of the end. It says "and at that time shall Michael stand up, the great prince which standeth for the children of thy people. And there shall be a time of trouble, such as never was since there was a nation even to that same time: And at that time thy people shall be delivered, everyone that shall be found written in the book." Daniel 12:1. This harmonizes with what we have read to you right along here, that the Lord is going to stand in defense of His people. He is going to hold the world back just the same as the ark held the flood waters back. Yes, as it was in the days of Noah so shall it be at the coming of the Son of man. And at the same time it will be like we spoke to you in our text at the beginning. The earth is defiled under the inhabitants thereof. Because they have transgressed the law, they have changed the ordinance and have broken the everlasting covenant. Showing the reason for the condition here upon earth.

Then to take the bright side of it, and showing how we will be, after a certain time, exempt from those conditions. To think a little farther on that, go to Isaiah 11, and it will show you the condition of this earth inside of this spot of ground. That defilement will not be there. Can you imagine the Lord redeeming something and leaving it defiled? Can you imagine a person entering into His kingdom and bringing his defilement with him? It is said that one must pass through the waters of baptism for the remission of his sins and he must receive the Holy Ghost that he might have life. It will be the same in that place that we call Zion. It must be redeemed from all conditions that are here among the civil governments of the earth. And it also must have the spirit of God there, that it might have life. Can you imagine Christ dwelling in a place that is full of defilement? No, No. But we can imagine, through studying of the scriptures, that the time will come when they shall exercise faith as did the brother of Jared. And in exercising that faith the Lord is going to manifest Himself to them in no uncertain way. They will be redeemed from the fall. Paul spoke of

the time when Christ shall come and he said that we that are here shall not prevent them which are asleep, showing that there would be people that will be redeemed from the fall. Then all of His revelations will have been opened up to their understanding. All of them, yes, and none of the word of God shall return unto Him void, but it shall accomplish that which he sent it forth to do.

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### NEWS FROM LOCALS

(continued from page 103)

#### Minneapolis, Minnesota

Upon going back through the weeks we find the power of the Lord's work very inspiring. Also in the light there are shades of sorrow concerning those souls that have gone on before us. Though if their solemnity in dedication toward righteousness inspires us to live closer to God, it might well be an import of their destiny; and how much we are indebted to them.

Gone from our midst during a sudden illness is our brother in Christ, Horace Darby. He has been with this local from its infancy and most assuredly the Spirit has been with him in abundance throughout his life. On April 24th Brother Darby presented his last sermon to us. His subject was, "Events Leading up to the Millenium." He opened with a few remarks of how the world is behaving right in harmony with prophecy. Wars and rumors of wars and preparing on two fronts for a great conflict. Why should we arm ourselves, the world cannot have peace? It is prophesied thus. Brother Darby also pointed out in prophecy that there will be a great conflict after which it will take seven months to bury the dead and seven years to destroy the weapons. We must be contrary to this. We must not be partakers in this. We must be workers of righteousness in that day, for there will be things for us to do. Zephaniah says, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Now after this language is instigated the surface of the earth should be changed also as it was before it was divided. Section 208:5, Book of Doctrine and Covenants, "The lands shall become one the land of Zion and Jerusalem shall return to their own place, the earth shall be as it was before it was divided." Then Brother Darby proved the authenticity of our latter day revelations by taking the Bible and reading also that the earth was divided. Genesis 10:25. Brother Darby told us of another prophecy of the time of the millenium, Jeremiah 31:8-9, "Behold I will bring them from the north country and gather them from the coasts of the earth." Since we are subject to these prophecies of the Gospel's teachings it is our duty to know them. These are a few of the things that shall come to pass in that day; also in that day it is prophesied there shall be a small group of faithful believers in Christ who shall go throughout the world teaching the everlasting Gospel. Let us strive every day to live a more righteous life so that we may be numbered among those who shall do the Lord's work in that day. "What ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man." Luke 21:36.

We shall definitely miss Brother Darby and his great knowledge of prophecy.

We recently decided on having our meetings in a public building. On April 3, the vote was passed that we would from this time forward occupy at the Y.W.C.A., room 503, 12th and Nicollet, Minneapolis, Minnesota.

On Mother's Day Brother Maley spoke on the important position mothers have as the first step toward righteousness in an individual. He went on to point out by several examples how that the quality of men and women reflects the success or failure of their mother. Of course the paternal parent is important but the mother has or should have the closest association with the most tangible phase in human development, the young individual entirely devoted to her.

On May 15 we were glad to have Brother Jordan with us but sorry to hear of Brother Darby's recent stroke.

Brother Jordan spoke to us in connection with the phrase a house divided against itself cannot stand. That division is something we must earnestly avoid in the home, in the local, and in the church organization. Brother Jordan then made the suggestion, which was accepted, that the following Sunday we come in fasting and in prayer and have an all-day service, consisting first of a Sacrament service, then afternoon and evening preaching. It was decided that we would have the services at the home of Sister Gill and family. It was then decided that in the evening Brother Glenn Gill and myself would be ordained.

The morning of May 22 we had a very spiritual Sacrament meeting with good attendance when we all journeyed out to the Gill farm where we had a meal and two preaching services. Brother Jordan spoke to us after dinner on the identification of Christ's church. He began with chapter 16 of Matthew, verses 17 and 18, "for flesh and blood hath not revealed it unto thee but my father which is in heaven . . . and upon this rock I will build my church; and the gates of hell shall not prevail against it." Then he went on to point out in scripture ways of identifying Christ's church; the twelve apostles chosen and commissioned, chapter 10 of Matthew, verses 1 and 2; identification of those to preach the gospel, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

These are some of the things mentioned in the letter to the Corinthians concerning the church that Christ set in order (I Corinthians, chapter 12, verses 28 through 31). These are only a few of the references Brother Jordan used to prove that the Gospel we know today in connection with the Church of Christ is that same Gospel that was in the original Church of Christ in that day. Then Brother Jordan suggested an experiment for those who wanted to know the right Church. Go and pray, without any prejudice and believing he will answer, for a revelation or testimony of some kind to show you which church is right.

After evening services I was ordained to the order of my calling that being the order of a priest. Glenn

could not make it home from college that day so he was ordained the following Sunday to the order of his calling that of an elder. We thank the Lord for this opportunity.

John Raymond Gill, Reporter

### Independence Diary

The morning service of May 15 was occupied by Brother William F. Anderson in a sermon in which we were admonished by the example of the parable of the ten virgins to prepare for the appearance of Christ. Depending on our individual condition, this appearance will bring either happiness or sorrow. Just because we are members of the Church, we cannot afford to become lax in our desire toward God. "And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." Psalm 9:8. If we are unrighteous, we will not be able to withstand a righteous judgment; but if we follow in His footsteps, Satan will soon have no power over us. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isaiah 65:17-25.

Brother Rolland Sprague spoke in the evening service of May 15. A portion of St. John 6 was used as the Scripture reading; verses 51 and 54 were emphasized: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I give for the life of the world . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." We were admonished to walk in the light of the Gospel to attain salvation. In order to walk in the light, we must repent and forsake our sins. Observe to keep the commandments and seek the Kingdom of God.

The morning service of May 22 was occupied in a sermon by Brother Joseph Yates, who used Jeremiah 2:1-22 as his Scripture reading. This Scripture tells of the admonition of the Lord to the Jews when they fell away. This was applied to us and we were told that there is never a time that we do need our Master. At some time, everyone seems to become a little indifferent and spends time doing things not profitable to the soul. In the Gospel is contained everything to fit every human need—the answer to all questions is there. People today are looking for an excuse not to obey the commands of God. We have it in our power to do as we please, but the time will come when we cannot and we may look back and wish we had obeyed the commandments; we may see how empty our lives have been. "For whatsoever a man soweth, that shall he also reap." Galatians 6:7.

The congregation of the local church was pleased to be able to attend the wedding of Mary Margaret Hedrick to James Arthur Drennan on Sunday, May 22, at the Church. Mary is the daughter of Sister Doris

Long Hedrick of Independence and James is the son of Mrs. Gladys Drennan of Joplin, Missouri. Elder William F. Anderson solemnized the ceremony. Mr. and Mrs. Drennan left for Anacortes, Washington where they will make their home.

In the evening service of May 22, Brother James M. Case read from Psalm 50:3-6, "Our God shall come, and shall not keep silence: . . . He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." We were reminded that we are to consider ourselves as a "city on a hill" and make ourselves an example unto the world.

It seems the Temple Lot Church had its share of weddings this month. On May 28 we were happy to attend the wedding of Mary Lois Harris to Loren Daniel Bryant. Brother and Sister V. H. Harris of Independence are the parents of Mary Lois; and Loren is the son of Brother and Sister D. Ray Bryant of Cowgill, Missouri. Elder John Sweem of Hamilton, Missouri performed the ceremony. Mr. and Mrs. Bryant are now making their home on their farm at Cowgill.

Brother John Sweem of Hamilton, Missouri was the speaker for the morning service of May 29. The difference between the old Mosaic law and Christ's law was brought to our attention—the fact that the Mosaic law was a religion of demand, while Christ's law is one of voluntary giving. The disciples were given the keys of the kingdom of heaven (St. Matthew 16:19); that is, the Gospel and the authority to use it and perform those things pertaining to it. That key must be used very carefully by the ministry of the present Church of Christ so that we will be able to stand before the judgment bar of God without fear.

Since this was the last Sunday of the month, a covered dish dinner was enjoyed in the dining hall of the Church. In the afternoon, a panel discussion was held on the following question: "How far can one become involved in organizational activities outside the Church (clubs, hobbies, entertainments, etc.) or activities inside the Church (committee work, responsibilities, etc.) without impairing one's spiritual growth." Brother Forest Maley was in charge of the active discussion which ensued in the four member panel. No conclusions were reached.

Jeremiah 23:1-4 was read by Brother Marvin Case in the evening service of May 29. This Scripture prophesies a restoration of the scattered flock. Brother Case went on to remind us of our great privilege and duty in the work there is to do in this Restoration. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

For about the first two weeks of June, Independence was blessed with good rains nearly every day, which was certainly welcome since it has been so dry here for the past year or so. Gardens and lawns are looking much better.

Enid Bell, Reporter

## OBITUARIES

### An Old Settler Passes On

I can remember, when I was a boy, of the Old Settlers Picnics. It seems these Old Timers are, in so many cases, nearly forgotten. We seldom hear of the trials and hardships they went through to help try to persevere the Restored Gospel as they believed it. The passing on of Isaac Carlile of Lamoni, Iowa brought this to our attention. I did not know him personally but did know two of his brothers and one of his sisters. Many of his father's and mother's experiences in the early church were told me by his sister, Jennie Scott.

Isaac Carlile was born May 12, 1857 in a covered wagon in an unknown spot not far from Heber, Utah. He was the eighth child of a family of nine. His parents had been converted to the Restoration movement by Orson Pratt in England. They came to America expecting to dwell in Zion. Instead of a condition such as should be in Zion they found a divided church. They decided to cast their lot with the group in Utah, and during the summer of 1856 they made the long torturous trek across the plains and over the mountains. They settler at Heber, Utah.

The practices of the church in the West was a bitter disappointment to them. The following spring they decided to return east. Isaac's mother got permission from the Bishop at Heber to leave. They returned to Council Bluffs, Iowa under the protection of the United States Army.

It was on the trip back while they were still in Utah that Isaac was born. The trip back was not an easy one. There were several wagons in the train but the others deserted them, moving on ahead for fear of the Indians, who were holding some kind of a tribal ceremony. Some of the Indian squaws heard the baby's cry and offered to trade the Carliles a papoose for the infant.

Isaac's early memories were of living in a log house with a dirt floor, not far from Council Bluffs. Their lights consisted of the fire-place and a braided rag drawn through a potato placed in tallow.

His parents still retained the strong testimony they had received regarding the movement established by Joseph Smith. When the Reorganization came into existence, they joined it. Isaac joined that church in 1881 and later was ordained an Elder.

He married Lucinda Fisher in 1895 and to this union two children were born, Mable Hyde of Lamoni and Fisher Carlile of Independence.

He, with his family, moved to Lamoni in 1900, where he established a paint and cement store and also sold real estate. He served on the town council in Lamoni. He laid many of the first cement walks in that city.

He was a man of great faith and loved church work at home as well as in public. He was a strong believer in the family altar.

He was a strong believer in administration and during the flu epidemic of 1918 he was seldom home due to his visits to the sick.

He had a remarkable gift for memorization and could quote long passages of scripture at will and even to his last days he could tell where many passages of scripture could be found.

He passed away in the home of his daughter and husband, Mr. and Mrs. Charles Hyde, at 9:00 A. M. Wednesday, April 20. Had he lived until May 12 he would have been 98. His was a long and eventful life.

Archie F. Bell

### One of Our Well Beloved Sisters Passes On

Staunch and faithful since her covenant at the waters of baptism, she followed the light of the Restored gospel for 67 years. And now Sister Arney has gone to where; "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." I Corinthians 2:9-10.

Private services were held February 8 at Carson's Funeral Home, Independence, Missouri. The burial was at Mound Grove Cemetery.

We give here a portion of the obituary and some comments.

Jennie Bell Arney was born November 1, 1874, at Spickard, Missouri. February 6, 1955 she passed through life's departing door, from life here as we know it, to a fuller life in God's great eternity.

Her path of 80 milestones has led through life's experiences where joy flooded the heart and where pain pierced sharp and deep. Yet faith in God was deeply anchored and her lips confessed no doubt. Her fourscore years were lived to strengthen the faith and bless the life of others.

In the little town of Spickard, Missouri, 1892, she became the lovely bride of Cornelius L. Arney. To this happy union were born one son and three daughters: Lesta, who is Mrs. DePugh of Independence; Myron F. Arney, who lives at Osage Beach, Missouri; Nalda, who is Mrs. Volkl of Independence; and Hazel, who is Mrs. Dennison of Kansas City.

From Spickard the family moved to Seiling, Oklahoma where they made their home for several years. From Seiling they moved to a farm near Grain Valley, Missouri, where they were living when the father and husband passed away April 30, 1946.

For 37 years the Arney's have lived in the vicinity of Independence and Grain Valley.

Sister Arney was converted to the Restored Gospel in her youth. She was baptized at Buttsville, Missouri, February 15, 1888 by Brother I. N. White; and became a member of the Reorganized Church of Jesus Christ of Latter Day Saints.

Her husband joined her in the same religious faith. The children were all taught and brought to the acceptance of the Restored Gospel.

As Sister Arney followed the light of the gospel she felt, she was led to the Church of Christ. May 19, 1926, she transferred her church membership to that part of the Restoration, the Church of Christ, Temple Lot.

She has faithfully and staunchly fellowshipped with the little group on the Temple Lot for 29 years.

Her hope of eternal life through the gospel remained bright through all her days.

Grandest among her life's deeds she earned as great a title as was ever ascribed to womanhood; the treasured name of mother. She was and is a mother with all the tenderness that lovely word may claim.

She has finished her stay in mortal life. We who love her cannot help but know human sorrow and grief, because she has gone from us for a while. Yet this sorrow and grief is lessened because the memory of her faith and example of religious life, beckons us on to a loftier spiritual life.

In the poet's language, some lives, "remind us we must make our lives sublime, and departing leave behind us footprints on the sands of time." Sister Arney did leave plain footprints on the sands of time, which have left a blessed memory in the hearts of her children.

This cherished memory of a faithful mother still lives and leads her children closer to God.

Two daughters, Sister Volkl and Sister Dennison, have followed her footprints to membership in the Church of Christ.

The following verses were read at the funeral service.

We are happy because the prayer in the last stanza is partly answered.

O Christ of God! Whose life and death  
Our own have reconciled,  
Most quietly most tenderly  
Take home thy star named child!

Thy grace is in her patient eyes,  
Thy words are on her tongue;  
The very silence round her seems  
As if the angels sung.

Her smile is as a listening child's  
Who hears it's mother's call;  
The lilies of thy perfect peace  
About her pillow fall.

She leans from out our clinging arms  
To rest herself in thine;  
Alone to thee, dear Lord, can we  
Our well beloved resign.

O, less for her then for ourselves  
We bow our heads and pray;  
Her setting star, like Bethlehem's,  
To thee shall point the way!

Joseph E. Yates

**NOTICES**

Please send all Articles, Missionary Reports, Bishop's Reports, Activities from the School of the Ministry, Questions and Miscellaneous Items to Archie F. Bell, 1101 West Orchard, Independence, Missouri.

Send Letters and Reports from Locals to Lois Harris, 1920 South Osage, Independence, Missouri.

Send all Poems and Reports from Auxiliaries (Sunday Schools, United Workers, Young Peoples' Christian League) to Marion Sprague, 424 East Walnut, Independence, Missouri.

May we urge all who have material to be published in the Advocate to be sure to have it in the hands of the Editors by the 15th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 15. This will help us to get the paper out on time.

The Editors

**Missouri, Arkansas and Louisiana**

A reunion will be held at Ava, in South Missouri. This old fashioned Camp Reunion will be on July 15, 16 and 17, Friday, Saturday and Sunday. The location of the camp grounds is eight miles east of Ava to the White Creek bridge then one quarter mile to the left along the creek.

We want to encourage every one who can to come prepared to camp out on the grounds. There will be housing if desired. Tents may be rented if desired: 8' x 10' tent will be \$7 for the first week and \$3.50 for each additional week, 10' x 12' tent will be \$10.50 for the first week and \$5.25 for each additional week. If you would like to have one of these tents reserved for you, please contact,

Leslie P. Case,  
At the Church in Independence, or  
Route 4, Box 358,  
Lee's Summit, Missouri

**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.

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

**SUNDAY SCHOOL SUPPLIES**

|   | Price Each |
|---|------------|
| Wee Mites, Picture Stories to color,<br>5 sets, 1 to 13 ea..... | \$ .15     |
| Primary, Vol. 1, No. 1, Childhood of Jesus.....                 | .20        |
| Primary, Vol. 1, No. 2, Jesus' Ministry.....                    | .20        |
| Primary, Vol. 1, No. 3, Jesus' Ministry cont.....               | .20        |
| Primary, Vol. 1, No. 4, Life of Jesus.....                      | .20        |
| Junior, Vol. 1, No. 1, Principles of the Gospel.....            | .20        |
| Junior, Vol. 1, No. 2, God's Revelments to<br>Mankind .....     | .20        |
| Junior, Vol. 1, No. 3, Fruits of the Spirit.....                | .20        |