

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 34

Independence, Missouri, April, 1957

No. 4

Psalm 19

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? Cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

—Verses 7-14.

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ZION'S ADVOCATE

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EDITORIAL

The Church seems to have found herself in the difficult situation of being somewhat divided in opinion over the subject of the final destiny of man. This subject has been of interest to man from the days of Adam and Eve, who were deceived by that old serpent, the devil, into thinking that God did not mean what He said. Since that day man's interest has led him into many and varied ideas about the hereafter.

As men drifted from God, their ideas of the hereafter ranged far and wide. Some believed that the spirit of man returns to earth in different bodies time after time; others believed that man advances to other worlds in the universe much as children pass in school from grade to grade; still others believed that there was no life after this one.

It is indeed sad that in this day of enlightenment by the restoration of the fulness of the gospel, as referred to in the Book of Commandments, Chapter 15, that we should "rely upon the things which are written; for in them are all things written, concerning my church, my gospel, and my rock", that we should find ourselves so divided in point of view.

We have seen from the pages of the Advocate for many months that the eldership of the church have held many points of view on this very important question, and it is feared that the point of contention has been approached, if not reached, contrary to the commandments of Christ when He said, "neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been."

Surely, as we arrive at the time of the opening of Conference, we should do so in deepest humility and contrition before God in mighty fasting and prayer that contention might be put away and that the servants of God might humble themselves before Him and submit themselves to His will rather than their own, that they might be united in His truth.

The Church has a great responsibility before her. The fulness of the gospel must be carried to the nations of the earth, and our task was to assist Christ's people, the remnant of Jacob, to build the New Jerusalem and gather in unto it.

Let us get to our assigned task and cease our contentions over points of doctrine. Let us come together as brethren and study our differences in humility and love, with a willingness to consider one another's viewpoints, in the light of the scriptures, which were given for our welfare.

Let us consider the word of the Lord through His servant, Isaiah:

"For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night; we are in desolate places as dead men. We roar all like bears and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them." Isaiah 58:3-12.

N. F. D.

OFFICERS AND COMMITTEES

Here is a list of those appointed to serve the Church in official or committee capacity. In order to make the list as brief as possible, addresses are omitted. If you should desire to contact any of these with regard to church business and do not know their Independence address, write them in care of Box 472, Independence, Mo.

It is hoped that this listing will serve as a reminder to any officers or committees which should be making reports to the forthcoming conference.

Respectfully,

Forest E. Maley
General Church Secretary

Council of Twelve Apostles:

William F. Anderson—Missionary at large.

Thomas E. Barton—Missionary to Utah, Wyoming, Montana, Idaho, Washington, Oregon, Colorado, Nevada, and Northern half of California.

Archie F. Bell—Missionary to Missouri, Iowa, Nebraska and Kansas.

B. C. Flint—Missionary to Wisconsin.

Leon A. Gould—Missionary to Minnesota, North and South Dakota.

Don W. Housknecht—No appointment, associated with Wm. A. Sheldon.

T. J. Jordan—Missionary to Canada.

R. R. Robertson—Missionary to Kentucky, Mississippi, Tennessee, North and South Carolinas, Georgia, and Florida.

William A. Sheldon—Missionary to Illinois, Indiana, Michigan, Ohio, Maine, New York, New Jersey, Virginia, West Virginia, Pennsylvania, Maryland, New Hampshire, Vermont, Rhode Island and Connecticut.

Arthur M. Smith—Missionary to Europe.

Clarence L. Wheaton—Missionary at large with special reference to work among the Lamanites.

E. Leon Yates—Missionary to Arizona, Southern half of California and the Republic of Mexico.

 Council of Bishops:

D. Ray Bryant, Walter B. Davis, Nicholas F. Denham, Vance H. Harris, Business Manager; Edward P. Podhola, John A. Sweem, Missionary Representative; C. LeRoy Wheaton, Jr., Secretary.

Where a number occurs next to a name in the following list, it shows the number of conference years to serve dating from the conference of 1956.

General Church Representative and Caretaker: James M. Case.

General Church Secretary: Forest E. Maley.

General Church Recorder: James M. Case.

General Church Chorister: Marion D. Sprague.

Editor of Zion's Advocate: Nicholas F. Denham.

Associate Editors of Zion's Advocate: Marion D. Sprague and Lois Harris.

Dining Hall Committee Chairman: Minnie Smith.

Reception Committee: James M. Case, Nicholas F. Denham, and Rolland D. Sprague.

Auditing Committee: Rolland D. Sprague (3), James M. Case (2), and Dorothy Denham (1).

Referendum Committee: Ora B. Derry (3), Nicholas F. Denham (2), and Marion D. Sprague (1).

Relations Committee: Leon A. Gould (3), Arthur M. Smith (2), and R. R. Robertson (1).

Board of General Church Historians: C. LeRoy Wheaton, Jr. (3), Archie F. Bell (2), and James M. Case (1).

Library Board: James M. Case (3), Leslie P. Case (2), and Archie F. Bell (1).

Board of Publications: Vance H. Harris, Chairman, Leslie P. Case (2), Forest E. Maley (2), James M. Case (1) and C. LeRoy Wheaton, Jr. (1).

Archeological and Visual Aid Committee: Forest E. Maley (3), E. J. McIndoo (3), L. V. Aldridge (2), Fernando Ojeda (2), Clarence L. Wheaton (1), and Archie F. Bell (1).

L. V. Aldridge and Fernando Ojeda c. were chosen as full time missionaries for the conference year of 1956.

 General Sunday School Association:

Superintendent: Leslie P. Case.

Assistant Superintendent and Treasurer: Rolland D. Sprague.

Secretary: Lois Harris.

Quarterly Committee: Irene Case (3), Robert Maley (2), Robert Case (2), Lois Harris (1), and Marion D. Sprague (1).

 United Workers:

Chairman: Katherine Moyer.

Assistant Chairman: Silva Rudd.

Secretary: Lois Harris.

Treasurer: Bertha Case.

Member at Large: Minnie Smith.

 School of the Ministry:

Chairman: Archie F. Bell.

Assistant Chairman: Marvin Ely.

Secretary: L. V. Aldridge.

HISTORY

Church Record No. 3 Pages 176 and 177

Conference of April 6, 1896. Opened according to the adjournment of the close of the Conference of April 7th, 1895—page 176. Moved & Second, that the Epitome of Faith as printed in the "Searchlight" be adopted, Carried.

Searchlight, April 1, 1896—Page 24
Epitome of Faith
Church of Christ in Zion

1. We believe in God, the Eternal Father, and in His only Begotten Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgressions.

3. We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

4. We believe the ordinances and principles of the Gospel are: Faith in the Lord Jesus Christ; Repentance; Baptism by immersion for remission of sins; laying on of hands for the reception of the Holy Ghost.

5. We believe that man must be called of God by revelation and ordained by the laying on of hands by those in authority in order to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization as existed in the days of the Primitive Church, namely: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, vision, healing of the sick by anointing with oil and imposition of hands as directed by Apostle James, interpretation of tongues.

8. We believe the King James version of the Holy Bible to be the word of God so far as it is correctly translated. We also believe the Book of Mormon to be the Word of God.

9. We believe all that God has revealed, all that He now does reveal, and that He may reveal in the future many great and important things.

10. We believe in a literal gathering of Israel and in the restoration of the ten lost tribes. We believe that the City of Zion will be built at Independence, Missouri, and that the Saints of God will gather there. That Christ will reign personally upon the earth and that the earth will be restored to its paradisaical glory.

11. We claim the privilege of worshipping God according to the dictates of our conscience and are willing to accord to every other man the same privilege.

12. We believe in being subject unto the powers that be and respecting and upholding the laws of our land.

LETTERS

To the readers of the Advocate, and my dear friends, here and there:

I have enjoyed reading the experiences and testimonies in our little magazine. Also the little bulletin put out by the folks at Phoenix.

I am living here in a little home which my son helped me to get about a year ago. And you might say I am isolated, but that would not be true; for I have a wonderful friend who is with me and is an ever present help.

Recently I decided I needed a little extra cash, and in a short time a person I had met called and asked me if I would consider taking care of an elderly lady who was confined to a wheel chair. I talked it over with the family, and took the place on trial, as it entailed a lot of being up at night, and I am far from being a "night owl".

I soon found I would not be able to continue long. When I talked to the son, he said they would have to return her to her daughter's home, leaving her own home. I said, "Let's not give up too soon. There are many women who do this kind of work. We will talk to the Lord about it and see how it comes out."

When I had set a definite date in my mind to leave (and they had said it was O. K. to leave when I felt I should go), a woman called from an employment agency asking for an interview for the job. I had answered the phone and asked her to call at a certain hour. Instead, she came to the house. When we had all talked to her we were so pleased, for she talked so sensibly and seemed very capable and pleasant, that the family decided to have her stay.

The day before, Sunday, a friend of the family had called, and when she learned I could not stay, regretted that the old lady would have to leave her own home again. I had again said we should not give up hope of finding a housekeeper. So next day when this woman came and they liked her, I said, "You remember I said the Lord would help us." They remembered, and agreed.

They were such dear fine people—although Catholic—and don't seem to expect the Lord to help them like we do. I was so very glad it happened as it did, for I think it helped increase their faith. I am always so happy when I have an opportunity to speak a word for my Savior, For He has done so much for me when I have fully trusted Him.

I returned to my own little home last night, and was filled full of joy, and I felt like I was floating on a cloud. God has been so good to me and I want to tell it all around, so I decided to write to you. You can see I am not alone.

Sincerely,

Ency E. Jamison

1410 Belmont Street.
Caldwell, Idaho
December 2, 1956.

Dear Brethren and Fellow Members of the Restored Church:

As an elder, I choose to be alert in the face of world tension, not to be misled by political leaders and news sources that mold popular opinion.

There is one thing I believe all will agree: that is, we, the people of this church, cannot carry the church on one shoulder and the world on the other shoulder. In other words, we cannot serve God and mammon!

Over a period of one hundred twenty-seven years of church history we have not yet established a Zion or New Jerusalem here on Joseph's land of America, a place to flee to in time of war trouble.

In the Book of Commandments read the third verse of each of the following chapters: Chap. 5, Chap. 10, Chap. 11, Chap. 12. Look up these latter day scriptures. They meet the times and purposes we face now.

Why do we need a Zion? Read the entire chapter 48 in the Book of Commandments. Give special attention to verse 59 to the end of the chapter. In connection with this, read the prophecy of Enoch in Genesis Chap. 7, verses 67-75, Inspired translation.

Space will not allow me to relate all the scriptures that refer to the gathering of the elect to a place of refuge, a place of safety called Zion.

Just what is the reason this peculiar people of the whole restoration has not to this date established a real Zion? This question is best answered by our Outline History of the Church of Christ. Read Chapters 13, 14, and 15. Don't fail to read all texts referred to. Another reason for not having established a Zion community in the center place is the financial condition of the people. There isn't enough funds to build the temple.

In the Zion's Advocate of April, 1955, Brother Anderson made an appeal to all divisions of the restoration. We see that hasn't brought us "Zion" as pointed out by the finger of the Lord.

With a knowledge of all these facts, I drew a chart of what these scriptures picture as being a real Zion. It included store houses, lands, crops, live stock, manufacturing plants.

How and when are the people of the Church of Christ (Temple Lot) going to obtain the finances to even start the establishment of the above mentioned things that run into wealth.

A good answer to this financial question is found in the revealed word from God in the Book of Commandments Chapter 40, verses 31-34. When I hung up my chart before the assembly of ministers in March of 1956, I tried to make myself understood. Pointing at the chart I said, "Our Heavenly Father is rich, and it is His good will to help us." I further mentioned the blessing of Jacob on the head of Joseph and I said, "We are living here in that promised land." The blessing reads, "Treasures of the lasting hills."

God sent the brother of Jared into the hills to get the stones that gave light. He sent Nephi to Jerusalem to get records. He also sent Nephi to the mountains to get ore to build a ship. All these were done to accomplish God's and man's purposes.

I made the bold statement that God can send whom He will into the hills (mountains) today to obtain the medium of exchange for materials and land. We have appealed to man for help. God is more merciful than man. Have faith in God and petition Him in our prayers to help us carry out our work according to His revealed word to us in these perilous times.

Elder Asa Grinstead.

NEWS FROM LOCALS

Maple City, Michigan

We have held services all winter, and the Lord has

blessed us. During the week we hold prayer service at our home on Wednesday evening of one week, and one week we have "Bible Study Class", and have enjoyed studying very much. We have a "Book of Mormon Class" on Sunday evenings. We have four classes in Sunday School.

Our granddaughter, Katherine Mallory, was married to Mr. Leo Rittenhouse. He will be going away soon, as he enlisted in the "Reserves". Sister Geraldine Mallory will graduate from Maple City High School in June.

Brother Price's health has been some better this year. Our aim is to teach the Gospel to the young so they will be able to carry on when we are through with this life.

We are having good success in our Women's Department work, as we are raising funds for the building of the church. The Lord has blessed our efforts.

We will be thankful to have the snow go away, as we have had our share of snow.

I am always anxious to receive the Advocate, for I receive much spiritual strength through the testimonies of others.

Your Sister in Christ's Cause,

Sister Minnie B. Price, Reporter

Wales

Once again with great pleasure I send in news from Wales.

On February 9 we held a ham social at the home of Elder G. Allen and Sister Allen. There were many nice eatables to enjoy.

After we had finished partaking of the good food, Pastor S. Mason, Llanelly, gave thanks to the wonderful way in which the spread was laid out by our sisters. He was pleased that God was blessing the little group of Wales with love and unity to go forward with the Restored Gospel.

Elder G. Allen responded with a talk of past experiences, with regards to the gifts of the church, such as blessings and healing power manifested by the Apostles and Pastors, even Bishops.

Sister M. A. Buck gave a talk. There is one vital point about the Church of Christ. It is fed spiritually from time to time. Without it we are dead.

Everyone enjoyed themselves. We retired to the sitting room and learned some new songs from the Saints Hymnal.

On February 10 we held our service of songs, duets, and Recitations:

Hymn 121.

Prayer by Elder G. Allen.

Hymn 70.

Scripture reading, N. M. Buck. (St. John 1:1-17).
(continued on page 62)

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 THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

HAS CHRIST CHANGED, OR HAS MODERN CHRISTIANITY MODERNIZED?

(continued from last month)

Now dear friends, we realize according to scriptures, John 14:2, "In my Father's house are many mansions." We do not believe the spirits of the wicked and the spirits of the righteous are going to dwell in the same place, for we find the spirits of the righteous are going to rest from all their works, while the spirits of the wicked are to be cast into hell. The souls that are permitted to rest are not subject for repentance, but the sinner, those dead in sin, are cast into hell. Now I ask of you, does God care for their salvation, will he do any thing for them, will he care for their spirits? Again in Ezekiel 18:23-32, and Ezekiel 33:11, it makes us realize that he loves the soul of the sinner to the extent that all heaven would rejoice if they should repent at this moment. If God is the father of the Spirits and he loves the spirit of man while in this body, why should we conclude his love turns to hatred just as soon as the unconverted spirit leaves this earthly tabernacle? Would it show the pure love of God, or would it not much more show his love if he labored for the salvation of that soul for its redemption from the devil, from sin, from death, and from hell, just as earnestly and with the same good will as when it was in the body? Do we not love our erring son or daughter even after they are found guilty? And God's love is stronger than any earthly parent. Therefore I contend that his love will follow the erring spirit into the spirit world and his work will continue for the human race until the devil and his works are destroyed and until everything shall be brought to praise and glorify his exalted name, as shown to John on the Isle of Patmos, Revelation 5:13.

Psalms David in Psa. 22:27, also Psa. 86:9, "All nations whom thou hast made shall come and worship before thee, O Lord: and shall glorify thy name for evermore." Philippians 2:9-11, "Wherefore God also hath highly exalted him, and given him a name which is above all names, that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

And the Lord spake many years before through the prophet Isaiah, "Look unto me and be ye saved, all ye ends of the earth; for I am God; there is none else, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow and every tongue shall swear," Isa. 45:22-23. Are we going to believe modern day teaching, that we either go to heaven or go to never-ending torture? Do you really believe this? If so, tell

me how it is to the "Glory of God the Father". Does it show the love and mercy, the tender compassion our Father has for his children? The Bible tells us he sent his son "to save which was lost", "to save the world", "To save sinners," but was here only a short time, so only saved a few of them during their lifetime on earth. But he is powerless to save the others according to some teachings, for they claim there is no repentance for man after this earth life has ended.

I would like to get it clear before you, many never heard the gospel. They were aiming to obey but were cut down in their youth, or the prime of life, and failed to do so. And now, in modernizing the doctrine, they teach that there is no repentance after death. Their final state is to suffer endless torment. Then if this be so, the mission of Christ is a failure. I have also read this statement, "Man can never be reconciled to God, but by obedience, by accepting the terms of agreement God has given." Yes, that is true; and I believe that man will repent and come to him in the world to come, if John's prediction ever comes true. "And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13.

Luke 11:21-22, by reading the connection we see that Satan is a strong man. He is armed with sin and death. By sin he slays millions. They are his spoil. He has the power of death. No man dare invade his place until he is disarmed. No one can do this only as the Saviour says, John 10:17-18. We find he laid down his life, but what for? Let Hebrews 2:14-15 answer the question, as I have previously stated.

Dear Brothers and Sisters, I am not too old in the Gospel work, but it is very dear to my heart, and it grieves me very much to see the confusion and disruptions. We have been warned that grievous wolves shall enter among us. This is not talking of the outside world. It is right in among the flock. Acts 20:28-30.

I ask you humbly, and in all sincerity, are we going to be led by the precepts of man or by divine word of God? Brothers and Sisters, when we see these things coming to pass we realize we are living in the last days, for all is not well in Zion.

Elder George Brantner

WILL WE TRUST GOD?

Indeed no one will deny that perilous times, in the world and also in the church, are upon us today.

We claim to be the Church of Christ restored and set up in these last days, to be God's people, to be honored by having a part with His "chosen" people when He "gathers" them in.

Will we be ready by obeying ALL of God's commandments? It is required.

Are we willing to stand steadfast and firm, choosing God to be our Guide when the crisis comes?

If we are obeying ALL of God's commandments we will no doubt be numbered as His righteous. In the Book of Mormon, I Nephi 5:121, we find, "Behold, the Lord esteemeth all flesh in one." By this we know all promises to all peoples are the same. Verse 122 reads, "He that is righteous, is favored of God."

We can check our own righteousness to see if we are favored of that Great and Merciful God.

In verse 131, "He loveth those who will have Him to be their God."

I Nephi 7:34-41, "For the time soon cometh, that the fullness of the wrath of God shall be poured out upon all the children of men:

"For he will not suffer that the wicked shall destroy the righteous.

"Wherefore, he will preserve the righteous by his power, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire.

"Wherefore, the righteous need not fear; for thus saith the prophet, They shall be saved, even if it so be as by fire. . . .

"For behold, the righteous shall not perish."

If we expect to be in His favor and receive of these wonderful promises, His protecting care, we must obey.

His commandments are not grievous, but kind and gentle, but indeed very strict: to the righteous, this is the very essence of security and peace.

It is also written that we be not afraid He is with us always. This means any one found obeying.

In Luke 21:36, "Watch 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."

Verse 22 reads, "For these be the days of vengeance, that all things which are written may be fulfilled."

In verse 28 we are told, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

In Mosiah 5:28 is a portion of admonition which reads, "Therefore, lift up your heads, and rejoice, and put your trust in God." What was good admonition then is good now.

It has been authentically stated, that should an Atom bomb be loosed upon our nation it would spread from coast to coast.

Are we making preparations to flee should the warning signal be given, with the masses of the insane thousands, out in the open highways and parched fields?

There will be those who claim to know God, but will forget to trust Him, along with the wicked. Yes, there will be prayers offered up by the partly righteous, mingled with the cursing and blaspheming of the wicked. Are we planning to take our children into this, or are we making our plans in mighty prayers and supplications to God with them in our homes teaching them to be prayerful and not fearful.

Fear is a terrible thing, but the love of God is peace, quietness, and assurance forever. Little ones need this training from the cradle.

The parents of little ones have a great obligation before God, because He has intrusted His little souls to their care.

There will be those who trusted God's promises and stayed home, preparing safe water, and filling their larders to last for many days; they too will be in humble prayers to God. They have taken God at His word. They believe He will keep His promises and protect them.

There will be those, yes, many who will be unable to flee; there too will be more trust and sincere prayers.

Whose prayers will be answered, the ones who fled out into the open, who forgot to trust God when the criers came, out where the "deadly fumes will spread from coast to coast," or will God listen to those who put their trust in Him?

It will not be hard for the righteous to believe their prayers will be heard above those who forgot.

And if we believe God divided the Red Sea, if we believe He sent manna in the wilderness, if we believe He covered the earth with the floods, if we believe He safely led Lehi and family to America, if we believe the Bible and Book of Mormon at all, then never forget His power to turn the tide of the "deadly fumes" completely away from His trusting people. Yes, it can be done and will be done.

Yes, we put forth every effort we can possibly muster together, to contact God when illness strikes. Indeed we are in the very depths of humility to Him, pleading for a hearing, pleading for a healing. Sometimes He hears quickly, sometimes slowly, but when we do receive a healing, how humble do we remain?

If we put our faith and trust in God when ill, why not go all the way and trust Him always? We would not "flee to the open country", should we be told we had an incurable disease; we would go to God.

Let us remember the Great and marvelous promises to those who trust and put their Faith in God, let us also remember, indeed we cannot flee from Him, neither can we hide.

Let us not deny His power to save. If we do we are doomed. We must remember:

The righteous is favored of God.

For He will not suffer that the wicked shall destroy the righteous.

For behold the righteous shall not perish.

He loveth those who will have Him to be their God.

Yes, we do not doubt all living souls will try to save their lives; the question is, but how?

Psalms 4:8, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." Will we trust God?

The thoughts of a lay member.

FREEDOM OF TRUTH

Deut. 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

32:7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee: thy elders, and they will tell thee.

32:8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

32:9 For the Lord's portion is his people: Jacob is the lot of his inheritance.

32:10 He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye.

32:11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

32:12 So the Lord alone did lead him, and there was no strange god with him.

32:13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

32:14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

Our scripture reading rehearses to us the power of the truth of the Gospel of Jesus Christ, built upon the knowledge that "he is the rock", and that "his work is perfect", we all believe this if we are Christians in heart as well as the outward action.

But alas our human understanding of him and his ways are sometimes limited, in capacity we may have for understanding the "judgments". Sometimes we find the judgments of God are peculiar in the method they transpire. But we find from a study of the history of the events of the Scripture that they do transpire, even override the judgments of man, for the good of

the accomplishment of the plan and purpose of the Gospel.

If we believe him to be, "a God of Truth and without iniquity", we have the greatest and most powerful principle with which to weld together the children of the earth, and the brotherhood of man, in a strong common bond of the Gospel of Jesus Christ. We will discard the "isms" and the "ites" of men as the wheat discards the chaff in the threshing. But if we do not build upon the principle of truth in all our considerations, in the work of the Gospel of Jesus Christ we are of all men most miserable.

One of the strongest desires in the heart of man striving toward Christ, and a greater knowledge of his ways, is the desire to become perfect, built upon his rock, the sure foundation. This he attains when he is aware of the full purpose of the teachings of the Christ, in his teachings to his followers here upon earth. He promised them that if they would continue in His word then they would know the truth, and the truth would make them free. According to the language of the master he foresaw the frailty of man, and the probability that many would stray from the true word. The principle of truth becomes a mighty foundation stone, not only in the field of religion, but in our everyday lives. In the relationship between the nations of the world; the principle of truth is the only common ground man can agree upon as a basis for an effort to end controversy; the only common ground to gain thy brother with whom you disagree. If we close our ears and are afraid of the truth, we may lose the promise Jesus made to the little handful of followers found in the Gospel of St. John 8:31-32, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." Are we free? If so, then we may continue with the prophet, we may go on in our development of a perfect knowledge, of the work of a just God who "divided to the nations their inheritance when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." "For the Lord's portion is His people."

The restoration of the Gospel is built in its inception upon the honesty and truth of the young lad unable to accept the religious followings of his day because of their lack of understanding of a "Just God —without iniquity," a religious society stilted in their beliefs, without freedom of exchange of knowledge between them, clothed in the philosophies of men. But the young son, unafraid of the principle of truth that he so earnestly sought, proved the freedom of religious understanding by going out into the woods in obedience to the words of the scriptures to pray. I pray that we will be no less afraid of the truth, that we too may gain that grand freedom, that we will not shut our ears to truth, wherever it may be found, listening only to the philosophies of a man, of any one of the principles of the Gospel of Jesus Christ, remembering that the Bible reminds us that of itself there is no private interpretation, and that our interest is in the Restoration of the fullness of the Gospel of Jesus Christ, not only a part, as the young son of Palmyra found in his day, among the religions of that day.

If we are fruitful in the knowledge of our Lord Jesus Christ, then indeed we are partakers of the promise Jesus made to the few, in the Gospel of John, "the truth shall make you free." And as a group we attain toward perfection as the representative body of Christ here on earth.

We will find no case in the latter day Church of Christ as Paul found in the Corinthians. "One member of the body will not say to the other, because I am not the eye I am not of the body." He asks the question, Is it not of the body? What think we of the latter day? And again in I Corinthians 12:15, "And the eye cannot say unto the hand, I have no need of thee." And we say in reading the entire chapter surely no member of the body can possibly say we have no need of a head, for the body without a head becomes destruction, or a catastrophe of our religious concept, contrary to the work and word of a Just God, for the body in its entirety represents the church hereupon earth. And we are told further in the Corinthian letter, where one member suffers, all members suffer with it. Rather, let us pattern after the letter to the Ephesians where he tells us that every member of the body has its function and every joint supplieth that is, needed for the health and welfare of the body.

Let us continue in the word that we may know the truth and the truth will make us free, being proud of the open Bible and free pulpit we have known in the past years, that the exchange of truth will gain our brother and he and thee shall be free in a common bond of the fullness of the gospel of Jesus Christ, and not just a small portion of one of its principles.

Elder K. J. Smith

THE BRIDEGROOM COMETH

Book of Mormon, page 260, v. 52. He (Alma) commanded them that they should teach nothing. . . .

53. Save it were repentance and faith on the Lord.

54. One faith and one baptism having hearts knit together in love.

56. Observe the Sabbath day and keep it Holy.

58. Set apart one day in each week to teach people to worship the Lord their God, and to assemble together often.

In John 5:39 and Acts 17:11 we are told to search the Scriptures. I Thes. 5:21 prove all things.

When missionaries were sent out, they were instructed to preach repentance, faith toward God, and baptism for remission of sins. Those who were baptized were the children of God. Afterward they were told to search the Scriptures. John 5:39, Acts 17:11, I Thess. 5:21.

Our christian life might be likened to the game of quoits. The beginner in pitching the horse shoe never gets a ringer. It is only through countless effort that these are made. So, also, must the Christian study

from day to day—not accepting all that is said in preaching; but, by proving the validity of all assertions as recorded in the Books. Do we receive the satisfaction of study and the consolation the Spirit can give?

The person who obtains perfection in the game is the one who pitches every time he misses a peg—many times a day; this is the person who is victorious in the end. No practice—no ringer: no study or application to spiritual needs—no progress spiritually.

When we stand before the judgment bar of God—the books are opened—the examination begins. The record has been kept of our daily lives whether we have been led by the world or by overcoming the worldly obstacles.

It is said: We cannot serve two masters for either we will hate the one and love the other; or else, we will hold to the one and despise the other. We cannot serve God and man. Luke 16:13.

How easily deception can lead us even in this. We are carried along by daily wishes—earthly desires that draw us away from spiritual things. I am no better than all others. Daily duties occupy all the time I have. Sometimes, if they do not, I manufacture other tasks to occupy my time. Religiously speaking, I am asleep.

The parables are well to keep in mind. The harvest is ripe—laborers are few. We work to save the grain. The work on the far side of the field is left. It is noon—we go home for dinner. Hastily eaten, we start back to the field but we see our clothes are dirty—yes, filthy dirty. The clothes must be cleaned as was in the case of Joshua, or clean garments must be put on. Zech. 5:3-6.

To obtain these clean garments, we must turn to righteousness and not seek the worldly things which do not edify the soul.

Hark! Listen! The bridegroom soon cometh. Let us prepare ourselves to meet him. The feast is being prepared. Much concern is given to the feast. It is nearing the hour of twelve. Say twenty minutes is left. The wedding garments have not been put on. Can we be ready in time? The garments we have on are soiled—they are not clean wedding clothes. We make haste for the change. Is it too late?

If these garments mean the robes of righteousness, they cannot be cleaned in one day. They need preparation. Controversies are not healthy for the cleansing. They divide—make unrest.

In studying, we take up the "Charity" in I Cor. Chap. 13.

Verse 1. Tho I speak with the tongues of Angels and have not charity, I am become a sounding brass and a tinkling cymbal.

We take by this that charity is very important to our soul's welfare. The question that comes to my mind is, What is Charity and how do we get it?

Verse 2. If I have not charity, I am nothing.

Verse 3. Gifts profit nothing without charity.

Verse 4. Charity suffereth long and is kind; envieth not; charity vaunteth not itself, is not puffed up.

Verse 5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Verse 6. Rejoiceth not in iniquity, but rejoiceth in the truth.

Verse 7. Beareth all things, believeth all things, hopeth all things, endureth all things.

Verse 8. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

Verse 13. Now abideth, faith, hope, and Charity.

But the Greatest of all these is Charity. The dictionary defines charity as gifts, and the love of God.

By verse 3, gifts profit me nothing without charity. Charity in this case is the pure love of God in our hearts, as judging by the other things mentioned. All are not easily obtained nor are they given without study or effort on our part to obtain them.

Our two great commandments are—Obey mine ordinances and keep my commandments. All are essential for our obtaining charity. Charity is the greatest gift of God to man and he does not obtain it until he obeys the commandments. There are more commandments than the ten in the law of Moses.

I Thess. 17-21 Prove all things hold fast to that which is good.

Verse 22. Abstain from all appearance of evil.

Verse 25. Pray for us.

II Thess. 3:6. We command you, withdraw yourselves from every brother that walketh disorderly, not after the Godly tradition.

II Tim. 2:15. We are told to study.

If we do not study, we are apt to be led into things that are not upheld by the scriptures.

Veser 16. Shun profane and vain babblings.

Verse 19. Let every one depart from iniquity.

Verse 21. Purge yourselves from these—become a vessel for the masters use.

Chapter 3 tells of pitfalls we may have if we do not study.

Our garments are all spotted with sin until we resolve to cleanse ourselves from every evil secret thought.

We can become weakened by applying ourselves to things of this world; thus, denying the spiritual.

If the bridegroom should come tomorrow, can I say there is no spot of sin to mar my attending the wedding or will I have to go to get oil in my lamp so I may enter before the doors are closed?

Evva Krause.

FINAL DESTINY OF MAN

What did God, the Father and Jesus Christ, His Son and our Savior, do to save man, and what is the final destiny of man? What did God create man for? Was it to worship Him? What did Christ come to earth to do? Was it not to seek and save that which was lost? Was the whole human family lost?

Let us see what the Bible says about this. Luke 19:10, "For the Son of man is come to seek and to save that which was lost." I Cor. 15:22, "For as in Adam all die, even so in Christ shall all be made alive." I Tim. 4:10, "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." I Tim. 2:4, "Who will have all men to be saved, and to come unto the knowledge of the truth."

Does the Bible say and teach that Christ has the power to save all mankind? Matt. 28:18, "And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth." Rev. 1:18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Phil. 2:10-11, "That at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Luke 2:10-11, "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Matt. 12:31-32, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This is Christ's own words, and let us remember that Christ does not speak vain words but all of His words must be fulfilled just as they are spoken; and let us not minimize or confuse any of Christ's promises or words that He himself will do with the things that you and I should do and fail to do.

The Bible shows what our punishment will be and we will have to suffer all the Bible says we will. But our suffering will in no way hinder Christ in doing all things the Bible says He will do. It will minimize in no way the power of Christ to save. When Christ says all manner of sin and blasphemy shall be forgiven unto men, He means just what He says. And when He qualifies one sin which is speaking against the Holy Ghost and says it shall not be forgiven him, neither in this world, neither in the world to come, this shows some sins will be forgiven in this world and some sins will be forgiven in the world to come. The world to come that Christ speaks of could only be prison, pit, or hell as it is spoken of in the Bible.

Luke 2:10, "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which

shall be to all people." A man that lives a sinful life in this world and dies in his sins could not say he has had great joy in the birth of Christ. The only man that could say he has had great joy in the birth of Christ would be he who has obeyed the commands of Christ and followed in His footsteps and enjoyed the love and fellowship of Christ and the power of the Holy Spirit.

The man that lives and dies in his sins in this life will have to find great joy in the birth of Christ in the world to come. Dan. 7:13-14, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Zech. 9:11-12, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee." "Turn you to the strong hold ye prisoners of hope." If these prisoners were eternally damned and had no power of choice to accept or reject this command, how could they have hope?

I Cor. 15:25-26, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Now let us remember that anything that separates man from God is an enemy to Christ, whether if be in this world or the world to come. I Peter 3:18-20, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." II Peter 2:5, "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;" These people that Christ went to preach to had rejected the righteousness of God preached to them by Noah; yet Christ went and preached to them that He might bring them to God. We must not forget that Christ came to the world to seek and to save that which is lost, and these people that were in the prison were lost.

I Peter 4:6, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Now if these men that are dead had the gospel preached to them that they might be judged according to men in the flesh, they would have to have agency to choose right or wrong just the same as man in the flesh has or they could not have the same judgment.

Rev. 20:12-15, "And I saw the dead, small and great, stand before God; and the books were opened:

and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Jesus went and preached the gospel to those that were lost in hell that He might save them. The Bible says He preached the gospel to them that are dead that they would be judged like man in the flesh, but live according to God in the spirit.

Now those that obeyed the gospel in hell had their names written in the book of life, and when the books were opened and another book was opened which is the book of life and those whose names were not found written in the book of life were cast into the lake of fire which is the second death.

Is Christ's work done? Has He saved all that was lost? If not, He must reign until all things are saved.

I Cor. 15:23-24, "But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." As long as one man is held captive by the evil power, that is, a separation from God, that in itself is an enemy to Christ and a power that still exists which Christ must put down. When Christ puts this down and brings all men to God, then is His work finished?

What about the angels that sinned and were cast out of heaven? They are lost and are held captive by the evil power. As long as one angel is lost Christ's work is not finished; He must save all of God's creation.

I Cor. 15:24, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Elder Herbert F. Kidd

DISPUTE NOT; RATHER—

"Grow up into Him in all things . . . Even Christ."
(Ephesians 4:15)

I would like you to note with me the words of Christ to the Pharisees as recorded in Matthew 15:3, "Why do ye also transgress the commandment of God by your

tradition?" and further (verses 7-9) "Well did Esias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Now note what Christ answered His disciples when they came, disturbed because Jesus had "offended" the Pharisees; (verses 13-14), "But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

I site the above because I want to emphasize God's power to remove from the presence of the ranks of His Church the false and the insincere. We should have sufficient faith in that power to believe that the truth will always prevail where the indwelling Spirit of God identifies the true Church of Christ.

Christ also told His disciples, in effect, that the things which proceed from the heart of man by way of the mouth can "defile" him. If it so be that a man allows evil thoughts, false witnesses, or blasphemies to flow from his mouth (or we might say—to be communicated in any way) those things would defile him. Thus it behooves us as people interested in maintaining contact with that which is divinely true to be especially careful of what we say or write if it is to be construed as the teachings of Christ or a correct interpretation of same.

In view of the things just stated we can see how dangerous it is to make and communicate hasty or heated statements when two sides appear to be arrayed against each other on a particular matter of definition or interpretation of some area of Scripture or basic religious doctrine.

I have heard members of this church distinguishing with the terms "we" and "they" between those who agree or disagree with them on particular points of doctrine. I have seen fellow members referred to as "heretics" by respected church leaders. There have been pressures for a split in the ranks of the church and numerous unthinking accusations. How good the evil one must feel about this!

Turn with me to the fourth chapter of Ephesians and note what Paul told us there—(Eph. 4:11-16). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

We are all aware that God will not condone name-calling and bitterness. Christ once gave one of the two principle commandments of his Gospel to be based on the exercise of love toward one another. How can we of the ministry and membership of the church carry out the positively directed work of edification in love or keeping the body fitly joined together, and attain a measure of the perfection in love that was Christ, if under Godly condemnation for disputations, or while defiled for evil words from our mouths?

Let us be willing to accept the teaching that the Spirit is our guide and our teacher. "Howbeit when he, the spirit of truth, is come, he will guide you into all truth:" (John 16:13). Ministers and members of Christ's church should be willing to accept and stand for only that which is the gospel of Christ as made manifest by Spiritual guidance in the teaching and the understanding of it.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one to another, even as God for Christ's sake hath forgiven you." (Eph. 4:29-32). "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." (I Peter 4:8). "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." (II Tim. 2:24).

Glenn Gill

CONCERNING REFORM

Much unrest is noted among the various factions of the Restoration because some have questioned or brought protest against certain tenets which they felt to be departures from the True Faith. The Church of Christ has not escaped her share of unrest, past or present. This is not a new or unusual situation, as history will substantiate; for all reforms, great or small, have invariably been preceded by conditions of unrest which were brought about by the questioning and protesting by those who detected or suspected error.

There has always been those who were "for" and those who were "against" the reform. "Reform" is defined as "to make better by removing faults and defects; to correct." (Webster's New World Dictionary, College Edition). None of us will question the need of reform among the churches of the Restoration, for if reform were not needed there would already be such a condition of religious purity that Zion would already have been a reality, and the many unfulfilled promises given through prophecy would already have been manifested.

It is not unusual, either, for those who resent reform to cry "Contentious" and "Heretic" at the protestors, and for the protestors to cry "Hereitic" and "Contentious" at those who resent the questions. However,

the calling of names is not a necessary part of reform. It is only a by-product, a seemingly human reaction brought about by the stress of deep emotion and devotion to a cause. We should not wish our religion to be devoid of all emotion; for without it, we would have but a cold and lifeless thing.

Jude advises us that we "should earnestly contend for the faith which was once delivered to the saints" (Jude 3), and Paul states that "we were bold in our God to speak unto you the gospel of God with much contention." (I Thessalonians 2:2). Moroni says "he that will contend against the word of the Lord, let him be accursed", (Ether 1:102); and Christ says, "He that hath the spirit of contention is not of me, but is of the devil, who is the father of contention." (III Nephi 5:30). Was Paul, then admitting to be possessed of the devil, or was Jude in rebellion against God? I believe not, for they were not contending "against the word of the Lord", but rather were contending for it.

The verb transitive form of the word "contend" as Jude used it, means "to hold to be a fact; assert." The noun "contention" as Paul used it is defined as "a statement or point that one argues for as true and valid." Without doubt both Paul and Jude were justified in their use of both of these words, and neither were operating under the "spirit of contention". On the other hand, Paul writes to the Romans of those who "are contentious, and do not obey the truth," (Romans 2:8), and to Timothy he warns thus:

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." (I Timothy 6:3-5).

It would seem from these instructive words that Paul was describing very plainly such a one as Christ said "is not of me, but is of the devil," and of whom Moroni says, "let him be accursed." It would seem, then, that there are two kinds of contentions, one being justifiable, and the other being unjustified. According to the words of the scriptures, the great factor in determining whether or not a contender is justified in contending is whether or not he upholds truth, the word of the Lord.

Fortunately we have a safe means of measuring truth, the Bible and the Book of Mormon. There is, therefore, no need for us to be disturbed by either kind of contention. We have need only to determine our own response to it, whether or not we are on the side of truth, and thereby aligned with God.

Without contenders for the Truth we would never have had Reform, and there would have been continued degeneration of Truth because of Satan's power to deceive. His power of deception was warned against in Acts 20:29-30, and if there had been no need of this warning it would not have been given:

"For I know this, that after my departure shall griev-

ous wolves enter in among you, not sparing the flock. also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Can we suppose this was only to apply to the primitive church? Christ also warned, "Beware of false prophets, which come to you sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every corrupt tree bringeth forth evil fruit." (Matthew 7:15-17).

Here is further admonition:

"Wherefore take heed that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil. For behold, it is given unto you to judge, that ye may know good from evil: and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night." (Moroni 7:12-13).

"Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." (Proverbs 4:5-7).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." (II Timothy 2:15-16).

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." (Jeremiah 17:5-6).

We may be like the heath in the parched desert if we fail to study for ourselves, or we may be rich in wisdom and understanding of the word of God by rightly dividing the word of truth, and thus insure ourselves against shame. But let us not shrink from reform; rather, let us welcome Reform when it seeks to uplift Truth, for until Truth is upon her throne, and all are willing to worship her, and her only, we cannot know that religious purity which will bring about Zion. And unless we are willing to lay all on the altar for Truth we are not worthy to be called the children of God.

One of the Laity

THE GOOD MAN AND HIS FOLLY

(A PARABLE)

The good man was working in the field, tilling the ground to prepare it for seed-time. A messenger came to him in haste to tell him that a stranger had come into his courtyard and was enticing the good man's children to follow him away into mischief.

"Come quickly," said the messenger, "and reprove the wily stranger, and save your children from folly!"

The good man considered for a moment, and then replied: "Would you have me strive with my fellow-man? Has not our Master said that contention cometh of evil? Wherefore, then, should I contend with this stranger? Surely the matter is in the Lord's hands, for He has said that all things work for good to them that love the Lord. If my children are beguiled of the stranger I am willing that the matter should rest with the Lord." And the good man went on tilling the field, singing hymns as he worked.

The next day as the man was again working in the field, the messenger came to him in great haste.

"Good man, come quickly," he said, "for the evil stranger hath returned to your house that he might gain entrance and defile your spouse, the wife of your bosom! Make haste quickly, to save her from this vile one!"

The good man threw down his hoe and took two great strides toward his dwelling; but then he paused, and thought a moment. "What could I do? Surely he is stronger than I, and would resist me, and I would be drawn into contention with him. You would tempt me to partake of the spirit of contention, and surely this is displeasing unto our God! Go to my wife and tell her to keep the nuptial vows unbroken, but we must have charity for all men. Surely the Lord will take care of the matter." So saying he went back to tilling his field, singing hymns as he worked.

In the evening, when his days work was done, he shouldered his hoe and turned his face confidently toward his house, thinking of the refreshing meal his good wife would have prepared for his return, and gave thanks to God for his blessings. But as he neared the door no savory odor of foods met him; and he was amazed to find the door of his house lying upon the ground, its hinges broken and its latch gone. Inside the house, havoc met his eyes. He found his possessions strewn about, trampled upon and broken. Nothing was left whole in the entire house—and his wife, whom he had loved, lay among the ruins, ravished and lifeless.

Selected.

NEWS FROM LOCALS

(continued from page 53)

Hymn 213.

Recitation by Sister Edwards, Treallow, "A Heart Song".

Duet by Elder and Sister G. Allen.

Recitation by Virginia Price.

Solo by Sister M. A. Buck.

Recitation by Pastor S. Allen, Llanelly, "I Would Rather See a Sermon Any Day Than Hear One."

Announcements.

Address, Pastor S. Allen, Llanelly, on Apostasy and Restoration of the Church. It was grand, believe me; God's spirit was ours to enjoy.

Prayer offered by Elder G. Allen.

We had an enjoyable week-end in the gospel bonds of love and unity.

We ask for your prayers on behalf of two sisters who are suffering from time to time with pain in their bodies. They are Sister J. Jenkins of Llanelly, and Sister D. Edwards of Treallow. We were pleased to see that God had answered our prayers on behalf of our Sister D. Edwards, that she was present at our service, and was able to recite to us. May God bless our Sister Ivy Mason who takes care of Sister J. Jenkins. May she have strength and courage at all times.

We pray here for Brother and Sister A. M. Smith that God will restore them to health and strength to go forward with the gospel. We at Wales send our love and a speedy recovery from the accident you both had going home. Blest be the tie that binds.

May God help us at all times to be strong in the faith.

Your Sister,

M. A. Buck, Secretary

Independence Dairy

There is something about Missouri that seems to be special. Visitors from more northerly states remark that winter seems colder here than in their own states. Of course we who live here feel that there is more than that to distinguish our home ground. We are waiting for one last snow about time the jonquills bloom, and then Conference will be here. Then we will be able to meet again and have in our homes many of those whom we've enjoyed meeting at former conferences.

Would that all conferences could resemble the sacrament service of February 3. So many times such a service takes its character from the prayers and testimonies offered. One sister showed us how God had opened her spiritual understanding to the true nature of deep humility before God. A brother admonished us to be diligent in our praying and testifying, that the young would have their responsibilities increased, that there was a promise of evil being put down in our generation, that we should be full of love and mercy. A sister expressed sorrow for having begrudged time used in the work of the church, and that we need to know our wickedness that we might repent. A brother told of how God had abode with him and blessed him even when he was not mindful of God, bringing a sense of shame, and a desire to be helpful to others and not be a hindrance on the way to perfection. A sister told of how because of the kindness of members of the church to her husband (who is not a member) there is a warm spot in his heart for this church. A brother looked back to the day of his baptism with no regrets, stating that all the good he'd done in his life sprang from that moment. A sister expressed gratefulness to God for the blessing of her home with a new baby girl. A brother expressed a desire to follow God more closely since He owes us nothing and we owe Him all. The meeting closed with the singing

of "Am I a Soldier of the Cross?" Again, it was after one o'clock.

The evening service of February 3 found us listening to Brother Marvin Case. He read for us scripture indicating the need that the weak have for milk rather than for strong meat. In like manner many have sought to know the "deep" things of the gospel when they were not yet able to understand the simple things. Satan is always ready and waiting for us to over-reach our strength so that he may prevail over us. We need to do the small and simple things before we attempt the great things. Milk is never to be entirely put aside in our lives, neither is repentance. Like a new house which we value less for having lived in it longer, we tend to set a lower value on our souls because we've had them around for a long time. Temptation to evil is on every hand and in many forms. God's spirit will not dwell in unholy temples. By repentance we clean our dwellings in a preparation for the coming of Christ.

In the morning service of February 10 Brother James M. Case spoke to us. He pointed out the responsibility of measuring all beliefs and doctrine by the Bible and Book of Mormon. Those who teach have a great responsibility in this regard. There are many heresies of ancient origin in the Restoration today which have come to us from things claimed to have been written by Abraham and Zorotes. Brother Case related how that he was permitted to see the sufferings of one who had passed from this life after having denied the faith. Let us so live and so teach that we be not responsible for any having to undergo such suffering. Satan's power over us is only that which we permit him. As a rose opening up, there is a promise for us when we measure all things by the two records and accept only that which is in accord with Christ.

Evening of February 10 brought us a new experience. The local church thought it fitting to follow the invitation by the Council of Twelve in the December Advocate wherein they asked the church to study the "Plain and Precious Things" pamphlet study guide in the light of their Epistle. This is presently being done each Sunday night in the place of our regular service. It is being done in the form of a "panel discussion", various ones of the ministry acting on the panel. Three Sunday evenings this month were used in this panel discussion and more to come since the Epistle is being given very careful consideration along with pertinent scripture.

The morning of February 17 Brother Richard Wheaton spoke to us. He read extensively from the scripture to the point that we should be opposed to evil every place and in every form we find it. We must bring people the gospel of salvation, and not a doctrine of pacification which leads to sleep and destruction. The history of the Restoration is full of man's preference for his own ambitions and devices rather than God's. This has led to confusion. It remains for the Church of Christ to regain its powers and dignity and recognition before God. It is our fruits rather than our membership records which determine our status as the Church of Christ. Should souls be starv-

ed for spiritual food and die, those who have withheld the food are spiritual murderers. Therefore, we each individually must take a firm stand for the things as Christ instituted them and be spiritually clean. In that there is hope.

Brother Forest Maley occupied the morning hour of February 24 with a discourse on the gospel and the life of the church as warm living things with the power to respond to the leadings of God's Spirit. If not so, it may become a cold, factual, legalistic institution, minus the warmth and love (charity) which draws people to the gospel and the church.

On February 20 an 8 pound 6½ ounce baby daughter, Patricia Eileen, arrived to add to the joy of the Richard A. Wheaton home. Patty has three sisters and two brothers. Grandmother Sister Esther Caviness, was here to help with her new granddaughter. We couldn't tell which the Wheaton children were most thrilled with—their new baby sister or Grandmother's presence! Patricia came to church on Sunday, March 3, at the early age of eleven days, and was blessed at the morning Sacrament Service by her grandfather, Apostle C. L. Wheaton, and father, Elder Richard A. Wheaton.

On February 26 a little "stranger" indeed entered the William Nast family! After 25 years and six daughters they are the proud grandparents of William Frank Fann. He is the son of Carolyn and Frank Fann and weighed in at 7 pounds, 2½ ounces. Our congratulations to the "new family" and also to Brother and Sister Nast.

On Friday, March 1, Miss Mary Sue Roberts, daughter of Mr. and Mrs. Ray Roberts of Maryville, Tennessee and Joseph F. Smith, son of Apostle and Sister A. M. Smith, were united in marriage by the groom's father at the church here. On March 12 a shower in honor of the bride was given by Sister Alice Reed and Sister Delores Bell at the home of Sister Lorraine Welton, sister of the groom. Our best wishes to this young couple.

On March 3 in the afternoon a surprise birthday party was held at the church in honor of Sister Arra Gentry who has worked with the little folks in the Sunday school for many years. The love she has for children reaches out to each child, so that she is as adept at putting the would-be young rowdies in their place as she is at wiping timid and unhappy tears. The little faces around her table express the love that the children have for her far better than words. We haven't much equipment or room here for our little people, so Aunt Arra uses the only tool she has in abundance, love. And to prove this love endures, one of the "would-be rowdies" of yesteryear submitted to being tied in a nursery-size chair as a humorous part of the program. He is now a teen-age young man. Sister Gentry's brother, Lee Freed was also on hand to recall with "Aunt Arra" events of their early life which included memories of the first Church of Christ on the Temple Lot which burned; and of their hour-and-a-half trip by farm wagon to attend meetings here. Sister Angela Wheaton arranged this part of the program. Appropriately, the Children's Choir presented a program of music and singing. Sister Gentry

was crowned "Queen of the Nursery" and presented a small beruffled bassinette filled with cards and small remembrances from her friends of the Church. Refreshments were served following the program. Dolls seated at a small table topped her birthday cake and the children helped her blow out the candles.—How many? We don't know!

We do not mean to imply that Sr. Gentry is the only teacher worthy of honor, for we are richly blessed with folks who give their time and effort to the training and teaching of our young; but Sr. Gentry's service is distinguished by the number of years she has been working with the babies and little folks.

I would like to share with you a small gem of verse, the origin of which I do not know. It is entitled "Tomorrow."

I saw tomorrow marching by
 On little children's feet;
 Within their forms and faces read
 Her prophecy complete.

I saw tomorrow look at me
 From little children's eyes
 And thought how carefully we'd teach
 If we were wise!

Irene Maley, Reporter.

O B I T U A R Y

Mrs. Clara Bowen

Clarissa Ann Scafe was born October 27, 1887, at Burns, La Crosse County, Wisconsin. She departed this life February 8, 1957, at the Neilsville Memorial Hospital, Neilsville, Wisconsin, thus being, at the time of her passing, sixty-nine years, three months, and eight days old.

She leaves to mourn her passing, besides her devoted husband, Brother Leslie Bowen, four children, eight grandchildren, and nine great-grandchildren.

She had three daughters and one son. The daughters are: Mrs. Hazel Niedens, Mrs. Wilma Youngs, and Mrs. Faye Christiano, all of Racine, Wisconsin; and the son, Mr. Orville Bowen of Milwaukee, Wisconsin. One daughter died in infancy.

There are three sisters: Mrs. Edith Eddy, of Black River Falls, Wisconsin; Mrs. Luella Bowen, of Black River Falls, Wisconsin; and Mrs. Audrey Carpenter, of Bangor, Wisconsin. Three brothers: Mr. Clinton Scafe, of Mindora, Wisconsin; Mr. Horace Scafe of Black River Falls, Wisconsin; and Mr. Archer Scafe, Sparta, Wisconsin. Her stepmother, Mrs. Gertrude Culpitt, of Sparta, Wisconsin.

Two sisters and three brothers preceded her in death. There are also numerous nephews and nieces, and a host of friends who mourn the passing of a noble woman.

On July 4, 1906, she was united in marriage with Mr. Leslie Bowen, of Burns, Wisconsin, at Winona, Minnesota.

The first couple of years following their marriage they lived on a farm in Burns, but later moved to the vicinity of Black River Falls, Wisconsin, where they have lived for the last forty-six years.

In 1911, Sister Bowen united with the restoration movement and remained a faithful member of the Church of Christ throughout her life.

The funeral was conducted from the Langlois Funeral Home, in Black River Falls, Monday, February 11, 1957. The service was in charge, and the sermon was by Apostle B. C. Flint, a life-long friend of the family. Interment was in the Burns Cemetery.

Sister Bowen's funeral now makes twelve of the Bowen and Scafe families, whom I have been called on to officiate for through the years. Our years of association have made these dear ones, more like relatives, than just mere friends. I have married them, baptized them, blessed their children, through several generations and now have buried all of both families, who are older than myself and am now beginning on the next age group; hence the uncertainty of life causes these sad experiences to make me ponder deeply as to how many more times, if any, my services will be needed until I, myself, shall be called away to the last long sleep to rest with these dear ones, who have been the major fruits of my life long work as a minister for Christ. So many vacant homes now leave only sweet memories of the past, and a looking forward to that grand reunion, which, under the circumstances, cannot now be, in a too distant future.

B. C. Flint

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 13th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 13. This will help us to get the paper out on time.

Material should be typewritten when possible. Please submit all typewritten material double spaced.

The Editors.

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.

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