

# Zion's Advocate

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

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## Be The Best of Whatever You Are



If you can't be a pine on top of the hill,  
Be a scrub in the valley—but be  
The best little scrub by the side of the rill;  
Be a bush if you can't be a tree.

If you can't be a bush be a bit of the grass,  
And some highway happier make;  
If you can't be a muskie then just be a bass—  
But the liveliest bass in the lake!

We can't all be captains, we've got to have a crew,  
There's something for all of us here,  
There's big work to do, and there's lesser to do,  
And the task you must do is the near.

If you can't be a highway then just be a trail,  
If you can't be the sun be a star;  
It isn't the size that you win or you fail—  
Be the best of whatever you are!

Douglas Malloch

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## ZION'S ADVOCATE

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## EDITORIAL

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**"Who knoweth whether thou art come to the kingdom for such a time as this?". Esther 4:14.**

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We are approaching the last of the three most momentous periods in the history of mankind and perhaps the one which exceeds all others in awfulness and awe-aspiring grandeur as the titanic forces of nature are unleashed in a maelstrom of noise and fire mingled with the cries of a dying world, for the heavens and the earth come before the judgment bar of God and are destroyed; for we are looking for the day of the Lord in which, "The elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up," and "The heavens, being on fire, shall be dissolved." II Peter 3:10-12.

The first of these awful events, and one whose magnitude defies the human intelligence, was the creation of the heavens and the earth when God laid out the expanse of the heavens and placed the stars in their courses, established our solar system and made man of the dust of the ground.

The second event, one which was terrible beyond measure, was when God brought the waters of the deep and from the heavens above and sent them roaring over the highest mountain amid the flashing of lightnings, the roaring of the thunders and the opening of the bowels of the earth as countless volcanoes spewed their molten rock high into the sky, lighting the heavens with a lurid glow that vied with the lightnings in the awful beauty until the dying world was silenced by the final wave which fell with a thunderous crash over the last great mountain height.

The world goes blightly on, wilfully ignorant of the awfulness of the eternal gloom is about to engulf

them for, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the Ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

The people who know not the coming of the Lord will be those who love sin more than righteousness for, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." II Peter 3:3-4.

We are entering into a time of great wickedness, a time when the world builds many churches unto many strange gods, the god of the Christian Scientist, of the Catholic, the Baptist, etc., even as the Nephites when they become more wicked built unto themselves more churches. We are living in a time when sin is more popular than righteousness and the world salves its conscience with charity drives and united giving, but withal a time of great spiritual wickedness for, "In the last days perilous times shall come. For men shall be loves of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. Ever learning and never able to come to the knowledge of the truth." II Tim. 3:1-5, 7.

This is the world that we find ourselves in; a world in which fifty per cent of the ministry of this country do not believe that Christ is the Son of God; a world in which only a few believe in a God that works directly with His people, calls His ministry (Heb. 5:4) and calls us all to be saints (Rom. 8:29-30). It is a time when the Saints should flee in desperation from the sins and pleasures of the world, from the frivolities of thought and action that takes our minds from seeking first the kingdom of God and His righteousness. It is a time when every last one of us should consecrate ourselves, our properties, our whole life to the work of the Lord and take up our cross and follow Christ. Anything less than our all will not be acceptable to the Master who gave His all for us, for we have before us a dying world, dying for all eternity, and there are eternal souls entrusted to our care. The cross is there for each of us and it is a cross of great sacrifice. Any of us who are not sacrificing have not yet taken our cross, and Christ, Himself tells us that except we take up our cross and follow Him we are not worthy of Him.

Yes, we are called to the kingdom for such a time as this, and if we fail, another will take up the cross and we ourselves will be lost even as would the house of Esther if she had not fulfilled that for which she was chosen from the foundation of the world.

Elder Harvey Seibel

## VISION

## CONCERNING THE REDEMPTION OF ZION

By Elder A. White

During the summer of 1885 my mind was very much exercised about the manner of the redemption of Zion, which was caused by the manifestation of the Spirit, both in tongues and in prophecy, given at several different times through the summer and through several different persons and all agreeing that the redemption of Zion was very near at hand, and some saying of it as "even at the door." . . . I had understood from reading section 63 paragraph 8, of the Book of Doctrine and Covenants, that the Redemption of Zion would be by purchase.

These things made me doubt whether the before-mentioned gifts were of God or not, as it appeared to me to be an utter impossibility for the Saints to purchase this land anywhere in the near future, because of the very high and rapidly advancing prices of all real estate in this region of country.

These things were a very great trial to my faith, because of the seeming impossibility for the land of Zion to be redeemed in the short time indicated through the gifts, without the intervention of the power of the God.

These thoughts caused me to exclaim, "Oh, Lord, why suffer thy people to be tried so severely in this matter? Why not reveal unto thy people that which will relieve them of this great trial and let them know how the redemption of Zion shall be?" when I heard a voice (which I understood to be the voice of God) saying, "The time was when my people might have redeemed Zion, if they had kept my council, but now it is passed out of their power. I will redeem Zion in its time, and I will do it in this way." Then I saw a narrow and very bright ring, which inclosed Independence and a portion of the surrounding country, the center of which seemed to be a little southwest of where I was standing, on a high spot of ground.

Then He said, "Do you see that ring?"

I said, "Yes."

Then He said, "I have sanctified all of the ground inside of this ring, and I will not suffer any person to live inside of this ring except those who keep the Celestial law. No mine elders shall receive an endowment and it shall be the same endowment that Peter had when he judged Ananias and Sapphira." I was given to understand that only such elders received this endowment as were chosen by the Holy Ghost at this time. "Now all written law ceases on the inside of this ring, but on the outside it shall continue as it is. Now my judgment commences inside of this ring which is the judgment of the Holy Ghost, that no sin may escape. By the written law and the judgments of men, many guilty ones go unpunished and many of the innocent suffer. You read in my word that Zion shall be redeemed by judgment. Many of my elders misrepresent me in regard to my judgment. They say it is storms, pestilence, earthquakes, etc., but this is not

what I mean. I mean the judgment of the Holy Ghost, and as you see Peter yonder judging Ananias and Sapphira by the Holy Ghost, so shall the judgment be here. Death is laid at the feet of every person."

Then the vision opened to a very great distance, where I saw Peter judging Ananias and Sapphira by the Holy Ghost. Then looking back to near the center of the ring, I saw the judgment going on, yet at a sufficient distance to prevent me from knowing anyone engaged in it. There were about ten or twelve men standing with their backs toward me, and about four or five feet to their right stood a man judging some person who was in front of them, yet hid from my sight by the other men. Immediately there was a great excitement around where the judgment was going on, which soon extended to all parts within the circle, all seeming to know that everyone must immediately get out of the ring or come up and be judged by the Holy Ghost, which proved fatal to all whose consciences did not hold them guiltless; and I saw many hastening to get outside the ring. Some ran, some walked, and others went in wagons, one of whom I noticed more particularly. After he had driven over the ring he turned toward me, so that I could see the tears running down his cheeks, and I was enabled to hear what he was saying to himself. He said, "Now I have lost this great blessing because I have not lived up to my privilege." I was also given to understand that he could soon prepare himself by repentance and faithfulness to return and be able to abide the judgment, which he immediately sought to do.

I also noticed another one, on foot, who did not care for, or know, what he had lost, but seemed to be glad he had escaped the judgment, and showed no signs of repentance. I understood that both of these were Saints. I looked back to where the judgment had been going on, but it had all vanished. Then I asked to know what degree of perfection would have to be attained to enable one to abide the judgment, and to have it manifested by pointing out some one I knew. This He refused to do, but would tell me what kind of a character could abide the judgment, and what kind of a character would have to go out.

He said all those whose words had been just and true, all those in whose hearts there was no guile or deceit, can abide the judgment. He also told me that the following characters could not abide the judgment. All those that forgive with their lips, but not with their hearts; all those who have not spoken the true sentiments of their own hearts.

I had formerly believed that the land of Zion would comprise a great portion of America, which caused me to say, "If this is all the land of Zion, it is a failure, as I understand it."

Then He said, "It is wisdom in me to sanctify but a small portion at a time, for you saw that many went out, and if I had sanctified a large portion there would have so many gone out that it would have left a great part of the land desolate and waste; but by sanctifying a small portion at a time there will enough remain on the inside with those who are on the outside who are prepared, who will be invited to come in immediately

to build up and occupy the places that are going to waste; and when all of the land on the inside is filled up, I will move out the line and sanctify another portion as you read in my word, 'The borders of Zion shall be enlarged.' This is what I mean. It is wisdom in me to prepare my saints in this way for my coming. If I did not prepare them, they could not abide my presence. If I should come unto them in their present condition, my glory would destroy them." I was given to understand that the time had now come that the gospel should go forth from this place to every nation, kindred, tongue and people, with signs following; and it should go forth by those who received this endowment and that they had power given them to smite the earth with all the plagues as often as they would—such as lightning, plagues, earthquakes, etc.

After I saw the foregoing vision I was very much exercised in my mind over it, as it was so different from anything I had ever thought of. I commenced reading and studying the Book of Doctrine and Covenants to see if it would corroborate any such idea, and immediately after I had finished it, which took about six months, I dreamed that I was telling the vision to some person, and told it all right until I came to where I saw the judgment going on, and I said, He laid death at the door of every house.

Then I heard the same voice that I heard in the vision saying to me in an emphasized tone, "Tell it as I told you. You have misrepresented me. I told you I would put death to the feet of every person."

I said, "I see I have misrepresented a little, but I thought it would not make any difference."

He said, "It does make a difference for this belongs to the vision I gave you and is a part of it."

I awoke immediately after this. I never told the vision until I received the above dream.

### A REVELATION

Some time about 3 P. M. on January 9, 1953, while in the act of writing a letter and using my typewriter to do so, I paused in doing so and turned to my desk where lay my Bible, thinking to look up a certain Scripture, but my train of thought changed and I thought it well to jot this new thought down on a scratch pad that lay near. But instead of making this note there came rather this admonition which follows, having been led of the Spirit to so write.

Don W. Housknecht

Unto you my son do I command to speak, as my voice. Thus saith the Lord God unto the Shepherds of my Sheep. It grieveth me to see that you have not been feeding my Sheep but have the rather been fed of my Sheep, and you have set at naught my purposes in you. Should not the shepherds feed the sheep?

Ye languish in the fat with which they have fed you and are made warm because they have covered you, and you have destroyed them and they die for

the want of food. Who do you not feed my flocks? You have allowed the diseased to go unstrengthened, and they that are sick to go untended, neither have you sought to bind up that which is broken nor do you search for those that you have driven away to bring them again to the safety of my fold, you do not seek after the lost, but you have, like the wolves that enter in to destroy, become cruel in allowing my sheep to become scattered, this have you done by the wresting of my Scriptures and making them of private interpretation, therefore do they wander, having no shepherd.

Thus have they become meat to the false prophets and their doctrines, which are likened as the beasts, seeking out whom they can hurt and destroy. So then have my sheep wandered into the hills and are endangered by the crags and thorny places and the great crevices and chasms, wherein there is no bridge for their safe crossing. Thus do they wander having no shepherd to guide them, thus are they scattered rather than being gathered as you had ought to be found doing.

Therefore as I live saith the Lord your God, because my sheep have become as prey to the beastly and sinful, because there was not a shepherd to lead them, neither was there any that did search after them, but have sought only food for themselves and not to feed my sheep, I can not longer tolerate the scattering of my flocks, I can no longer withhold my hand. Yea,, be this a warning unto you—Feed my sheep! Feed my sheep!

Yea, be this a warning unto you, that I will require my sheep at your hand and shall cause that your shepherdship shall be taken from you and you shall not be numbered with those of my choosing, neither have part in the building of my Zion. Neither shall you any more feed yourselves upon my meek ones, for I shall deliver them that they be no longer preyed upon. Therefore if you would be mine, be holy and humble yourselves before saith the Lord your God.

Yea, thus saith the Lord, the day of my searching out is here and I shall find my sheep and I shall stand among the scattered that they be no longer alone. And they shall know of whom deliverance has come, for they shall hear my voice and be made to rejoice at its sound. Yea, the voice they hear shall come from the lips of my CHOSEN shepherds whom have listed to obey and have remembered their early covenants with me, saith the Lord.

Prove herein your desire to serve as my CHOSEN shepherds by supplicating yourselves before me in mighty fasting and prayer and I will cleanse you that you might be fit vessels in my hands to the bringing forth to my sheep the gifts and blessings that they have only in small measure known.

Yea, if you will be numbered with those of my faithful, it will be because you have remembered your agreement with your God and have so ordered your lives to be worthy examples to my sheep and then shall it be made known to my sheep that when I spoke through my servant Joel that verily he spake of this day, for thus saith the Lord your God, I shall surely

pour out my Spirit upon all who list to obey and your sons and daughters shall prophesy and the aged shall dream of that which lies before, and the visions and blessings of old shall be abundant among my sheep, for they shall hear my voice and the trustworthy shepherd shall feed them in the green pastures of my fold.

Yea, thus saith the Spirit unto my shepherds and my sheep, it is pleasant in my sight that you shall gather together often and ask for and receive of me that which is for your profiting, for by my Spirit shall you receive knowledge and wisdom and you shall know and exercise the gift of healing and the casting out of evil spirits and the gift of faith shall bring the working of miracles. The gifts of prophecy and speaking in tongues unknown, shall be revealed in little children, but seek ye first the discerning of spirits, for **IN THIS YOU LACK.**

Therefore is this last warning given unto those who would be numbered among my CHOSEN shepherds—be ye one or ye are not mine—and cast your eyes about and look to your flocks and seek to gather them together that all may become pure in heart, and thus be worthy vessels in my hands to bring about and establish a refuge in Zion against the cloudy and dark days that lie yet before you. Open your ears to my voice and thus direct the ways of my sheep, for there are many whose prayers are heard of me, wherein they ask not amiss, for shepherds in whom they can trust.

Remember then, to obey is better than to sacrifice, and that the day is soon at hand when none shall be found blameless in my sight except it be your little ones. Therefore repent of your evil days and come unto me in faith, and when you shall have found my wandering ones and fed them with MY word they shall no more be found blameless in my sight having been fed on MY word.

Therefore list and obey my counsel and you shall be as a bright and shining testimony against they who will not hear my voice, behold I come quickly. Amen.

### CHRIST AS SANTA CLAUS

It is a great truth that "As a twig is bent so grows the tree." As the young child is taught so grows the adult; or, "Train up a child in the way that he should go, and when he is old he will not depart therefrom."

It is most pathetic that, (when we have the beautiful and inspiring story of the coming of the child Jesus into the world, an event heralded by the voices of angels blended in heavenly melody singing, "Glory to God in the highest, and on earth peace, good will toward men" that men should substitute Santa Claus in its place. Is not the story of the Son of God coming to earth to bring the gift of eternal life and happiness to men of far greater worth and a subject of exceeding more interest to children and to their parents than that of some Catholic saint who brought only temporal gifts to the poor?

If we instill faith into our children when they are young they will not quickly depart from it when they are older. Truly the childlike faith of our young folk is a thing of great beauty and worth. Why should we

(continued on page 186)

### A CHRISTIAN LOOKS TOWARD THE BOOK OF MORMON

#### The Noble Red Man: A Child of the Present or a Being of the Endless Ages

The Book of Mormon tells us that Lehi came to this land 600 B.C., and that his descendants spread over the two continents until, about 400 A.D., they fought a great war of extermination and that a whole race of people known as the Nephites were completely destroyed with the exception of one man, and that the remaining peoples, the Lamanites, continued to fight among themselves. When the white man came to this country he found the remnants of this formerly great race roaming the land as semi-savage, hunting tribes with still a rather high degree of civilization in Central America. Note, however, the major consensus of our scientists as taken from *The Evolution of Earth and Man*:

"Again and again such specimens have come to light, as in the Trenton gravels which date from the final retreat of the ice, the Nebraska loess man near Omaha, the Lansing man, and that of Vero, Florida, where the remains of the like degree of fossilization with their animal associates were found entombed with creatures of undoubted Pleistocene affinities. Still other finds are those at Rancho La Brea in the Pleistocene asphalt of California, and lastly at Dallas, Texas, in the Logow sand pit, associated with a Pleistocene fauna recently described by the writer. Not one of these, despite their fulfillment of every other prerequisite to antiquity—burial in older strata, animal association like degree of fossilization, and so forth—meets the requirements of the physical anthropologist, for none shows somatological characters which are not possessed by the modern American Indians. This leads Doctor Hrdlicka to doubt their antiquity, but a growing conviction in the author's mind, stimulated by so high an authority as Sir Arthur Keith, of the Royal College of Surgeons, London, is that, on the other hand, they may in part be of genuine Pleistocene age and hence point to the high antiquity of the Indian type."

But this estimate would place the origin of the American Indian about two millions years ago. A more modest estimate is found in the *World Book Encyclopedia* under Indian.

"Fifteen or twenty thousand years ago, long after early men had begun to live in the Old World, the New World was still an undiscovered land . . . . A bridge of land probably joined the Old World into the New . . . . Finally, about ten thousand years ago, water covered the land bridge from Asia to North America and no more people could cross."

Today there are a little over half a million Indians in North America. This is only a small remnant of the once mighty race of people who inhabited this land, built great cities and traversed much of the country with concrete highways. Twenty-five hundred years is sufficient to account for the population growth as represented by the Book of Mormon and testified by

the archaeological records. Compare with the growth of population in other countries. Australia grew to ten million in one hundred and fifty years. This country increased from 30,000,000 in 1860 to 180,000,000 by 1950; but about 40,000,000 of these were immigrants. Consider what the population of this country would have been if two million years had elapsed since the first immigrant came to our shores, or even if it were limited to ten thousand years as stated by the World Book. Our country would be more densely populated by Indians than either India or China of today.

Only the story of the Book of Mormon and also that of the Indians themselves as engraven upon the walls of their stone and concrete temples and on their monuments are in accord with the present population of the American Indian. The truth is always simple and easy to be understood. The Book of Mormon is exactly what it claims to be: a religious history of the American Indian preserved by the hand of God. It is fully as true as the Old Testament scriptures of the Jews and lacks only the dignity of the years to be as completely accepted as the Christian Bible.

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Inquiries Welcome

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EDITORIAL BY JOSEPH SMITH JUNE 15, 1842

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### THE GIFT OF THE HOLY GHOST

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Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling supernatural manifestation the effects of the Spirit of God, whilst there are others that think there is no manifestation connected with it at all; and that it is nothing but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence, which men possess, and that there is no such thing as an outward manifestation.

It is not to be wondered at that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past, without revelation, or any just criterion (by which) to arrive at a knowledge of the things of God, which can only be known by the Spirit of God. Hence it not infrequently occurs, that when the Elders of this Church preach to the inhabitants of the world, that if they obey the Gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation, some great display of power, or some extraordinary miracle performed; and it is often the case that young members of this church for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' days; we believe that it (the gift of the Holy Ghost) is necessary to make and to organize the Priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness bearer, that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; we believe that (no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it, this gift of the Holy Ghost) in all its fullness, and power, and greatness, and glory; but whilst we do this, we believe in it rationally, consistently, and scripturally, and not according to the wild vulgarities, foolish notions and traditions of men.

The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an Elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues and prophecy; this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they spake in tongues and prophesied." Phillip also, when he had preached the Gospel to the inhabitants of the city of Samaria, sent for Peter and John, who when they came laid their hands upon them for the gift of the Holy Ghost; for as yet he was fallen upon none of them; and when Simon Magus saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money that he might possess the same power. (Acts VIII). These passages are considered by many as affording sufficient evidence for some miraculous, visible manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy are gifts of the Spirit, and are obtained through that medium; but then to say that men always prophesied and spoke in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the Apostles, and at variance with holy writ; for Paul says, "To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing;" and again: "Do all prophesy? do all speak with tongues? do all interpret?" evidently showing that all did not possess these several gifts; but that one received one gift, and another received another gift—all did not prophesy, all did not speak in tongues, all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all; that is visible to the surrounding multitude; this will appear plain when we consult the writings of the Apostles, and notice their proceedings in

relation to this matter. Paul in I Cor. XII, says, "Now concerning the spiritual gifts brethren, I would not have you ignorant;" it is evident from this, that some of them were ignorant in relation to these matters, or they would not need instruction.

Again, in chapter XIV, he says, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." It is very evident from these Scriptures that many of them had not spiritual gifts, for if they had spiritual gifts where was the necessity of Paul telling them to follow after them, and it is as evident that they did not all receive those gifts by the imposition of the hands; for they as a Church had been baptized and confirmed by the laying on of hands—and yet to a Church of this kind, under the immediate inspection and superintendency of the Apostles, it was necessary for Paul to say, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy," evidently showing that those gifts were in the Church, but not enjoyed by all in their outward manifestations.

But suppose the gifts of the Spirit were immediately, upon the imposition of hands, enjoyed by all, in all their fullness and power; the skeptic would still be as far from receiving any testimony except upon a mere casualty as before, for all the gifts of the Spirit are not visible to the natural vision, or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers." (Eph. IV).

The Church is a compact body composed of different members, and is strictly analogous to the human system, and Paul, after speaking of the different gifts, says "Now ye are the body of Christ and members in particular; and God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Teachers? Are all workers of miracles? Do all speak with tongues? Do all interpret?" It is evident that they do not; yet are they all members of one body. All members of the natural body are not the eye, the ear, the head or the hand—yet the eye cannot say to the ear I have no need of thee, nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body; and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honored with it.

These, then, are all gifts: they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were Apostles, yet the Jewish court scourged them as imposters. Paul was both an Apostle and a Prophet, yet they stoned him and put him into prison. The people knew nothing about it, although he had in his possession the gift of the Holy Ghost. Our Saviour was "anointed with oil of gladness above his fellows," yet so far from the people knowing Him, they said He was Beelzebub, and crucified Him as an imposter. Who could point out a Pastor, a Teacher, or an Evangelist by their appearance, yet had they the gift of the Holy Ghost?

(continued in January Issue)

## A SCIENTIST LOOKS TOWARD GOD

### Pithecanthropus vs. The Population Paradox

The word of the Creator is called in question before the tribunal of the creature; for man is wont to exalt himself in the pride of his self-esteem, forgetting that he is but the dust of the ground, and pit his puny wisdom against that of the Infinite.

The Scriptures tell us that, about six thousand years ago, man first stood upon the earth in his pristine glory: the handiwork of God; and proceeded to compass the land and sea and even unto the ends of space with his thoughts. But, even as Lucifer, who knew all the wonders of the heavenly realm, he also fell from his high estate and sought to be a God unto himself.

Today, our wise men, whose wisdom shall perish, tell us that the word of God is but the babblings of the Jewish race about their tribal deity, that it has not been six thousand years but rather a million since the first true man loped along the hunting trail, bearing his club, the mark of distinction that set him apart from the beast from which he sprang.

For a statement of the position of these scientists, falsely so-called, note the following from *A History of Civilization*, by Brinton, Christopher and Wolff:

"But a consensus considers the earth at least two billions years old; simple, one-celled living forms probably more than one billion years old; creatures complex enough to have shells or skeletons well over five hundred million years old; mammals nearly a hundred million years old; and man himself (though not homo sapiens) present man) perhaps nearly a million years old, very probably at least five or six hundred thousand years old."

Others tell us that *Pithecanthropus Erectus* cudgelled the heads of his enemies 500,000 years before the time of Aadm, the Neanderthal man midway in time and the mighty Cro-Magnon a mere 25,000 years ago.

In one stroke man has relegated the genealogy from Adam to Moses to a place with the mythology of the heathen races and the mumbo jumbo of the savage; the mighty men of the past become but shadows flitting through the imagination of the story teller, and the Christian Scriptures totters on the brink of unreality and skepticism.

Numerous proofs show conclusively the falsity of this theory of this vast span of time and vindicates the six thousand years of the Bible; but we shall limit ourselves to just one at this time; the population explosion which so troubles the economic thinkers of our age. By this we will show that if man had occupied this bit of cosmic dust for the time that evolutionists tell us, then the earth, from pole to pole, would be so overcrowded that famines worse than any to be found in India or China today would be an ever present and universal scourge to humanity.

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## 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.**

### THE MODERN STUMBLING BLOCK

Elder Joseph Luff

(continued from November Advocate)

Now, compare the situation of that time with that of the age when Joseph Smith began his work. Where was the church that believed in those supernatural endowments, as a necessity, when this young man made his first proclamation? Every one of them declared that prophecy had ceased long centuries before, never to be heard again in the Christian church on earth. They had no confidence in such things; hence there could be no advantage taken of confidence that did not exist. There was nothing of the kind on earth. Satan's work of counterfeiting could not begin where no genuine was in existence. Suppose a banker should throw back a coin you presented, and tell you it was counterfeit. In reply, you ask how he has decided, and he gives you nothing but his word to condemn it; therefore you insist that he shall produce a genuine coin for comparison, but he informs you that there is not one in existence. Would you not ask what the counterfeiter had to work by when yours was made? Would you not promptly tell him that all coin in existence of that denomination, according to his statement, must be spurious, and, if he had nothing but spurious coin to compare with, it was presumptuous for him to denounce yours? Might it not be that yours, being unlike what was in circulation, thus bore one evidence of possibility in favor of its genuineness?

If there was not a living true prophet on earth with whom to compare this young man, how could they pronounce him false. How could he come to deceive a people by imitation who had no faith whatever in any such thing as a prophet in the church?

Again, let us notice the description given of the king referred to by Christ: They were to come in sheep's clothing. But it will be well to keep in mind that true prophets would also appear in "sheep's clothing." It would be interesting in this connection to know just who were the "sheep" at the time when Joseph Smith began his religious career. The sheep's clothing referred to certainly will not bear a strictly literal interpretation. It did not mean that prophets would come with literal sheep skins on them. It can only mean that they would, in every noticeable respect, bear a striking resemblance to the "sheep" or members "of the fold"—they would talk, and act and appear like them.

Let us see: The first announcement that this young prophet made to the churches was, "You are all wrong, and your creeds are an abomination in the sight of God." This he said on the strength of what the angel told him, and this was what provoked the bitter and

persistent persecution which ever afterwards followed him, His language was unequivocal, and he placed himself on record openly before the world in a way to invite criticism and condemnation, rather than favor and flattery. The first announcement made by him was a virtual challenge to every religious body on earth. No hypocritical deceiver would ever attempt to openly denounce every religion in existence with the hope of ingratiating himself into the affections of those connected therewith. To reach this thought directly and avoid possibility of being mistaken, let us again ask, Who were the "sheep" in his day? There were Presbyterians, Methodists, Baptists, and possibly others, close to his home. If either or all these represented the "sheep", and his aim was to lure and destroy, did he put on the doctrine and enter the fold of either of them? Did he imitate the Methodist customs, or pat the Presbyterian confession, or talk sweetly about Calvinism, in order to gain the good will of each or all? A deceiver would have so done, according to Christ's warning and prophecy, if they were indeed the "sheep"; but an honest man and a true prophet, if he spoke on the matter at all, would do just as Joseph Smith did. He claimed that he had been visited from heaven, and the Lord had told him the churches "were all wrong, and their creed an abomination in His Sight." He served this notice on all the churches, on the authority of heaven, and took the consequences. Hence, as all thinkers must admit, he did not fill the program for a false prophet; therefore every application of this text to him and his work is a perversion of its divine intent. All who are acquainted with his history know that if he had agreed with the churches and favored their proceedings, he might have lived to this day. Whatever else may be said of him, he certainly presented himself and his calling honestly before the world. He donned no fleece for the purpose of affiliating with those of like appearance. He came before men with a doctrine so utterly unlike everything found in the churches of his time that all raised their hands and voiced against him. They loudly proclaimed that he bore no resemblance to the "sheep" whatever. Let this fact be noted, for it will be referred to later.

He claimed to have been visited by the angels of God and to have received information regarding the early inhabitants of America—that the descendants of Joseph of Egypt had dwelt here; that they had been visited by the Savior after His crucifixion at Jerusalem; that His church had been organized as in Jerusalem; that divisions occurred among the people, followed by wars and calamities. He was told that a record had been kept on metal plates by the righteous among those people, and that just prior to the death of the last prophet—Mormon by name—he was commanded of God to hide up the plates in the earth, and told that in the latter days they would be disinterred, and in the



Lord's hands become a testimony by which the restitution work among the Jew and Gentile would be introduced, and the identification of the offspring of Israel be made easier. The angel also showed Joseph Smith the location of the buried plates, and gave him authority to obtain them, after which, by inspiration, he translated them, and published their contents to the world. This was shown to him to be in fulfillment of Isaiah, the twenty-ninth chapter, also of Ezekiel 37:15-28, and other Bible prophecies.

During and after the time of the translation and publishing of this record (Book of Mormon) to the world, which was completed in 1830, many revelations were given to him, by the authority of which the Church of Christ was organized after the ancient Bible pattern, men and women having been baptized, and a ministry ordained. Thus the strange work commenced on earth. But what of its doctrines? Did the representatives of this new church seek favor at the hands of the other churches by repeating the old theories and traditions had made popular? No! By the Holy Spirit given them they read and understood the Bible as it was intended by the writers of it, and they were helped by the plain teachings of the same doctrines as found in the Book of Mormon; hence they went forth and preached Christ after the manner of eighteen hundred years ago, and invited men and women into the church, reorganized by the command of God, in fulfillment of prophecy, and identical in organization and doctrine with the Church of the first century. They promised just what Jesus had authorized anciently (see Mark 16:17-18), and what had been included in the commission, as renewed to themselves.

Instantly the sects of the days rose up, and their pulpits scintillated fury. Creeds felt the force of the onslaught made by the Bible in the hands of inspired men, and Churches long at a disagreement combined to crush this new evangel. Powerless to resist by Scripture or reason the advancement of this divine enterprise, the creed-worshippers seized up on this text and, prostituting it to unholy service, cried aloud, "Beware of false prophets!" Then, turning to their creeds, they exclaimed: "Great is our Diana! These men say that our creeds are an abomination in God's sight, and that they are doomed; but our ancestors have framed them, and by them we will stand, for they shall never be overthrown!"

Against this combination, which was backed by the press and wisdom of the age, this little Church planted its proclamation of divine authority, and began to storm the citadels of heresy. The doctrine that damnations of infants was predestined, was attacked with such weapons as "Of such is the kingdom of heaven"; "Except ye be converted and become as little children ye can in no wise enter in"; "As in Adam all die, so in Christ shall all be made alive"; and other equally pointed scriptures. It was denounced as monstrous and utterly unlike the declared purpose and character of God. The dogma that hell was a lake of fire and brimstone into which all who failed to become Christians were to be cast, and there to be tortured eternally, never finding release or cessation, was declared to be an infamous misrepresentation of the divine purpose and without warrant in the Scriptures. It was shown

that hell was a prison-house into which the unsanctified spirits of men were cast between death and the resurrection, and where the mercy of God could still reach them, and from whence redemption was possible, and that after the final resurrection even hell itself would be cast into the lake of fire (see Revelation 20:14), where none but the finally and hopelessly incorrigible would ever be cast. It was also proclaimed on Bible authority, that every act of goodness would be brought into account in the judgment, and not a cup of cold water given to a disciple would escape the notice and remuneration of God. That every man would be rewarded or punished according to his earnings or deserts, some inheriting the "glory of the sun", others the "glory of the moon", and still others would differ in glory as the stars vary in magnitude. (I Cor. 15:41), that every man should receive according to his works.

It was announced also that the death of the body did not end human probation, but that every man and woman would hear the gospel of Christ in the spirit world before the resurrection, if no opportunity reached them while in the flesh; that the multitudes of heathen would there come into remembrance, and that atonement of Christ would be published till all who had lived on earth, would have privilege to believe and obey, and that Jesus had opened up the work of preaching in the spirit prison-house, just as He had commenced it among men in the flesh and for the same purpose. (See I Pet. 3:18-20; 4:5-6; John 5:25).

The prophecies of the Old Testament were freely used to prove that the Jews would again come into remembrance; that the former fertility and glory would be restored to Palestine; that Israel and Judah would return there and be reinstated; and that, according to Isaiah 29:11-17, as interpreted and explained by the Book of Mormon, the day of that wondrous restoration was at hand. The crowning result of all this was declared to be the second coming of Christ to dwell among His people on the earth. It was announced that His coming would be as literal as at the first. Further, it was taught that the new Church, as then organized, was to be one of the great factors in developing these promised conditions, and, as a testimony to those believing the proclamation, the Holy Ghost was promised to give prophecy, tongues, miracles, healings, etc., as in former times.

In consequence of this proclamation, the pulpit and press retaliated upon the new religion with open denunciation and abuse, as well as secret methods, to overthrow. The fire and brimstone definition of hell was more boisterously proclaimed than ever, the Scriptures were distorted from its original intent to bolster this fearful misrepresentation. Calvinism bristled and reasserted its predestination ideas with an enthusiasm worthy of a better cause, and all Churches combined in denouncing the Book of Mormon and Joseph Smith for daring to assert the approaching restoration of Palestine, and its reoccupation by the Jews. The second literal coming of Christ was branded as the base materialistic conception of an untutored carnal mind, and worshippers everywhere were exhorted to look for the coming of Christ only in the hour and article of death. It was only a figurative or spiritual coming. Probation after death was execrated on sectarian altars, and the

old quotations, "There is no repentance beyond the grave," and, "as death leaves us, so judgment will find us," were vociferated loudly, though neither preachers nor hearers had ever found them in the Bible. The ordinance of "laying on of hands" for healing the sick and for the gift of the Holy Ghost was said to be a piece of blasphemous juggler, and everywhere holy hands were raised against this innovation upon popularized religious customs of the age.

Truly it was a time of testing the infant Church. Judged from a—human standpoint, all the odds were against it. Palestine for seventeen hundred years had lain a barren desert; the Jew was a hiss and a by-word in all the earth, and citizenship was denied him under popular governments. Not a circumstance could be pointed to as indicating the possibility of his return to build up and reinhabit the land of his forefathers. The wisdom of the world had for generations been strengthening creed fortifications till everything was being interpreted in their light and by their standards, even the Bible itself not escaping. What had these advocates of the new revelation to fall back upon in facing these giant conditions? Upon what could they rely on for support and defense in executing the mission assigned them of God? Simply the impregnable barrier behind which their Master sheltered Himself when confronted by the arch enemy—"IT IS WRITTEN." There they stood and compelled the Churches of the day to attack their own pretended foundation—the word of God—if they would uproot or annihilate this faith. It was and is to this hour a duplicate of the spectacle heaven gazed upon when the early day apostles were denounced as heretics for contending for the faith as set forth in the very Scripture their persecutors pretended to revere. Christ, in the preparation work for a final "restitution of all things," is as great a stumbling-stone to this age as was Jesus the crucified eighteen hundred years ago. The gospel then too was too insignificant to command the admiration of the Pharisees, and to-day it is too contemptible to enlist the respect of churchianity.

When the work began, however, notice was served on its despisers, as in Christ's day, that it was the kingdom of God in the germ, and though, like the tiny mustard seed, it seemed too small to excite respect, yet it would grow until the birds of the air would lodge in the branches of it. And we who live in the time of its maturing, can see the fulfillment of this in the fact that its philosophy has extended and permeated society until every ounce of popular creed is tottering to its fall, and every revision thereof is being made that brings them nearer into line with this doctrine which provoked their hatred and called forth their anathemas seventy-five years ago. They are meeting the advanced education, sentiment, and demand of the present by striking out of their creed what this Church condemned over half a century ago, and they are beginning to introduce into their sermons and platforms now many of the features which were embodied in this faith when they despised it at that time.

The revision of the Bible has practically eliminated the old idea of hell, and scarcely any of the forward men of thought will now use sputtering brimstone as a

means of winning souls to Christ. The creeds are being revised so as to eliminate the infant damnation feature, as also the theory of eternal roasting because God had ordained some thereunto for His own pleasure and glory.

Many of the leading divines of England and America have either directly or indirectly taught or favored the idea of probation after death in some form, among whom may be named Cannon Farrar, Henry Ward Beecher, Professor Biggs, and others. The Congregational Church is divided pretty evenly upon this question, and some have been ordained to carry consolation to the heathen by publishing this doctrine. The chief school of theology has been a feeder for this so-called heresy, until the law of the land has been invoked by creed-lovers to stop it.

Twenty-three years after the Book of Mormon was first published, the early and latter rain, after seventeen hundred years' absence, returned to Palestine, and the land has since become fruitful, as in ancient years. This has caused the long-exiled Jew to turn his eye thitherward, and many thousands have gathered there to build the waste places and to abide until their Messiah shall come. A line of railroad has been constructed from Jerusalem to Jaffa, and from American shops have been furnished the locomotives that now dash across the territory once traversed by the weary feet of the Son of God. Meanwhile, the Jew has been relieved of much of the disability that once attached, and has climbed to the head of nations, and helped control and regulate the machinery of Gentile governments. Wealth unto multiplied millions has poured into his lap, and by it he has placed vast territory subject to his control, and made nations heedful of his diction. In fact, he has thus established his feet more firmly than some of the dynasties of the present. Religious leaders of the present are engaged in convening conferences wherein the Jew and Gentile pulpiteers may announce their views, and compare their arguments, and better understand and appreciate each

(concluded January Issue)

### CHRIST AS SANTA CLAUS

(continued from page 181)

waste it on myths? The Scriptures exhort us, "Turn now to thy Creator in the days of thy youth, when the evil days come not that thou shalt say, I take no pleasure in thee." Let us teach our children the truth and not lies, for God hates all lyings, especially to the trusting soul of the child who should be learning about the Master who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."

Others may tell their children about Santa Claus, and the world may shout it from the house tops and on every corner and in every store window; but let us, who have been called of God to be Saints in the Church of Christ, let us not follow this vile substitute of the devil, but rather teach the beautiful and holy story of the birth of Jesus into the world that erring humanity might again be united with their Creator and their God.

Your Editor

**A SCIENTIST LOOKS TOWARD GOD**

(continued from page 183)

Consider this simple arithmetic of multiplying the number two by itself only thirty times. This produces the astounding total of two billion, one hundred and forty-seven million, four hundred and eight-three thousand, six hundred and forty-eight. Compare this to the growth in population and we can scarcely imagine what a million years would do to us. In line with this reasoning, consider the following quotation taken from *Evolution*, by Geddes and Thomson:

"If all progeny of one oyster survived and multiplied and so on until there were great-great-grandchildren, these would number 66,000,000,000,000,000,000,000,000,000,000 and the heap of shells would be eight times the size of the earth!

"Professor Woodruff in his experimental study of the Paramecium a one-celled animal has maintained a five-year pedigreed race, the descendants of one wild individual. In the five years there were 3,029 generations, the mean rate of reproduction being three divisions in 48 hours. They were as healthy at the end of the culture and had given evidence of the potentiality of producing a volume of protoplasm approximately equal to ten thousand times the volume of the earth! It has been estimated that at the end of the 900th generation, and they have passed this now, the mass would exceed the confines of the known universe and the rate of growth would be extending its circumference into space with the velocity of light!" (which is seven and one-half times around the earth in one second).

In a similar vein it has been estimated that if the present birth and death rate continues, in one hundred years each square foot of the earth's surface will contain one member of the human race, while in three hundred years the ball of humanity would extend 483,000,000 miles into space which is the orbit of Jupiter.

According to the World Book Encyclopedia, the population of the world more than doubled between 1800 and 1950. If we continue this growth backward we find that men must have originated about 2500 B.C. If we further consider the great plagues and diseases that prevented man from attaining the age which he reaches today, conditions which reduced the average life of the Egyptian to 26 years, we find that it is not too difficult to extend this date of the origin of man back to 400 B.C., which is about the date of the great flood as recorded in Genesis and verified by the Son of God Himself. We can therefore state with confidence that the population of the earth today is roughly what one would expect from the descendants of Noah and his family during the last 4500 years, but that it stretches beyond all reason if we try to justify the placing of the origin of man from five hundred thousand to a million years into the past. The word of God accords so reasonably with all the findings of science while those vain and false doctrines promulgated by those who love not to tell the truth fail pitifully before the analysis of a reasoning mind and are an insult to the intelligence God gave to man.

Elder Harvey Seibel  
1242 Old Messilla Road  
Las Cruces, New Mexico

Inquiries Welcome

**LAS CRUCES NEWS**

In October we had the blessing of having Brother and Sister Leon Yates and Sister Ruth Willard with us for a short visit on their way to Missouri. Brother Yates preached on the predicament of life in which we are placed and how we may rise above that predicament. Also we were privileged to hear a tape recording of the Maya Indian choir as directed by Brother Fernando Ojeda in Yucatan.

As we are fairly isolated from other church members here in New Mexico we are not able to have the communion and fellowship with the Stints as we would like to. The coming of those of like faith has always been spiritually enlightening to us. It has been a matter of prayer for some time that the Lord would send us someone to join in the work here in Las Cruces. To our great happiness Brother Alan Scott and wife with their two months old Beverly arrived from Michigan in the latter part of October. Their arrival has been a source of strength and encouragement to know that we are now two families instead of one. It is our hope and prayer that from this, yet small, nucleus might be spread the true gospel of Christ to those around about, that the work might truly progress.

Harvey Seibel, Jr., Reporter

**A CALL TO YOUTH**

No. 4

For the subject of this study we have chosen the story of a person of very unusual characteristics. She was exceedingly beautiful, and though a captive slave was raised to a position of highest honor by the heathen king of the country of her captivity.

Jesus has said, "Greater love hath no man than this, that a man lay down his life for his friend." John 15:13.

When this girl's people and relatives, as a race, were about to be destroyed through the scheming and hatred of one man, she alone was in a position to be of help to them. But to do so she must chance the very real possibility of the king's displeasure, and his decree of death to herself. Because of the great love she had for her people she was undaunted by the possible danger, and made preparations to approach the king. This she did, and so made the one possible effort to save her people. We suggest you get your Bible and read, or have some one read to you, the extraordinarily beautiful account of the young woman who had a Christ-like love.

I give you ESTHER!

FOR SUCH A TIME AS THIS!

Esther, a captive Jewish maid  
Whose Christian grace and beauty shown  
Was chosen by Ashaserus  
To reign as Queen upon his throne,  
At such a time as this.

Then wicked Haman made a plan  
The Jews, he hated, to destroy;  
And thought, thereby, himself to gain,  
And the King's favor to enjoy,  
At such a time as this.

The captive Jews all wept and prayed  
In sackcloth, fasting day and night;  
While Mordecai sought the aid  
Of Esther's help to ease their plight,  
In such a time as this.

Then Esther sent to him reply,  
"Thou knowest well the King's decree,  
That none to him should come lest called  
For such might earn death's penalty  
At such a time as this.

Still Mordecai urged his plea  
That she before the King should come.  
"Who knowest whether, by God's will,  
That thou art to the kingdom come  
For such a time as this?"

Though Queen, she loved her life no more  
Than love she bore for kin and race.  
Before the King she humbly bowed  
To die, or find his scepter's grace  
For such a time as this.

Then Esther did beseech her King  
And to her feast he was invited,  
Where she exposed the wicked plan  
And asked that Haman be requited  
For such a time as this.

The King sought justice by decree  
That Jews themselves could now defend,  
While Haman fell into the pit  
Of death, he'd planned for others end  
At such a time as this.

Down through the years the Lord has raised  
Up such worthy men and women  
To fill the need each crisis brought,  
Who served Him bravely even when  
Came such a time as this.

Good men and true in word and deed  
To serve God's kingdom full of love,  
Are still the great and crying need.  
God calls for service from above  
For such a time as this!

New crisis, now, we face today,  
So look we for strong stalwart men,  
Who truth and righteousness obey;  
To yield their lives in offering when  
Comes such a time as this.

Who strong, in faith, will meet the test,  
Nor fear the evil which is brought  
By man or devil to undo  
The good which they have always sought  
To do in times like this.

Ye all are called to be God's saints  
So hold fast the iron rod;

How knowest thou, but that thou, too,  
Art to the kingdom called of God  
For such a time as this?

The call to youth is this. For each one of you God has a work that only you can do best. While not all are called to so spectacular work as was Esther, still God has a work for each one of us that will specifically fit our own abilities and capabilities. There has never been a more important time to serve God than now, for the time of the end is near, and there are many important things to be done before the closing scenes of the world's history. God is calling both the aged and the young to serve Him, also the youth and the child. If you answer this call with your whole heart, you will find the life which God decreed for you from the beginning.

Lovita G. Seibel

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### IN THE FIELD

As perhaps everyone knows that, through physical disability, my efforts this year have hardly been worth the mentioning. I tried all summer long to get into shape to get into my field, but it was not until the second week in September that I really dared to make a start, and then, it was because my doctor felt that I could safely make an effort to get out.

We left here September 10th, going directly by bus to Lamoni, Iowa. Here we remained for a couple of days visiting the few saints there. We made our home there with the very fine saints the Elder Chas. Ballantyne, and called on the Robinsons, old Sister Ramshaw, and some others, then on Friday took the bus again for Des Moines where we went by bus to Perry, Iowa, the first point of contact with the Milwaukee railroad. The train is due in Savannah, Illinois at 4:40 A. M., and we expected to take another train from there to Freeport, Illinois, where we were to be met by Bro. and Sister John E. Davies, who expected to take us home with them to Madison, Wisconsin.

Here, however, we encountered some bad luck. Just a few miles west of Savannah a big freight train got into difficulty and we could not pass them, but were held up for three and one half hours, and as result we were fearful that the train out of Savannah, would not wait for us and the good brother and sister from Madison, would think we were not coming and would make that seventy mile trip for nothing. But they did wait and so our worries were for naught, and we arrived at that wonderfully fine saint's home a little afternoon, and after a good rest, were ready for any work that might appear. This was Saturday afternoon and there had been meetings announced for the next (Sunday) morning. We occupied and felt a very fine spirit in our midst. The Davies' have a near neighbor, who have been attending our meetings in the past and have become very interested and they were very pleased that we were to be there. These neighbors, by the name of Beardsley, are rather aged people and are very intelligent and have both been teachers, and so we felt well repaid for our effort there. Of course,

all other members of the church in Madison were also in attendance, together with some others.

We remained in Madison, until the following Thursday, when the Davies' again took us down to Lima Center, Wisconsin, as our annual reunion was scheduled to begin there at that week end, and we wished to be on the ground and help to get the preparations necessary, underway. As to the Reunion itself I will say little, as the local reporter up there will give it the splendid publicity it deserves. Suffice to say that it was just another of the wonderful spiritual feasts that always greet us at these reunions. These are meetings that must be attended and enjoyed personally, as they cannot be described in words. One little hint of their value, may be gained from the fact, that the Sunday morning sacrament service, was called at eight o'clock in the morning, with the thought that perhaps there might be time for a preaching service in the forenoon, but the prayers and testimonies ran right up to twelve o'clock, without a break, and not one noticed the passing of time. In short, every service was of the old fashioned kind that has always been enjoyed by the saints of latter days, when they meet unitedly, and bring the good spirit with them. There were members there from Black River Falls, Independence, Sparta, Fond du lac, Milwaukee, Madison, Racine and Evansville.

Of the ministry there were Apostles, A. M. Smith, R. R. Robertson, Wm. Sheldon, and B. C. Flint. Of the Seventies, Elder L. V. Aldridge, and of the General Bishops, Elders Harris and Sweem. All were used in some way except myself, and I just took charge with Bro. Addie, in the first prayer meeting on Saturday morning. I felt that with all of these splendid brethren present, that since I expected to remain in the field for a time that I could do my preaching later in the various locals.

This thing I wish to say for the Wisconsin saints, and that too without boasting, and I know that all the brethren present will fully agree, the bickerings and radical teachings that have troubled so many other fields, is entirely absent in that field. They are all just old fashioned latter day Saints, with all that term can imply. So much for that.

After a day or two rest after the reunion, we went by train to Sparta, and Black River Falls. The distance between these two places is only twenty miles so there is only one local church there and Brother Clyde Babcock is the pastor of it, because of this we did not try to hold any meetings at Black River Falls, because the saints from there came to Sparta where we preached a number of times. One sad thing marred this experience. Sister Flint received word, on Saturday evening by long distance phone that her oldest brother Richard had passed away very suddenly at his home in Evansville, and the funeral was to be Sunday afternoon, so our Sister Evangeline Clifton kindly offered to take her down and the distance is around one hundred fifty miles. Sister Flint did not feel that I should try to make that trip, so I stayed and preached for the local saints there, and we had a very nice turn out. Most of the Black River Falls saints being present. Bro. Richard

had been present at the reunion the previous Sunday and had enjoyed it greatly.

After nearly two weeks stay with those wonderful folks, we again took train for Milwaukee, and on the following Sunday preached to another local church made up of the Milwaukee and Racine saints. Here again there is only one local as the distance is about the same as between Sparta and Black River Falls, and our fine brother, Elder Raymond Hunholz is the pastor of that group. Here, we also visited as much as we could, and by that time I began to feel the need of letting up for the time, and come home. Added to this both Sister Flint and I had contracted a heavy cold, and with my weakened condition we felt that we had done as much as we could for this season, and really we did not get home too soon because the cold developed into the Flu, and the doctor said that I had no further resistance in my efforts to throw off. We took train from Milwaukee, October 14th., and arrived here the same day, coming by way of Chicago.

It was at the Hunholz home in Milwaukee just a year ago now that it seemed that the time for me to go over the river had come, as the terrible hemorrhaging that I then had has been the reason for my decline although, I do feel that God has been good to me, and through administration, I am still alive and enjoying some degree of health and it seems that God may still have a little of something for me to do. In fact, the doctor, who is a latter day saint has told me repeatedly, that he does not consider that my work is yet finished.

However, whatever the outcome, I have dedicated my whole life to the service of the Master, and he has kindly cared for me and mine through the years. As all the folks in the fields of my endeavor, know, the early years of ministry was of the old time strenuous, pioneer, missionary endeavor.

May God richly bless you all. Your brother in Christ.

B. C. Flint.

#### CORRECTION

In my article in the November Advocate, "Does Death End All," there is a misstatement of fact, and the error may be my own, in not carefully re-reading by MMS.

In the fourth paragraph, column 2 on page 169; I say, "the rest of us, believe that the soul is either in **heaven** or hell, between death and the resurrection." This would read; "The rest of us believe that the soul is either in **paradise** or hell, between death and the resurrection."

According to the statement of Christ, in John 3:13, no one except Christ has yet ascended to heaven.

Another slight error is found in the obituary of Bro. Richard Grasshoff. Here, among his survivors, is mentioned Mrs. Fred A. Flint. This, of course, should be Mrs. Freda Flint.

### GEORGEVILLE, MISSOURI LOCAL NEWS

We of the Church of Christ, Georgeville Branch, would like everyone to know the great happiness and thankfulness we all felt when we were joined by the many fine people who came to take part in our monthly all-day meeting, September 28.

The first car arrived at nine o'clock. Soon the entire lawn was filled with cars, and happy people were grouped everywhere, clasping hands, enjoying each other, grateful to God for permitting them to assemble together to worship Him as one. We felt that this oneness, together with the purpose of the meeting, that is, to reverence His Holy Day, to sing His praises and offer our prayers to Him, beside our daily striving to follow Him, was pleasing to our Heavenly Father. What more could we desire, if we could only be found good and faithful servants of the Most High God, the lover of our souls.

Knowing that the Spirit of God is given to every man to profit withal, it was wisely decided to allow as many speakers as time would permit, hoping to hear every minister present.

Our Pastor, Bro. J. A. Sweem, opened the morning session. After extending a warm welcome to everyone and announcing the names of those who were to speak in the forenoon, Bro. Sweem led us in prayer. We then sang in unison our praises to God.

Bro. Leslie Case, our first speaker, told of the true vine, the one and only vine to which we can cling, and by which we can grow unto God, that is, Jesus Christ our Lord. He impressed that we must bear the fruits of the Spirit, illustrating by a personal experience how easily and how unthinkingly we take undesirable thoughts into our minds then how very difficult a task it is to dislodge them before they influence our lives.

Bro. Kenneth Smith made faith in God seem such a natural and obtainable thing. He told of a time in his own life when he so greatly needed strength and help from God, (having experienced, as most of us have at some time in our lives, the impoverished extent of our own and any other mortal man's helpfulness) that he, like the servant of God of old, looked unto the hills, from which cometh his strength. Bro. Kenneth sought the highest point on his father's farm, from which he beheld all the mighty works of God his soul required, and his need was filled. He obtained that richest of all blessings, faith in Almighty God, with which we are not only enabled to obtain the fulfillment of our godly desires, but able to please God.

Sister Edna Smith sang beautifully a hymn of praise to God, for which we were also grateful.

Bro. L. V. Aldridge urged that we make sure that our religion is a seven-day service to God. He pointed out that living with a vivid consciousness of God and the necessity of keeping His every commandment must be a day by day endeavor. Bro. Aldridge stressed the value of unity, advancing the thought that more get together as we were then enjoying would be beneficial to the church. Bro. Aldridge expressed his apprecia-

tion of the efforts made by the branch here toward making this day a happy one for our guests, but if he could only have known the joy every one gave us by their coming and by allowing us to see the light of love for God and for their fellowmen shining in their faces and voices, he would have known it was indeed our privilege and blessing.

Bro. Loren Bryant led us in prayer, asking God to lead all men in His paths of truth and right, making them one in Christ, asking His help in our desire to bring forth fruits of love and peace, our building toward life eternal.

Bro. Wm. E. Anderson asked the question, "When the Son of man cometh, will He find faith on the earth?" He called attention to the admonition of the Savior to Thomas, "be not faithless, but believing."

Bro. Sheldon advised that everyone examine his own life, realizing he is a living epistle, making sure the words of Christ have taken root in his own heart. He referred to a story told by our beloved, now departed brother, Brother James E. Yates, wherein two boys boarded a train, presumably going in the direction of their desired destination, only to find they had taken the wrong train and therefore had been very far in the wrong direction. Bro. Sheldon compared people's thoughts to trains, since they direct our purpose in life. Godly thoughts cause us to know we have a mission to perform, that it cannot be accomplished in a negative, doubtful proceeding, but rather we must set ourselves the positive course that God has established, allowing Christ to actuate our every thought and deed. Faith isn't a substance until it becomes tangible, then faith becomes knowledge. We can have a sure knowledge, a sure testimony, as they did of old. Brother Sheldon affirmed that if we do not watch closely, and think deeply, we may be found among those of whom Nephi spoke when he said that though the Lord would stretch forth his hand all the day long, yet they would deny Him.

We remember the times when the Lord taught the multitude, then gave them food to eat, after which several baskets were filled with food that remained. We were reminded, after enjoying the bountiful basket dinner together at noon, of those days when the Lord was on earth, for we knew the Lord had reaffirmed his teachings to us by His servants this day, then had given us more than sufficient of natural food, and much to spare.

Brother D. Ray Bryant opened the afternoon services. After group singing, Brother Bryant expressed the Local's appreciation to all who attended, for everyone who came had a part in making the day a happy and a profitable occasion. He then introduced those who were to speak.

Brother Schwegler, our first afternoon speaker, spoke of the wonderful works of God portrayed by nature. He drew a beautiful word picture of the handiwork of God as seen in the rural areas where all is unmarred and unaltered by the hand of man, in contrast to the man-made magnificence of cities. Bro. Schwegler reviewed the scriptures wherein we learn that God

created the earth and all that pertains to it. That God created man, formulating a plan for his salvation. Our duty in complying with God's plan is to ask wisdom, to learn of God, to obey all His commandments, to pray without ceasing, and in everything to give thanks.

Bro. LeRoy Wheaton explained how a man will be blessed in his deeds when "The Perfect Law of Liberty" is put into action in his life. He used, for example, the rose, which prospers by abiding in the temporal law. Likewise man prospers by obeying God's laws. As a plan is pruned to develop properly, so must we also be able to discard all sinful practices. As the fungus destroy the strong elm tree, reducing it to dust, so will we return to the dust from which we were created without hope in Christ, if we are corrupted and unfruitful. If we are followers of Christ the law of God will be a living part of our inward being, ready to function when evil would enter our hearts, by an involuntary repulsion to it.

At this time we were favored by another beautiful hymn sung by three sisters, Mary Lois Bryant, and Margret and Martha Harris.

Prayer was offered by Bro. Gerald Bryant, who thanked God for His merciful watchcare over all His children, asked Him to forgive the penitent, to be with the sick, the troubled, and besought Him to bless all who seek to serve Him, wherever they might be.

Bro. Wm. F. Anderson quoted from the Psalmist David, "the law of the Lord is perfect." He explained that the first step toward learning and obeying that law is to have faith in God, to believe on the Lord Jesus Christ, not part, but all that He said. We should not only read, but pray and ponder scriptures, to get the significance. The Savior prayed to the Father, "Glorify thy Son." Brother Anderson asked if we were children of God. He asked if we wanted to be glorified. He asked if it is wrong to want the Lord to glorify us. Then, in answer to the preceding questions, Bro. Anderson presented this thought: "Is it not being glorified to be God's reflector, reflecting His glory?" Let us ask ourselves, "How much glory am I bringing to God in my everyday life, in my daily contacts?" With these questions, and others Bro. Anderson probed the depths of his own heart and those of his listeners. He admonished that people must point out errors in kindness, but never throw stones at brethren. A portion of a beautiful poem he read is: "However dark the stain of sin, he is our brother yet." The mission of the Church is to save, not to condemn. Pureness in heart, Zion, can only be attained by personal righteousness, by individual effort. Only one man can rob a man of his crown, that is the man himself. Neither can any man build up righteousness for a man but the man himself. From the 50th Psalm, "Out of Zion, the perfection of beauty, God hath shined." From a child's Sunday school notebook, "A saint is one that the light shines through." From Bro. Anderson's own heart, "All I have, all I am, I consecrate to Thy service."

Through many years of service to the Master, Bro. Anderson has gleaned all these gems. We are so glad he shared them with us.

The evening service was in charge of Bro. V. H. Harris, who, as is always his custom, spoke in humility and love. He told of his recent missionary trip, with Bro. Sweem, among the Church of Christ people, of the wonderful reunion at Lima Center, Wis., that everywhere he found the same earnest desire to serve God in spirit and truth.

Bro. A. M. Case was the evening speaker. Bro. Case has widely read in the histories pertaining to the early Christians. Coupling these findings with those we find in the Bible and the Book of Mormon, Bro. Case was able to establish many things of worth to us today, since we know that God is unchangeable, that as He dealt with those people, so will He deal with us. Bro. Case exhorted that we be, as Paul, not ashamed of the gospel of Christ, since it is the power of God unto our salvation, if we believe, not only that He is, but also that we must obey His every commandment. Otherwise we shall in no wise inherit the kingdom of heaven, nor inhabit the New Jerusalem. Bro. Case warned that all men do not teach as the Heavenly Father commanded, neither is our own reasoning always correct, but we must seek always to have contact with God daily, that He may be our constant teacher and guide.

At the close of this service we felt, as had been expressed during the day by others, that it had been good to be present this day. We were thankful to God for all His manifold blessings, most of all for the faith and hope He has given mankind in Himself.

May God hold everyone close to Him, may we hold close to each other, may we all love God and our neighbor always better than ourselves, is our prayer, in the name of Jesus Christ our Lord.

Ruby Bryant

### WISCONSIN REUNION

Another reunion has come and gone, and with it's passing the deeper realization of God's goodness to us, and of the need on our part to draw nearer to Him in our daily walk that we might become a peculiar people, unspotted from the world.

On Saturday, the 20th of September we again met at the home of our dear Brother and Sister Addie at Lima Center, and as in times past we found the garage in readiness for the ensuing service.

We were happy to have with us four members of the Quorum of Twelve, Brethren B. C. Flint, R. R. Robertson, A. M. Smith and Wm. A. Sheldon, also Brethren John Sweem, and Vance Harris of the General Bishopric. Our visitors were from Missouri, Tennessee and Minnesota as well as other parts of Wisconsin.

Due to his recent illness we feared that Brother Flint might not be able to meet with us this year, so we rejoice that he could again make the trip up into Wisconsin, and give our kind and gracious Heavenly Father the praise.

Our first service of the reunion was a prayer and testimony meeting with Brother Flint and Brother Addie

in charge. This was a very beneficial and uplifting season together as our hearts were united in a desire to please our Master, that we might have His Spirit to be with us through the following days.

The 11 o'clock hour was given to the bishopric with Brother Sweem as our speaker assisted by Brother Harris. In his opening remarks Brother Harris spoke to us of the need to honor the Lord with our substance in keeping His commandments in all things. Brother Sweem's sermon was on this gospel of the kingdom which Christ brought with its principles of faith, repentance and baptism which we must obey, and then go on unto perfection. We should improve the talents given us that we may gain fruit for the Master.

Preaching at 2:30 was by Brother Aldridge with Brother Sheldon assisting. Brother Aldridge used as a scripture reading the parables of the ten virgins, and of the talents. He admonished us of the need to make preparation in our lives for our Master's coming, that we do not bury our talents and be found wanting. He also related some experiences which led him to the Church of Christ.

Brother Flint took charge of the evening service and Brother Smith was our speaker. He brought us a beautiful message of hope beyond the grave through our Lord Jesus Christ. Not as some would have us believe that with the passing of this life it is the end; but rather, when we abound in grace and knowledge, with faith in Christ, keeping His commandments; then we are His children and heirs of salvation. A special number, "Sweet Hour of Prayer" was offered at this service. How many times this hymn has brought peace and comfort to our hearts.

On Sunday morning we again gathered in prayer and testimony followed by the partaking of the emblems. This truly was a spiritual feast, as we shared in that season of fellowship and love one for another and for our Maker. It is at times such as this one can sense in a measure the joys of Zion when the love of God would abound continually. The service lasted until noon, and it was with a feeling of reluctance that it was brought to a close.

Brother Robertson was our speaker at 2:30 assisted by Brother Hunholz. After the Scripture reading the beautiful song, "Near the Cross" was sung. Brother Robertson spoke on charity and love. He admonished us to follow after the pure love of Christ that our lives might show the fruits of this endeavor. We should grow in faith and love until we know all the mysteries of Christ.

A short business meeting followed the afternoon service. It was decided to hold a reunion next year again at the home of Brother and Sister Addie. A new reunion committee was chosen consisting of Sister Verna Jones, Brother Glen Gill and Brother Addie. Also at this time Brother and Sister Addie were presented with a gift of \$50 contributed by those in attendance as a token of our deep appreciation for their having held the reunion at their place for the past ten years. They generously announced it was their desire to give \$40 of this amount along with a personal

donation to the church building fund of the new local at Independence.

The closing sermon of the reunion Sunday evening was by Brother Sheldon with Brother Hutchison assisting. Brother Sheldon stressed again the importance of keeping the commandments of God, also cautioned against discarding Scripture, or that which has been given for our learning for fear we might be found contending against God.

I recall a statement made by Brother Robertson at the reunion a few years back when he said, "I don't know who started this reunion business, but it is a pretty good business to be in." I believe we all feel the same way. Surely the Lord has been pleased, and favored us with His rich blessing.

Helen Taubert, Reporter

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## LOCAL NEWS

### GRAND JUNCTION, COLORADO

Our beautiful month of October passed without much news in our local. We have enjoyed our regular services and fellowship together. The men's group is meeting on Thursday nights to study different phases of our church ordinances. It seems that our regular attendance is picking up again since the fall harvests are over.

In the Apostle Paul's letter to the Romans, chapter 12, verse 15, he beseeches the people who would follow the Master to "weep with them that weep." At the deaths of two relatives of two of our membership, many of our group were called on to do that. These two who passed away were not members of our faith, but had been known to members here for many years.

Mrs. Mary Elizabeth Shaw, mother of Brother Rhondal L. Shaw of Collbran, Colorado, passed away in Grand Junction on October 9, 1958, at the age of 87. Her husband, William Francis Shaw, died October 17, 1956. Other surviving children are two daughters. Two other daughters had preceded her in death. Also surviving are eight grand children and eight great grand children. Funeral services were conducted at the Methodist Church, Meeker, Colorado, on October 12.

Mr. Benjamin F. Younker of Troutdale, Oregon, passed away on October 18, 1958, at the age of 68. Mr. Younker was the father of Sister Berniece Ely. His wife, Esther, and son, Bernard, are the other immediate members of the family. The funeral services were conducted in Oregon on October 22.

Enid E. Bell, Reporter.

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