

THE GOSPEL NEWS

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The Church of Jesus Christ, Monongahela, Pa.

Office 519 Finley St.

THE GREATER LOVE

I was hurt by my brother, his words were unkind,
And this in the Gospel, should never be found.
Then I looked in God's word, and what did I see?
A heartbroken Saviour, who died on a tree.

For those who had taunted, had mocked and betrayed;
In the house of His friends, these sins were all laid.
In patience He bore it, to show me the way
To overcome Satan, and press on day by day.

His flesh in His anguish, prayed,
"Let this not be."
But our Saviour, God's Son, submitted, was He,
To the will of His Father, "Let Thy will be done."
And the Father in love, said,
"This is my Son."

Great drops of blood, from His brow did pour;
And those who were with Him, denied Him and swore;
As alone, He stood in the judgment hall,
Friendless, rejected, forsaken by all.

"Forgive them," He cried, "They know not what they do."
Then—"Father has't thou forsaken me too?"
For on Him the sins of all men were laid;
And His Father, for an instant, had turned away.

"It is finished," He cried, "My spirit receive."
As He gave up His life, and died there for me.
Yet triumphant; He arose, the victor was He;
Oh Lord give us strength, that we may be like Thee

Bearing and forbearing each other in love,
Striving each day to be like our Lord,
Helping the weak one's lest they go astray;
Showing the sinners the true light, and the way.

THIS IS OUR DESIRE, PLEASE GRANT IT, LORD, WE PRAY

Margaret Heaps

Moulding the Pattern of Life

Man's life is an empty thing without idealism. When religion and idealism go hand in hand he builds a rampart against despair. When inevitable disappointments threaten to engulf him, he is fortified against the treacherous forces of doubt and disbelief.

Down the centuries of the past the religious press has given spiritual nourishment to countless millions.

This is the day of the press. The power of the printed page is one of the greatest forces in modern life. In bringing this power to the aid of the church, the religious press is an increasingly important factor in carrying the message of the church to the thoughtful citizenship of our time.

—Associated Church Press

MEETINGS AT BITNER, PA.

Brother W. H. Cadman held a week of meetings late in September at our church here in Bitner. He read and discussed from the Bible the following chapters of scripture: the second chapter of Acts; the sixteenth chapter of Acts; seventeenth chapter of the Acts; sixteenth chapter of Matthew; the twelfth chapter of Revelations; the second chap. of Galations; the twelfth chapter of First Corinthians—also the Book of Mormon touching on the Restored Gospel.

The five evenings that Brother Cadman visited the Bitner Branch was interesting to each and every one of us. We certainly enjoyed the company of the brothers and sisters of the church and we welcome anyone having a desire to visit us.

The Bitner Branch had a very nice program for Thanksgiving Day. The little ones certainly did wonderful. It is nice for them to know—remember and give all thanks to the Lord. We all have much to be thankful for. Our church building was a gift to us and the Lord has given us good health and strength to build it up. May the Lord remember you all.

Sincerely,
Sister Bokulich

WEST ELIZABETH NEWS

The Jefferson Branch at West Elizabeth, Pa., held evening services during Thanksgiving week. Many visitors from other places attended. There has been much interest aroused and an uplifting spirit felt during the past year. There have been two baptisms. Meetings are held Sunday afternoons, and evenings, and prayer service Thursday evening. Brother Samuel Kirschner is the presiding elder. An invitation is extended to visit this little place, which is the oldest branch of the Church. The present building was dedicated in Oct. 1882 and conferences were held here for many years.

SELECTED

No doubt about it, the members of any organization are not alike. One writer lists them under five categories:

1. Those who like to recline—the members who want to take it easy.
2. Those who like to shine; they will perform, but only in the spotlight.
3. Those who like to whine; nothing anyone else does is ever quite right.
4. Those who always decline. though talented or fully capable.
5. Finally, those, Lord, who are Thine—eager, ready, trying to build for the good of all.

FROM ALASKA:
Brother Benyola Writes . . .

November 9, 1958

Dear Brother Cadman:

My name is Brother George Benyola and I am a soldier in the U. S. Army. I am stationed at Elison Air Force Base in Alaska. I'm not sure if you know me, but to clear your mind, I am Brother Paul and Jim's brother, of Hopelawn, N. J.

(I am glad to hear from you, Brother George,—WHC)

I am writing this letter to let you know that I am well pleased

with the Gospel News and I feel a blessing in receiving it. I have felt inspired this past month, after reading the News, to write a short poem. It is my way of expressing my deepest gratitude for the comfort Jesus has brought to me. Being away from the meetings of the saints and without spiritual companionship, it has been proven to me that Jesus is the best friend to have always and forever.

I feel to go on no farther, except to thank God with all my heart for His kind mercy.

Brother George Benyola

A FRIEND INDEED

by

Pvt. George Benyola

A Friend when needed is a friend to hold,
Make your friend JESUS, for HE'S the BEST, I'm told.
I am so very grateful for what HE has done,
For without JESUS, my battle with satan cannot be won.

So many times I've tried to see.
The sins in this world as a fruitful tree.
But now that I know the secret of prayer,
It is easy to confront the problems out there.

I'm honored to have such a friend as HE,
Because never in my life has HE forgotten me.
Are you lost without a friend to trust?
If so, call upon JESUS for HE will free you from trouble and disgust.

The time is nigh for all to believe,
Without this Friend you cannot achieve.
Take heed, you that are lost, and look around,
Look for that Friend, named JESUS, for HE is the one I've found.

Billy Graham's last year New York evangelistic crusade boosted sales of Bibles and other religious volumes, reports New York City's book merchants. But cigaret and bar business faded out in the area of Madison Square Garden where the evangelist preached nightly. One bar operator reported: "I sent my 4 bartenders on an early summer vacation."

A TRIBUTE

"A Half Century of Service to Our King"

Over fifty years ago, six young people of Roscoe, Belle Vernon district found the pearl of great price and sold all that they had to obtain it. This glorious love of God which they embraced through obedience to the commandments of God by repentance, and baptism and the laying on of hands for the reception of the Holy Ghost, which has held all of them faithful up until this day, and we of the Roscoe Branch thank God that He has blessed us with their fellowship, and their testimony has been an uplift to each of us these many years.

We know they have come all through many trials and had much sorrow but they still testify to the glory of God and His goodness towards them these many years. Yes, we can say they are truly soldiers of the cross, followers of the Lamb, yes they have worked faithfully through the morning hours, and through the heat of the day, and now as they work through the evening hours, let us pray that these may be pleasant and rewarding hours to each of these six of the Roscoe Branch:

Brother Herman Kennedy, baptized in 1902 by Brother Alexander Cherry.

Brother James Griffith, baptized Leonard.

in 1904 by Brother Robert Sister Maggie Ward, baptized in 1906 by Brother Alexander Cherry.

Brother Augustus Martin, baptized in 1907 by Brother Alexander Cherry.

Sister Belle Crombish, baptized in 1907 by Brother Alexander Cherry.

Five of these Brothers and Sisters still meet with us, only one, through afflictions, has not been able to meet with us though her heart is with us and she is loved by all. This is Sister Belle Crombish. Each branch meeting when the teachers report is given, it is the same report on Sister Belle, that we made our visit to encourage her but we always find that she is the one that encourages and strengthens us with her pleasantness and the love of God that is always with her regardless of her afflictions.

We pray that God may always be with each of them and the Roscoe Branch may still ring with their testimonies for years to come.

Brother B. J. Martin

EDISON, NEW JERSEY

The Edison Ladies Uplift Circle commemorated their 23rd Anniversary, inviting the surrounding Uplift Circles to meet with us. It was held in our church here with good attendance. We opened with a hymn, and a poem written by Sister Kate Sgro. It reads as follows:

We thank you God for our church
And our Ladies Circle, too,
For our dear Sisters one and all
Who help us to be true.

To God our Father and Jesus, too
Who hears us when we pray:
We try to show our love for them
In all we do or say.

The Ladies Circle gives us gifts
No others can enjoy,
The Gift of love for one and all
In every single way.

We read God's books and sing
His praise
And search into our hearts,
To find the way to please our God
Until the time we part.

Dear Jesus we will try to live
The way you want us to,
And we will love each other
To show our love for you.

And so dear sisters of our Ladies Circle
Who are here with us this day,
Let us humble ourselves before our God
And always let us pray.—

We then had singing and various testimonies and scripture reading. Our presiding Elder, Brother R. Ensana spoke encouraging words to us regarding our Ladies Circle, and all the help it is to the Church—especially harmony among the sisters—and the uplift the Circle is to the Branch, emphasizing that every sister should be a member of the Ladies Circle.

All in all, we thank God for a wonderful meeting and His blessings He bestows upon us. We are sure, all sisters who are a part of this wonderful organization are striving to keep the banner of Christ foremost in their hearts.

May God bless Sister Sadie Cadman for putting into effect so wonderful an inspiration as the Ladies Uplift Circle.

Sister Betty D'Orazio

THE GOSPEL NEWS

William H. Cadman
Editor

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Ass't-to-the-Editor

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EDITORIALLY SPEAKING . . .

William H. Cadman



W. H. Cadman

In Third Nephi, 26:6-11, I read:

"And now there cannot be written in this book even a hundreth part of the things which Jesus did truly teach unto the people. (the Nephite people) But behold the plates of Nephi do contain the more part of the things which he taught the people. And these things have I written, which are a lesser part of the things

which he taught the people: and I have written them to the intent that they may be brought again unto this people, (the seed of Joseph, Indians) from the Gentiles, (via Book of Mormon) according to the words which Jesus hath spoken.

"And when they (the seed of Joseph, Indians) shall have received this, (the Book of Mormon) which is expedient (necessary) that they should have first, to try their (seed of Joseph, Indians) faith, and if it shall so be that they (the Indian people) shall believe these things (the things that are in the Book of Mormon) then shall the greater things (records including the sealed ones that are yet to come forth) be made manifest

unto them. And if it so be that they (the Indian people) will not believe these things, (Book of Mormon) then shall the greater things (the sealed records as well as other records) be withheld from them, unto their (seed of Joseph) condemnation."

How any people under the Restoration and claiming to be the true church of Jesus Christ, can evade such plain language of the man of God whose name was Mormon, is more than I can understand. The words of Jesus staggered Nicodemus—How can these things be? Yet the Saviour of men made it very plain to him as follows—unless a man is born of water and the spirit he cannot enter the kingdom of heaven.

Mormon is still speaking in the 29th chapter of Third Nephi, and in verse one he says: "And now behold, I say unto you that when the Lord shall see fit, in his wisdom, that these sayings (sayings in the Book of Mormon) shall come unto the Gentiles according to his word, then ye (Gentiles) may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to their lands of their inheritance, is already beginning to be fulfilled.

I could quote much from the Book of Mormon supporting this same thought if I wished. However, the Book of Mormon has come forth, and because of unfaithfulness on the part of the adherents of the restored gospel, the judgments of God have fallen upon them, as well as upon the nations that are. As for The Church of Jesus Christ whose headquarters is in Monongahela, Pa., the doors of the Indian people (who are known in the Book of Mormon as the seed of Joseph—him who was sold into Egypt) have been thrown wide open unto us in many places, and, many have responded to the call of the Restored Gospel. In lieu of our profession (and with corruption and sin abounding as it is today) is it not time that we are awakening to a realization of our duties, and in reality fulfill the words of the prophet Isaiah—"becoming fathers and mothers to Israel?"

President Cadman

MORE COMMENTS ON MORGAN'S PAMPHLET

In the November issue of the Gospel News, there was an article titled "Some Comments" which was upon a pamphlet written by Elder John Morgan of the Church of Jesus Christ of L. D. S. of Salt Lake City, Utah and commonly known as the Mormon Church. I stated in my article that I may follow the matter up in the next issue. I am a little late for that, but will write this for a later one.

On page 14 it is headed "Future Existence"—He says, and I quote: "We shall again refer to holy writ, and ask the candid attention of the reader to the proofs we place before him." Very good Mr. Morgan but permit me to ask you, where do you find in Holy Writ that the thief had

never attended to the ordinances of baptism and the laying on of hands? Mr. Morgan, you must surely know that such information is not found in the scripture. There is one thing certain and that is—Jesus would not have taken the poor man to paradise, had he not been worthy of entering there. If you will examine the scripture, you will learn that many of His disciples, in the trials that were befalling them, went back and walked no more with Him. (See John 6: 66, 67) The thief who died on the cross could easily have been one who strayed away from the Master—got himself in trouble—meets the Saviour on the cross, repents and asks for mercy. Jesus forgave many others including David for the darkest of sins, why not forgive the penitent thief? Remember Mr. Morgan, you have produced no scripture to prove that

he was an unbaptised creature.

There is one thing I wish to draw attention to. It is evident that the thief was no stranger to Jesus. May I ask: how did the thief know "but this man hath done nothing amiss." How did the thief happen to know that Jesus was the Lord—he addressed Him as such. And then the thief asks Him, "Lord, remember me when thou comest into thy kingdom." How did the thief happen to know that Jesus had a kingdom? Jesus was adjudged a criminal and was condemned to death the same as he himself was. And too, the thief must have known something about the contemplated resurrection of Christ—they were both dying, yet the poor fellow evidently had some knowledge of Him coming in His kingdom after death. To me the preponderance of the evidence is that the thief

was no stranger to the Nazarene, who along with himself was nailed to the cross.

Bear in mind that while the baptism of the thief is not mentioned in the scripture, it is not proof that he was not baptized, any more than it would be, that Peter was not baptized.

Elder Morgan is certainly very much confused about paradise, and the prison as mentioned by Peter and also Isaiah, of which I wish to comment on. I will quote the scripture as it is. Mr. Morgan quotes the following scripture: "And he said unto Jesus, Lord, remember me when thou cometh into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." (End of quote)

Peter does say that the Lord preached to the spirits in prison, but He does not say that the Lord preached to those in paradise. The very term 'prison' is not an expression of joy or tranquility, but it is the opposite, and is a place where people are confined against their will to pay the penalty of the transgressions, whatever they may be. The Book of Mormon says in plain words that paradise is a place of rest for the righteous to await the resurrection; it is a state of peace, where they shall rest from all their troubles and from all care and sorrow. (Read Alma 40: 12-14) The Saviour is Lord of all, and undoubtedly the thief went to paradise with the Saviour, but there is nothing in the sayings of Peter that can prove that the Saviour preached in paradise, for paradise is a place for the righteous to abide until the resurrection. As I have already said: Jesus was Lord of all and undoubtedly as Peter says, he went to preach to the spirits in prison.

Mr. Morgan refers to the prison house as spoken of by Isaiah in 49:9, also with the same prophet in 61:1, and also in 42:7.

Alma certainly gives a different account of the place called paradise than what Mr. Morgan is conveying in his pamphlet.

Author of Old Rugged Cross Dies

Reed City, Mich. (RNS)—The Rev. George Bennard author and composer of one of Christianity's best loved hymns, "The Old Rugged Cross," died here at the age of 86. His home was in the

nearby hamlet of Ashton.

A Methodist minister, he composed more than 300 sacred songs during his life. The most famous, written in 1913, is said to be translated into every written language.

Prior to his death the frail little evangelist was hospitalized for a long time in Hollywood (in Calif.) Presbyterian Hospital.

In his early life he was a Salvation Army revival preacher.

"THE TEACHINGS OF A MOTHER"

There is a virtue in a mother that only a child knows. A teaching of a mother is something a child never forgets. Although a child may stray somewhat, some time in his or her life there shall come a remembrance of Mother and what she taught. A mother in this church holds a great responsibility, to teach not only her children but other little ones as well that she comes in contact with.

Reading the 56th chapter of Alma I was much impressed with what I read. The wars at this time were very severe and the Nephite suffering was very great. There were two thousand young men who were Lamanites, their parents being converted because of the preaching of the sons of Mosiah (also young men). The parents of these two thousand young men had done much wrong, had been guilty of shedding much blood because of the false teachings of their ancestors. When Ammon and his brethren began to preach among them they were converted to the Lord and made a covenant that they would bury their weapons of war and would never again stain their swords with blood. When these people saw the sufferings of the Nephites they were willing to defend them against their own people, the Lamanites. Helaman told them not to break their covenant. That is when these two thousand young men came forth, they being small when this covenant was made by their parents; therefore, they were not bound by it. They desired Helaman to be their leader; to lead them into battle that they might preserve liberty and freedom of soul.

The Lamanites were pursuing Helaman and his sons (Helaman

said they were worthy to be called his 'sons') when Helaman spoke unto these young men and said: "Therefore, what say ye my sons, will we go against them to battle?" They were greatly outnumbered and Helaman feared lest he would lead them into a trap. The answer that these men gave to Helaman caused my breast to swell within me and to much increase my faith, realizing God is the same yesterday, today, and forever. This was their answer, "Father, behold our God is with us and He will not suffer that we should fall; then let us go forth; we would not slay our brethren if they would let us alone, therefore let us go, lest they should overpower the army of Antipus."

Helaman said these young men had never been in battle, but they were not afraid to die if that was what it took to preserve liberty. Helaman said never had he seen so much courage amongst all the Nephites. Their mothers had taught them if they doubted nothing God would deliver them. Here is a wonderful example of children remembering the teachings of their mothers. They went into battle doubting nothing even though they were greatly outnumbered. They were victorious and not one of these young men was slain because their mothers had told them to doubt nothing, that God would take care of them. Oh, how valuable is a righteous mother! Because of these righteous mothers these young men's lives were preserved; also they saved the Nephites from being destroyed and preserved liberty and freedom and the church. By small means the Lord creates great accomplishments. So why should we fear or doubt anything? Whatever may face us if we shall be like these young men who remembered the teaching of their mothers "to doubt nothing and the Lord will take care of us" we shall be a blessed people and God's blessings shall be passed down even unto our children. Therefore, we that are parents, may we set a perfect example, that our children might follow it. Also, may we that are children, may we remember the good teachings of our parents.

Brother Bill Kunkel

Brother Augustus Martin, the father of Brother Idris, died at his home 6 a. m., Dec. 5, 1958. Obituary will appear in the next issue of the Gospel News.

Signs of the Times . . .

George Funkhouser, Jr.
Edison Branch

The most famous, or at least the most notorious, gem ever to be handed down through the ages of time is the Hope Diamond. Its more than three hundred year history is poc-marked with disaster for almost every owner. Each subsequent possessor has acquired the stone in seeming disregard for its history; each, except for three—there have been at least fourteen owners—has suffered some miserable fate.

To gain the value of this jewel and boast a place in its history, many have sacrificed much. They have given up other jewelery, ignored council, defied the so-called 'curse.' They have literally (as time proved out) given up all to possess "the pearl of great price." If nothing else, the owners proved that cost can mean something besides money.

Very likely this is what Christ inferred when he said: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13: 45, 46)

Diamonds or pearls, the cost of possession is often high. But Christ in his paralleling heaven and the merchant man seeking pearls, meant a cost that must be paid to obtain the kingdom of heaven. Just as with a jewel the first price may require the sacrifice of many prized possessions. A sinful life of vain pursuits and short-lived pleasure must be converted into one that is striving to obey the Laws of God. The cost of obedience can be very trying. It can mean few or no friends; it can mean honesty in business, with actual dollar loss; it can even mean serious family friction.

But here the resemblance of a life for Christ to a jewel ends, for the final result is as far distant as the beginning is similar. Though the owners of the Hope diamond defied the curse inherited, they feared some accident would occur to continue the tradition at their expense. As they admired its beauty in secret chamber or flouted its glitter before agog throngs, there lurked the threat of loss or theft. A life that is devoted to the kingdom of heaven is not subject to

such earthly dangers. Such a life—once procured and so dedicated—is protected by a mightier force. With this power all cost is made to seem as nothing. The final end, The Kingdom of Heaven, is worth the price and rewards the effort.

* * * *

There is no doubt of the power of prayer. Everyone is familiar with the phrase: "Prayer changes things." Prayer, or the prayers of the faithful, can move mountains, but in these times some of the accomplishments attributed to prayer verge on the sacriligious. It is possible the aid of the Almighty is obtained by prayer to help build hospitals, churches and other structures for the betterment of mankind. In conceding the feasibility of the campaign slogan, 'we need your support and prayers,' we come to the sharp contrast of just what is feasible and what is absolutely ridiculous.

Just before each fight, Rocky Graziano, former heavyweight champion, would visit a small convent and pay his respects in prayer and devotion. The day of the fight the nuns would spend hours in ritual prayer in behalf of Mr. Graziano.

What manner of logic is this? Our bodies are the temples of God and those who defile the temple shall be condemned. (I Cor. 3:17) Are we to believe that God will bless pugilistic participants with either safety or victory? Is it feasible to pray for the benefit of one who is paid to inflict bodily harm on another, and perhaps even kill? (It has happened. Fighters have died right in the ring, or minutes after the fight.) I shall leave these questions unanswered. They could almost be coupled to the next subject.

Some time ago, in the World Series of 1919, a man played for the Cincinnati team named Geasy Neale. After the series, which the Reds won, Mr. Neale toured the country and countless Methodist churches with the message that the Reds had won through the power of prayer. He was saying that God had answered prayer and exerted His power over a baseball game!

Perhaps it is anticlimatical, but

I shall end this quickly. After his tour Mr. Neale learned of Abe Attell and the Black Sox fix of the World Series.

Yes prayer changes things—some things. But it is well to ascertain before the prayer just what is being changed; it is even better to realize that some things God will not change, for one thing God cannot do: God cannot lie.

"THE OLD STORY"

"Tomorrow", he promised his conscience; "Tomorrow I mean to believe; Tomorrow I'll think as I ought to; tomorrow my Saviour receive; Tomorrow I'll conquer the habits that hold me from heaven away." But ever his conscience repeated one word, and one only, "Today". Tomorrow, tomorrow, tomorrow—thus day after day it went on; Tomorrow, tomorrow, tomorrow—Till youth like a vision was gone; Till age and his passions had written the message of fate on his brow; And forth from the shadows did come Death, with the pitiless syllable "Now!"

MORNING PRAYER

Gracious Father, help us to see ourselves as Thou seest us. Give us strength to "overcome the sins which so easily beset us," especially the sin of jealousy, pride and the tendency to criticize the words and acts of others. Help us to have a fuller understanding of the acts and motives of others, rather than to make quick judgment of outward appearances. May we have a greater desire to help people rather than a desire to be helped by them—and the ability to forgive and forget hurts which have been unconsciously given, as we would have Thee forgive our own thoughtlessness towards others. We pray in the name of Thy beloved Son, Jesus Christ, our Lord and Saviour
Amen

Brother Jones of Wichita

- W E D D I N G -

Moore - Yoder

On Saturday evening, November 1, 1958, at 7:30 p. m., Lorretta Jean Yoder, daughter of Mr. and Mrs. Daniel Yoder, of Imperial, Pa. and Brother James Paul Moore, son of Brother James and Sister Eva Moore, of Clinton, Pa., were united in marriage. Brother James T. Moore, father of the groom, officiated at the double-ring ceremony held in The Church of Jesus Christ in Imperial, Pa. Following the ceremony, a reception was held in the Montour Grange Hall, which is nearby.

Jean was given away by her father, Daniel M. Yoder. Her sister, Marie Yoder, was bridesmaid. Brother Mike Buffington was the best man.

Sister Patty Christman, from Monongahela, sang "Wither Thou Goest", "Because", and "The Lord's Prayer". The ushers were Brothers Ervin Buffington and Richard Christman.

The newlyweds have purchased a house trailer and are farming on the Moore farm. Jim and Jean have purchased dairy cattle. We all wish them a happy and blessed marriage.

The Lamanite question:

The question has been asked, 'Why is this Church so interested in the Indian People?'

This question has been asked with the implication that a few of our brethren, years ago had thoughts, or dreams, of doing a work among the Indian people but that their efforts proved a failure. It was said that this proved there was nothing to be accomplished by the church in endeavoring to carry on the Indian Mission. It is true they did fail, but why? Was their failure proof that the Gospel was not to go to the Indians? It seems evident that some have looked upon these failures by the church as definite proof that God was not in the matter, hence the failure. Thus they have felt justified in withholding their support from the Indian Missionary work, morally, temporally or spiritually.

Now let us look into the matter that we may get set straight to some degree at least. A work that many of us believe to be vitally important even as our

brethren of the early Church believed. We profess to believe in the revelation of God, though it appears that there are times when we only want to accept that which appeals to us, or corresponds with our convictions. The same brethren organized and established the Church in 1862. We accept this spirit of Revelation without reservation. In our pamphlet Religious Experiences and Expectations, by Wm. Cadman, Sr., we are told that he was chosen by a resolution passed unanimously to inquire of God, that they may receive some understanding concerning His will as to just what they were to do, or where they were to locate. They were not all of one mind, some wanted to stay in Pennsylvania while others wanted to go west. Brother Cadman says that after he prayed very earnestly to God concerning the matter, "The Almighty revealed to me to my entire satisfaction that he would provide us a home in the Indian Territory, by the preaching of the Gospel." It is recorded that this Revelation was unanimously accepted as of God. Brother Meadowcroft declared, "I feel more of the power of God in this matter than I expected too."

William Bickerton followed instantly, with these words: "Verily, verily, thus saith the Lord God; the time has come for salvation to go to the Lamanites." Both of these Revelations were then endorsed by the Conference, and placed on record. Then the Conference commissioned Brothers Wm. Cadman, William Bickerton and Benjamin Meadowcroft to visit the Indian country and preach the Gospel, with the expectation of locating there later on. (For details of what occurred see pages 52-56 of our Church History.) But this first Mission failed for several reasons. We see that this Mission was practically laid aside after the return of the brothers and their report of no success. Brother Cadman says he fought desperately against this movement but was overwhelmingly defeated. He says, "This people were as unreasonable and unbelieving, at that time, as ever the Hosts of Israel were at any time, not excepting the time when they heard and believed the faithless report of ten of their spies, and altogether discarded that of the faithful two, Joshua and Caleb." Many of Israel died in the wilderness because they refused to believe the Truth. What had caused such a change in the minds and hearts of our people so soon after receiving the Revel-

ation of God? One was, I believe, they were too much built up, and were expecting great things too quick. Or would we say too much for too little effort?

Then we see in 1871 a number of our people emigrating to Tennessee, which proved they were more interested in the material things than they were in following the revealed will of God to them. I have understood these people were lost tract of by the Church. We are told that a later effort to the Indian Territory, to preach the Gospel likewise failed for the very same reasons.

The putting of material things ahead of preaching the Gospel has always been a great obstacle to man; the desire to attain his ends first. Some of our former brothers died feeling disappointed that the Indian Mission was not pursued, that God might have been able to bless the Church. Remember that obedience is better than sacrifice.

On page 91 of our Church History, again we find an account where this matter arises in the January Conference of 1894. From what is written there, we find Brother Cadman and others still feeling dissatisfied because there was no concerted effort to do anything about the Indian Mission. This was twenty-five years after the 1868 Mission. Again it was made a matter of prayer, the results being as follows: In the July Conference of 1894, it was moved and seconded that we consider the Indian Territory Mission as binding on the Church at this time as at any time previous. We observe that the elapse of twenty-five years time had not been sufficient to remove from their minds this obligation, time cannot satisfy the demands of God, for our disobedience, if a thousand years pass. We read where many of the Prophets, and men of God were instructed by God, to do certain things, or go to certain places, some of them disliked to go, or do, what they were commanded. They were men like us, sometimes they feared men, and no doubt sometimes the commands appeared very difficult to fulfill, yet He must be obeyed, or we fall under His judgment.

Through the years that have passed many dreams and experiences have been given to the Saints, and have been accepted by the Church as pertaining to the Indian work. The Lord is still trying to prod us to carry the Gospel to the Lamanites. Today we are still found, to a large degree, as was the Church ninety

years ago, more concerned with the material things than the spiritual, or trying to prepare our homes first, or build up our material treasure. All these could be swept away very suddenly by the anticipated judgment of God that is to come upon the world, because of wickedness, probably very soon.

Had the Revelation of God been followed, no doubt we would have built on a surer foundation, and would have had no need to fear. I thank God that the Church has had a few down through the years who have remembered and kept alive the Indian Mission Spirit. Some few brothers and sisters have labored hard, and have given of their time and effort. To these it has become a great joy, and blessing, to give of their best to the Master.

To be continued.

Joseph Bittinger

PRIDE

My dearly beloved, as Paul would say,
And I shall say it, too,
Because to me you're very dear,
Yes, every one of you

My dearly beloved, I wish to speak
Of one great fault, not rare,
For it is common in our mid'st,
Just as it was, 'back there'.

It is an evil that threatens us,
And if we take not heed,
'Twill grow within our hearts,
As a devastating weed.

It borrows the guise of
righteousness,
So that we cannot tell
That it's the swiftest way there
is
To drag us down to Hell.

WE WILL NOT CONCEDE AN
INCH! 'I'm right!
'Not so, 'tis I.' 'Tis I.'
It's like a chant, a litany,
It is the common cry.

YOU firmly maintain you're right,
while I'M
Convinced I am; so why
Should God reveal HIS way to
us?
. . . . He cannot even try! !

My dearly beloved, that fault is
Pride,
And we must strive to see
If we can substitute it for
Just plain HUMILITY.

Catherine Poma

GATHERING AT LOS ANGELES

The annual gathering of the General Church was held on August 15-17, in the church at Bell, California. We were honored to have with us Brother William H. Cadman, president of the Church and Brother T. S. Furnier first councillor, both of Pennsylvania. Also, there were many representatives present from most of the Eastern States. It was the first time that the District of California has hosted a General Church Gathering, and it will be one not soon forgotten, for God surely blessed all present abundantly.

Our Friday morning service commenced with singing many inspiring hymns as the saints came in from different states and many cities of California. Opening hymn was "An Angel Came Down" followed with prayer by Brother Cadman.

Brother V. J. Loyalvo, president of the District of California, expressed words of welcome to all of our brothers and sisters from the Eastern States. Brother Cadman accepted welcome in behalf of all land expressed gratitude for the privilege to come to the West Coast and enjoy the hospitality showered upon us all by the saints in California. He also expressed a deep gratitude for the blessed land of America and blessings of God brought here by the Restoration of the gospel, and the many promises of God to the inhabitants of this land, if they will serve God in spirit and truth. God's power was with our forefathers in bringing about the establishment of this nation. This is the promised land to the seed of Joseph and God has promised us as Gentiles an inheritance with them, if we are faithful to Him until the end.

Brother Cadman then asked: "Are our hearts filled with sufficient gratitude to God—and do we reverence Him as we should, for the privileges we now enjoy on the land of promise? He is no respecter of persons, therefore only obedience to His will brings His favor upon us. As we, therefore, pose as The Church of Jesus Christ, let us take upon us the responsibility of taking the Gospel to all nations." Brother Cadman spoke with wonderful liberty and all were blessed by his inspiring words.

Brother Nicholas Persico of New Jersey, followed with the same theme—"America" He said it was the love of God that promp-

ted them to travel so far to be at this gathering with the saints. He went on to say that prosperity came upon this land only through the Gospel being restored through the instrumentality of the young boy, Joseph Smith. America is beautiful but is being scarred by sin and immorality from sea to sea. The congregation then sang "On Mountain Tops." The blessings of God's spirit continued to reign upon us as Brother V. J. Loyalvo spoke of the blessedness of the land of America. God decreed it to be so and therefore in the hearts of men and women everywhere is a desire to set foot on this land of freedom and love. The land of the Restored Gospel and the gathering of God's people from the four corners of the earth in the mountain of the Lord's house where we shall learn of His ways and walk in His paths. We then sang a hymn and were dismissed with prayer by Brother Alvin Swanson of Greensburgh, Pa.

On Friday afternoon the service was opened with singing and prayer by Brother Swanson. Brother Paul Benyola from Philadelphia, Pa., introduced the service by reading the 22nd chapter of III Nephi in the Book of Mormon. The great promises for Israel in the latter days, after it seems that God had forgotten her, but with great mercies He would gather them again. In righteousness shalt thou be established, thou shalt be far from oppression, etc. No weapon that is formed against thee shall prosper, for this is the heritage of the servants of the Lord. Brother Paul continued, saying: "We must display Christ in our lives, that others may see Him through us. God's spirit was made manifest in the testimony of Brother Swanson concerning the blessings of God in his household.

Brother Joseph Loyalvo followed, relating experiences he had while preaching the gospel among the Indian people in Canada. As he continued to exhort us as to our responsibilities, the spirit of God fell upon him and he asked us: "Will God perform another deed like He did to the Israelites on this land? Will God bring destruction on the land of America? Will God bring the Gentiles down so that we won't have jobs or work and we'll set our minds to go to Israel?" At this juncture Brother Furnier was lifted from his seat by the

power of God and he sang these words: "Wait and see the hand of God, for He will surely do that. And if you will wait upon Him, He will show, He will show you His power." God's spirit descended upon all present and His house was filled with His glory. Praise God. Our afternoon service came to a close singing "Sound the Battle Cry" and "Is Your All On The Altar?" Closed with prayer by Brother Charles Brecci of San Diego, California.

Friday evening before our service, we enjoyed a solo by Brother James Lovalvo of Detroit, entitled "In Old Gethsemane" and a duet by Brother James Heaps and Sister Mabel Bickerton entitled "I Will Pilot Thee." After singing by the congregation Brother Joseph Calabrese of Lorain, Ohio led us in prayer. We were then addressed by Brother Furnier. He gave praise to God for sparing his life through many afflictions and for blessings to numerous to mention. He said that God is warning us of things to come and our duty is to be watchful and prayerful. Our country escaped past wars, but we do not know what will come on us as we stand on the brink of World War III. We should realize our responsibility to live righteously before God and become one, knowing that He will gather His people and spare them from destruction. Brother Furnier also read the 29th chapter of III Nephi and while speaking of the promises to be fulfilled with the covenant made to Israel (the Jews and Lamanites), Brother V. Lovalvo through the power of the spirit, rose up with these words: "Hear, Hear! Hear! This is my word, Come unto Me O ye Gentiles. Hear the words of my Son this day."

Brother Lovalvo then offered a special prayer that the Church might become more righteous and that we may have a greater zeal to take the gospel to others. Brother Cadman then sang "The Handwriting On The Wall". He expressed himself that he felt inspired to sing this hymn. All enjoyed it I am sure. Brothers V. J. Lovalvo and Joseph Calabrese both expressed themselves concerning the divine authenticity of the Book of Mormon and making reference to Sidney Rigdon's testimony, verifying the truth and divine power of its coming forth. The service was then dismissed by singing "When The Angel Moroni Came To Joseph." Prayer by Brother Anthony DiBattista of Glassport,

Pennsylvania.

The Saturday morning service was opened by singing "Jesus Is Always There." Prayer by Brother Frank Vitto of Detroit. Continued by singing "Near My God To Thee." Brother Vitto read from the 5th chapter of Alma 26th verse in the Book of Mormon and expressed himself on the necessity of stripping oneself of pride and envy and be humble, that we might meet God with a pure heart and He will hear us when we call upon Him. Brother Furnier turned the meeting over to prayer as was appointed to be conducted on Friday evening. Prayers were offered and some testimonies were given and some were anointed for their afflictions. Meeting was closed with the hymn "Then Jesus Came and prayer by Brother Felix Buccelato of San Diego, Calif.

(To be continued)

McKEES ROCKS BRANCH

December 2, 1958

Brother Editor:

We of the McKees Rocks Branch of The Church of Jesus Christ are grateful unto our God for the brothers who have come to speak to us and to fellowship.

We hope to have news of other souls being baptised into the fold, even as the Lord may see fit to bless this locality and Branch of His Church. Greetings and salutations to all the saints who love the Lord Jesus Christ.

THE INDIAN MISSION WORK OF SOUTH DAKOTA

In company with Bro. Joseph Shazer, and my wife we left our homes on October 15, 1958 for Wakpala, S. Dakota. As usual we stopped at our Sister Evelyn Reilly's home at Hobart, Ind. for the night where we enjoyed their hospitality and fellowship once more. Sister Reilly does not have any of our church people near her in that city, being alone it gives her much joy when the saints stop at her home. Upon our arrival at Wakpala, Saturday about 7:00 p. m. we found Mrs. Katie Banik already gone (she is the lady we bought the building from, and she has been looking after it for us since that time) We, not knowing where to find the key, pulled the hasp off the door and got into the living

quarters. Then soon discovered that she had taken sick and gone to her son's home in Mobridge, early in the week, and had left the keys at the store near by for us. We were very happy to have her return a few days later, saying she had been in the hospital in Rapid City. About one week later she got sick again, her desire was that she would be able to stay with us until we would be ready to return home. As she was suffering with an affliction we thought it best to not stay longer with winter coming on. Some days later we received word that she had arrived safe at her daughter's home at Salem, Ore. We missed her presence very much in our meetings. Let all of us remember her in our prayers.

On Sunday we were blessed with a nice attendance, as I had notified some of the brothers and sisters by card that we expected to be at Wakpala for this Sunday. As the result, Brother Isaac Useful Heart and Sister Darlene LaBlanc came from near Eagle Butte, and Brother and Sister Jim Meeter came from the Moreau River. All seemed glad to have us back with them again, for a season. And there certainly was much discouragement that had happened since we were there, just a couple of months previously. The Devil tries his best to disrupt and discourage, and it seems that he is making a special effort to try and smother out that little seed that has been planted among the Indian people, before it has had a chance to increase and bring forth the latter day blessings that are promised through obedience to the Gospel of Christ, which blessing is both Spiritual and Temporal.

Sorrow filled our hearts as we learned of the death of Brother William Howard, of the Indian people. All who spoke said he was murdered; his wife said the same. Officially they say he died of a heart attack. He leaves Sister Howard with seven children to provide for some how. Brother Henry Three Legs had just lost his oldest son about a week before this in a car accident near Mobridge. This was quite a blow to Brother Henry and his family. We did all we could to console and comfort these in the hour of their trouble. The Apostle Paul said in Rom. 12: 15-17—Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Unless we can show love and sympathy to our fellow man in the time of his trouble

we are not exhibiting the love of Christ by doing unto others as we would have them do unto us.

I am convinced that the worst thing to happen to the Indian people in our time, or perhaps in this twentieth century was the repeal of the law which forbid the selling of intoxicating liquors to the Indians, and some of the more serious minded of them are troubled over the serious situation that has developed among their people. The moral decay and degeneracy that is so evident every where; men, women and children are the victims, subjects of its evil power and influence. It is imperative that the restored Gospel of Truth be preached by us, who have the love of God in our hearts for these people, a love for their souls. Christ died for sinners, that if they would turn away from their evil, and come unto Him that He would forgive their sins, and free them from Satan's power. To say one is a Christian avails nothing, when the very acts of ones life is to bring forth evil continually. Our actions speak louder than our words.

We held meetings every evening, and three meetings on Sundays. Brother and Sister DeMarrias was very attentive during our stay, and Brother DeMarrias opened several meetings for us. While our attendance was not great, yet we had a number every service to talk to. Some of our friends came to about every meeting we held. We held one meeting at the Moreau River, and two at Brother Edw. LaBlanc's home Sunday, Nov. 2nd. We enjoyed our service in their home. The Sunday before we had feet washing at Wakpala, and ordained Brother Henry Three Legs a Deacon. A good spirit prevailed in this service too.

We received a shipment of used clothing from Monongahela, Pa., that we distributed to all who asked us for something for themselves or their families, provided we had something they could use. We gave to all regardless of what Faith they happened to be. There is need for very large size clothing for both men and women, (there are many stout people). We had expected to spend one more Sunday at Wakpala, and had looked forth to have some of our brothers and sisters with us again from Eagle Butte, and the Moreau River. On Saturday about 10:00 a. m. we received a phone call, saying Sister Bittinger's brother was dead

and was to be buried on Monday. In order to be home in time for the funeral we started immediately for home, and drove straight through, stopping only to get gas and a bite to eat. We arrived at Brother Shazer's home about 7:30 p. m. Sunday, safe and thankful to God for all His blessings. We were very sorry to disappoint those who came expecting to find us still at Wakpala. We hope they had a portion of God's spirit in their meeting to bless all assembled there. Our prayer is that God may richly bless all our brothers and sisters, and our friends, of the Sioux people.

We held about 30 meetings; Brother Shazer and myself both enjoyed good liberty in speaking everywhere.

Brother Joseph Bittinger

A FEW WORDS ABOUT THE CHURCH OFFICERSHIP

In a conversation with one of my brethren concerning the Church Organization, the presidency and other officers, I concluded that I would write an article on the matter for all to read in the Gospel News. Whether I can make things any plainer than what is recorded in our history or not, remains to be seen. However, I hope that in my efforts, some things might be more clear in our minds.

Prior to the organization of 1862, various brothers were called to the office of apostles, and some evangelists—but their ordinations did not take place until July of 1862 which I will bring to your notice in its proper place. Among these brothers called to be apostles were Brothers George Barnes and Charles Brown.

The July Conference of 1862 was called to order by President Wm. Bickerton—George Barnes and Charles were his Counsellors. In this conference there were twelve brothers ordained to the apostleship in this Church. (If you will turn to page 34 in our history, you will note that Bros. Barnes' and Brown's name is not among the twelve ordained apostles—though they were called to that office prior to this 1862 conference, but in this conference they are Counsellors to President Bickerton.) Such is very plain and their ordination took place in the January Conference of 1863. The record says they were ordained to the office of Apostles and Counsellors in the Church

of Jesus Christ. On page 40 of our history, it is very plain that President Bickerton and Counsellors Barnes and Brown were not in the "Twelve" apostles.

As time went on there were vacancies in the apostles' quorum in various ways—I suppose because of deaths and other reasons. Later on I notice the names Wm. Skillen and Wm. Bacon and possibly some others are known as apostles in the Church. On page 67 of our history, it is recorded that Brothers J. Loutit and W. Menzes were ordained into the quorum of the twelve apostles, and that Wm. Cadman was president of the Apostles. It is apparent that as vacancies occurred in the quorum of the apostles, they were filled up by ordaining others in their stead.

In the October Conference minutes of 1876, I read that Wm. Cadman was sustained as president of the church in the east. (President Bickerton had at this time, along with others, located in the state of Kansas. Later I read where Eli Kendall was president of the church in Kansas. We must not get confused here. These brethren were elected presidents of the eastern and western districts of the church.) Wm. Bickerton was president of the General Church and of course, had two counsellors as previously shown.

In July Conference of 1880 and which was presided over by the Kansas District President, Wm. Cadman was elected president of the General Church, and Eli Kendall and Cummins Cherry was elected as his Counsellors or first and second vice-presidents.

As time passed on up until the July Conference of 1904, the apostles of the church had all passed on to their reward with the exception of Wm. Cadman. He was the only surviving apostle in the church, for they had neglected to keep the quorum of twelve apostles filled up. But you must remember that the president of the church and his counsellors (these three) were always kept in the church, though at this time (July 1904) and for some years previous, President Cadman's Counsellors were not always 'ordained' apostles in the church, for instance, prior to July 1904 Brothers Alexander Cherry and Allen Wright were the presidents counsellors, but they had not been, as yet, ordained as apostles in the church.

In the April Conference of 1904 eleven brothers were selected to be apostles in the church. They