

The GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

January 1968

Vol. 24 No. 1

Offices: 6th & Lincoln Sts.

Kansas Program Recalls Events In Early Church

(The following is the first installment of a program presented by members of the St. John, Kansas, Mission at the Arlington, Kansas, MBA Field Trip in August, 1967.)

HISTORY OF THE CHURCH IN THE EAST

Recited by Sue Rich

The Gospel of Jesus Christ, as we all know, was restored in the years of 1829 and 1830, in Palmyra, New York, through the instrumentality of Joseph Smith, whom the Lord used to translate the **Book of Mormon**. Others were called into the ministry along with Joseph Smith from the very beginning to testify of the truth of the **Book of Mormon** and the "marvelous work and wonder" which God had performed in revealing unto men a knowledge of His ways and by what means they might serve Him in spirit and truth.

Many in the Church have a more perfect knowledge of the various events which transpired throughout the next fourteen years or an era, we might say, which ended with the death of Joseph Smith. However, as has happened in all ages of time, the early followers of the Restoration were persecuted by organized religion as well as the unbelieving world and were forced to move from one place to another. Beginning in Western New York State, they went to Pennsylvania, then to Ohio, to Independence, Missouri, and then to Navoo, Illinois, a beautiful city which the saints built on the Mississippi River. Navoo represented the Indian word for "beautiful." Threats, persecution, and mob violence followed them wherever they went. They, themselves, were of a peaceable nature and, being guided by the admonition of Christ, were disinclined to fight violence with violence. Thus, more often than not they fled before their persecutors. There were those whose property was destroyed, whose land was seized, and whose lives were taken. But belief increased.

Within the first six years after the restoration

(Continued on Page 10)

MBA Officers Visit Navoo and St. John

By Isaac Smith

Brothers Domenic Thomas, Joseph Calabrese, Joseph Carlini, Kem Metz, and I left from Toledo, Ohio, on Thanksgiving Day for a trip to Navoo, Illinois, and St. John, Kansas.

We stopped briefly at Cathage, Illinois, early Friday morning and then proceeded to Navoo. We discovered a very nice camp near Navoo, operated by the Reorganized Church, which the MBA may consider as a possible site for a future field trip. After looking the camp over, we made a phone call to Mr. Gunn, a camp official, who told us they would have a meeting in December to decide on time availability and price.

We continued on to St. John, Kansas, and arrived there about 9:00 p.m. We were wonderfully received by young and old alike.

Immediately upon arriving, we went to the train station to meet Brother Amos Udo, who was arriving from Emporia, Kansas, for a weekend visit.

Brother Udo is a student from Nigeria, Africa, attending college in Emporia. He was delighted with the reception he received.

We stayed at Brother Alex Robinson's home, where after some light refreshments and wonderful singing, we retired late.

The next morning before breakfast some of us took a walk around the peaceful town of St. John.

Before leaving to talk to the officials of the Y Ranch regarding the possibility of using the Ranch for a field trip next summer, we enjoyed a Thanksgiving dinner with the Robinson family, who had postponed their Thanksgiving celebration to share it with us.

Sister Louise's parents from Hager, Kansas, spent the day with us. Also Brother and Sister Bittinger who had been in St. John for a week were with us on the weekend.

After visiting the Y Ranch, we returned to the Robinsons for an outdoor wiener roast and afterward a very nice house meeting. We had a good Sunday meeting which included the ordination of Brother David Robinson as a deacon.

(Continued on Page 12)

Light From The Watchman's Lamp

By Spencer G. Everett

"Go, set a watchman, let him declare what he seeth."
(Isaiah 21:6)

The following narrative was taken from an issue of *Life* magazine and was entitled "Oldest Paintings in the Americas."

"On a mountainside 75 miles northeast of Acapulco, Mexico, a man hunkers down to rest in the cool overhang of a cave. For all the peace and quiet of the setting, this cave contains one of America's most exciting archaeological finds — a series of life-size murals made by the ancient OLMECS, whose high culture flourished in Mexico between 800 and 400 B.C. They were discovered by an amateur archeologist named Carlo T. E. Gay, who was searching for just such traces of the OLMECS. About a mile into the cave he came upon this jutting slab at right with its drawing of a huge red-and-black serpent. Nearby was a picture of some unidentifiable animal leaping into the air.

"The Olmec civilization is the oldest one ever discovered in the New World. It tantalizes archeologists because they know so little about who the Olmecs were, where they came from or how they developed their culture — and because the answers to these questions are inextricably bound up with theories about the origin of civilization itself in the Americas, some scholars believe that the Olmec may prove to be the 'mother culture' of the subsequent high civilizations of Middle America — the Zapotecan, the Mayan and the Teotihuacan, Toltec and Aztec.

"Centuries before the time of Christ, the Olmecs were building elaborate ceremonial centers along the southern Gulf coast of Mexico. At La Venta in the state of Tabasco, archeologists have found an enormous earthen pyramid, 100 feet high, surrounded by low platforms, courtyards and other smaller mounds. The most famous Olmec monuments are the colossal heads they carved out of basalt: huge, square-faced, helmeted human heads, some of them 9' high.

"This cave is known as the Juxtlahuaca Cave (the name means 'beautiful blue-green valley,' an apt description of the view from its mouth).

"The most elaborate of the murals (found in a chamber nearly two-thirds of a mile from the cave entrance) depicts a pair of human figures who seem to be performing some obscure Olmec ritual. One man—standing five feet five inches—wears a black animal pelt slung over his left shoulder, a knee-length garment banded in red, black and yellow and a plumed headdress similar to the ones depicted in other Olmec art. He gestures with a trident shaped object in his right hand toward a seated figure, who is naked save for a wide black sash and a band circling his neck. The standing figure appears to be performing a ritual exorcism upon the seated figure, says Gay." (end of article)

Perhaps, instead, it is a priest casting out a demon from a demon possessed man or healing a crippled man as Jesus and his Apostles did on various occasions. This comment is by the writer and is not part of the article. Who were the Olmecs? No one seems to know, but here is a possibility.

Fernando De Alva De Ixtlilxochitl (pronounced — Eesh-tleel-sho-cheetl) was born about 1568, a grandson of the last king of Texcoco, from whom he inherited all that were saved of the records of the public archives after the destruction by the armies of Cortez. Hubert Howe Bancroft indicates that he wrote honestly, compiling a history of the ancestors of his people (the Mayan) from authentic documents in his possession. In 1941, George C. Vaillant, distinguished archeologist and authority on early cultures in Mexico, said of him, "He was a descendant of the old Texcocan lineage and had access to many of the ancient records." His works were translated into English in 1939 by Arnulfo Rodriguez, an instructor in Spanish at the University of California.

Ixtlilxochitl, like the *Book of Mormon*, tells of three groups of people who came across the ocean to settle America. He says of the third group of artisans who migrated to America that they came from the Near East about 586 B.C. or fourteen years after a group called the Nahuas or Nahuales. (Notice the similarity to the name Nephites.) He states that both groups came from the same locale, and he calls this second group Olmecs or Ulmecs. (Notice the similarity in the name *Olmec* and the word *Mulek* found in the *Book of Mormon*.)

The Mulekites of the *Book of Mormon* may be identical with the people that Ixtlilxochitl calls "Ulmecs," not only because of the name but because of many other similarities he mentions which are too numerous to mention here.

The Ancient civilizations of our world recorded in stone great events, names, laws, lists of kings, accounts of victories, etc. These stones are called "stele," for example the stele of Hammurabi of Babylon, the Rosetta Stone from the Nile, and the Tablets of the Ten Commandments. We can follow the stele's course in the old world from Mesopotamia across the Nile River and into the land of Greece.

The Mayan stelae found in Central America served the same purpose, but other more ancient peoples of Central America knew of these stones. The Olmecs or Ulmecs, the oldest people in this area, were already masters of this craft. The stele passed from one people to another just as it did in the old world. In a course of several millennia it has apparently followed a direct path through all civilizations. The question which seems so elusive to the archeologist is how it passed from the Old World to the New World. This is no mystery to the reader of the *Book of Mormon*, for we know that the people who founded the great civilizations on this promised land were led by God from the very places where the stele was in common use.

Scripture — "And it came to pass in the days

(Continued on Page 11)

**THE GOSPEL
NEWS**

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

**EDITORIAL
CONSULTANTS**

Thurman S. Furnier

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones — Mgr.

GMBA EDITOR

Carl J. Frammolin

31329 Frank Drive

Warren, Michigan 48093

**GENERAL CIRCLE
EDITOR**

Rose Corrado

1927 Robbins Avenue

Niles, Ohio 44446

**DISTRICT
EDITORS**

ATLANTIC COAST

Eugene Perri, Jr.

301 Amboy Avenue

Woodbridge,

N.J. 07095

OHIO

T. D. Bucci

344 E. Avondale Ave.

Youngstown, Ohio 44507

MICHIGAN-CANADIAN

Spencer G. Everett

22400 Alger Avenue

St. Clair Shores,

Michigan 48080

CALIFORNIA

Otto M. Henderson

14605 Lorca Road

La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes

311 Chamber St.

Clairton, Pa. 15025

**BUSINESS AND
EDITORIAL OFFICE:**

Sixth and Lincoln Sts.

Monongahela,

Penna. 15063

Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

"We are bound to make the mistake of accepting some harmful changes and rejecting some good ones."

The old year has passed, and the new year has arrived. This is a fitting time of year to talk about the subject of change, since traditionally this is the time many of us like to resolve that we are going to make certain changes in our lives to improve ourselves.

Change is as inevitable as life and death and is as common in our lives as eating and breathing and seeing the sun rise and set every day. We are all quite accustomed to changes, especially in our modern age which is producing so many changes that we cannot remember them all from one day to the next.

Within this life of changes, however, we have become used to a certain stability, a certain routine of living which we follow day by day, year by year. These are such things as having a home, raising a family, going to work or school, belonging to a church, etc. This routine not only includes what we do but also how we think and feel about things.

We are not generally concerned about changes in our daily routine of living until something happens that threatens to interrupt this routine. Then we must either prevent the change from occurring or make some adjustments to offset the effects of the change.

It is quite natural to resist change, since change often threatens our peace, security, and even our survival. Today certain changes are taking place in American culture that many of us see as threatening to our continued well being as a nation. One of these changes is a new attitude toward morals. The practice of pre-marital and illicit sex is becoming not only very prevalent but also more and more accepted by the general population. This same attitude toward sex is invading our dress, literature, and entertainment. Another alarming change is the increased unrest throughout the country created by a growing lack of respect for law and order. The breakdown of the home as a stable family unit is one of the greatest threats to the continued stability of American society. Many people recognize and deplore these changes, but, unfortunately, as a nation we seem to be unable to effectively resist them.

While it is good to resist certain changes, it is not good to resist all changes, for mankind has only progressed into something approaching a civilized being because he has accepted certain changes. Though this be true, we are continually placed in a quandary by many changes that occur because we cannot always be quite certain whether they will eventually benefit or harm us.

If the church in the Middle Ages had successfully resisted change as she attempted to do, we would still be tilling the soil as peasants in a feudal society. We would have none of the advantages of modern science and medicine, and there would be no political or religious freedom. The church was quick to attempt to silence any new idea, as she did with Copernicus' scientific observation that the sun did not revolve around the earth but that the earth revolved around the sun. When Martin Luther asked for some changes in the way of reforms, the church did every thing in her power to destroy him and his ideas. The Inquisition and the bloody violence that followed attests to the strength of her resistance.

The resistance that Jesus met is a classic example of man's inability to distinguish between beneficial and harmful changes. The Jews saw His ideas as radical changes to their long established traditions. They accused Him of trying to destroy the Law, not realizing that He came to build upon and improve it, not destroy it.

Just about every change that has proven beneficial to mankind was condemned at its birth and had to struggle, often violently, to live.

How can we as a Church resolve the problem of knowing when to resist or accept changes? There is no easy answer to this question, if, indeed, there is an answer at all. Like everyone else down through history, we are bound to make the mistake of accepting some harmful changes and rejecting some good ones.

(Continued on Page 4)

Church Of Yesterday Recalled In Testimony

By Thurman S. Furnier

I obeyed the Gospel August 23, 1914, near Smock, Pennsylvania. One Sunday not long after I was baptized, I attended along with a number of brothers and sisters a meeting in which Brother Nephi Federer preached a wonderful sermon in the morning. Our hearts were prepared for the afternoon testimony service. I retired to a woods nearby in fasting and prayer and sincerely asked God to baptize me with "fire and the Holy Ghost." I returned to the place of meeting. During the course of the meeting, sister Drucilla Gellick arose and spoke in tongues. The Spirit of God rested upon me, and I arose to bear my testimony. I remember well that I was expressing my thankfulness to God for calling me (the only one of my father's family) into the Gospel, when suddenly the power of God rested upon me, and with uplifted hands I cried out in a loud voice, "I have got it! I have got it!" It was baptism of "fire and the Holy Ghost." The power of God was resting on me so greatly I felt as though I could have lifted brick houses on my right and left hands. The room was crowded, but the spirit carried me to my brother-in-law, Richard Lowther. I took him by the hand and invited him to obey the Gospel. After I embraced others, the power of God left me, and my normal strength returned. What a contrast between the power of God and the strength of man! This can only be understood by those who have had the experience.

I shall never forget the first conference we attended at Hawkeye, Pennsylvania, in October, 1914. The power of God rested upon those assembled. Brother John Grimes expressed himself in these words, "I expected an angel of God to appear on account of the blessings of God being so great."

My position on the railroad required my moving from place to place. The last place I worked was at Charleroi, Pennsylvania. Having been transferred from the Smock, Pennsylvania, Branch to the Lucyville, Pennsylvania (Roscoe Post Office), Branch, I was in close contact with Brothers Alexander Cherry, Nephi Federer, and later William H. Cadman and Alma B. Cadman, who were in the Western part of the United States, and also other wonderful brothers.

I inquired about many things from these brothers. At one time brother Nephi advised me in these words: "Brother Furnier, I can answer many of your questions, but the spirit of God is the best teacher of all."

During the spring of 1916 I was rather mysteriously moved upon to resign my position with the Pennsylvania Railroad Company and move to Sunshine, Pennsylvania (Martin Post Office).

The April, 1917, conference authorized a mission to be established at Martin, Pennsylvania, with me in charge. Later on a branch was

authorized at the same place, and we baptized a number of people there. I don't remember how many, but they must have numbered forty or more.

This branch was a very spiritual one. Many brothers and sisters (we were told) expressed themselves that they were going to Martin Branch to be fed spiritually.

Sunshine, Pennsylvania, was a coal mining town. The coal miners' strike of 1922-3 caused many members to be scattered, including myself, and the spiritual work there ceased. Some found work in other localities, some joined other branches of the Church and are still faithful, others have died, and we have lost knowledge of others. Some are now members of the Vanderbilt and Bitner Branches.

I have also been a member of Little Redstone and Dunlevy, Pennsylvania, and Detroit, Michigan, Branches. At present I am a member of the Vanderbilt, Pennsylvania, Branch.

I have witnessed the power of God made manifest many times.

You will note that when a mission was established at Martin, Pennsylvania, with me in charge, that I had been in the Church but a short

(Continued on Page 9)

EDITORIAL VIEWPOINT

(Continued from Page 3)

I feel that we could benefit by being less conservative toward change. Religious groups have always been conservative by nature and as a result have often had a difficult time accepting and adjusting to even beneficial changes. Resisting change is not necessarily a sign of strength or wisdom. It is the wise person or group who can hold to basic principles and still be flexible enough to improve through change. I believe that no change at all means a cessation of growth and, therefore, a lack of progress. It is better to risk some bad changes along with the good than to stifle all growth through fear of change.

Some people wistfully yearn to return to the "good old days" of the past, believing that if we could just restore things as they were, everything would be all right. We have gained many good things from the past—in fact, the foundation upon which we build is from the past—but no era of time has ever been perfect. It would be impossible to return to the conditions of any past era, but if we could, we would only succeed generally in moving backwards, not progressing forward.

I think that as a Church we must not only adjust to the changes taking place everywhere around us but that we also would do well to more readily institute changes when we see that they are necessary. Too often we do not set about to change something until we are faced with an emergency situation, and then often not soon enough. A broader look at our problems, more planning, and more communicating of ideas will go a long way in helping us to understand what changes will benefit us and how to set those changes in motion.



The Children's Corner

Mabel Bickerton

"Great and marvelous are thy works, O Lord God Almighty." I Nephi 1 : 14

Dear girls and boys,

I think you will like this **Book of Mormon** story about Lehi and his family. In the days of King Zedekiah, king of Judah, lived a family in the great city of Jerusalem. There was the father, Lehi, his wife, Sariah, and their four sons, Laman, Lemuel, Sam and Nephi. Many prophets had gone throughout the land telling the people they must repent or Jerusalem would be destroyed. Lehi was one of God's prophets. The people did not believe the words of Lehi and the other prophets. Some of the prophets were killed.

One day Lehi prayed with all his heart unto the Lord in behalf of the people. As he prayed a great pillar of fire came and dwelt upon a rock in front of him. Because of the things he saw and heard, he began to tremble. He returned home and cast himself on his bed because he was overcome with the spirit. The Lord gave him a wonderful vision. He saw the heavens open. God was sitting upon His throne and around Him were many, many angels. They were singing and praising God. One of them began descending to earth. The light around this angel was brighter than the noonday sun. Then twelve other angels followed him, and they came down to earth. The first one came and stood before Lehi and gave him an open book to read. As he read, he was filled with the spirit of the Lord. The words were, "Wo, wo unto Jerusalem." He saw Jerusalem destroyed. Many people were killed and others carried away into Babylon. As he beheld these great things, he praised God. He was commanded to go among the people and tell them about these great and marvelous things he had seen and heard.

Lehi went among the people and did as the Lord commanded, but they did not believe him. They didn't think their great city could be destroyed and many be carried captive to Babylon. Lehi even told them of the coming of the Messiah. When they heard these wonderful things and his visions, they laughed at him. They were angry as Lehi continued to warn them. They wanted to take his life.

God spoke to Lehi in a dream to leave Jerusalem because of the plan of the wicked people to kill him. The Lord said, "Blessed art thou Lehi, because of the things which thou has done and because thou hast been faithful." The family began at once to make plans to leave the city. They left behind their house, land, gold, silver and precious things and took only tents and provisions. These are all they would need for their journey in the wilderness.

They traveled in the wilderness until they came to the shores of the Red Sea. They traveled along the shore until they came to a valley. Here they pitched their tents and built an altar of stones and gave thanks unto God. Lehi called the river, that ran through the little valley and emptied into the Red Sea, Laman. He named the valley, Lemuel. He compared his sons to these, wishing they could be firm and true to God. This did not please the boys. They murmured against their father because he had taken them from their home and precious things. They thought their father a visionary man and very foolish to lead them out in the wilderness. But the Lord had other plans for this family. Their journey was to be long and tiresome, but eventually they would arrive in the Promised Land, one blessed above all others, the land of America.

SEARCH THE SCRIPTURES

1. What happened to Laman and Lemuel when they spoke against their father? I Nephi 2 : 14
2. What kind of a boy was Nephi? I Nephi 2 : 16
3. Was Sam like Nephi or his older brothers? I Nephi 2 : 17
4. What promise did the Lord make to Nephi? I Nephi 2 : 20, 24

Sincerely,
Sister Mabel

Readers Write . . .

Dear Brother Editor,

Again I have let my renewal date for **The Gospel News** slip by without taking care of it on time. I sure wouldn't want to be without it, as we out here in Kansas are rather alone, and the little paper keeps us in touch with our brothers and sisters and what is going on elsewhere in the Church.

It is even more interesting to me now since our gathering this summer here in Arlington, since some of the names now have faces to go with them. It was a glorious experience, I think, for all of us who were privileged to attend. It was like a little taste of what the peaceful reign may be like!

May God continue to bless you all in your work on the little paper which means so much to all of us. (These are exerpts.)

Sincerely,
Sister Letha Kunkle
Lincoln, Kansas

Dear **Gospel News** staff members,

I want to thank you for sending us **The Gospel News** while we were in Germany. We waited eagerly for it each month and read each edition through two or three times. Many times we received courage and strength from reading

(Continued on Page 12)

M.B.A. Highlights

THE POWER OF KNOWLEDGE

By Dominic Moraco, Michigan-Ontario
MBA Area President

It has been said that there is power in knowledge. This is not only true academically but is also the case spiritually. There is nothing worse than ignorance, which has enslaved nations and has served as the handmaiden of Satan through the corridors of history. Charitable men have tried to eliminate ignorance from the face of the earth, while men of greed have sometimes contributed to its growth in the hopes of becoming rich and powerful.

The study of the Word of God is imperative for spiritual growth and development. This statement is particularly noteworthy for members of the Church, as well as for their children, who represent the potential members of the future. It will also be generally agreed that examination of the Scriptures is especially important today when turbulent world conditions are prevalent and guidance is so necessary.

The Apostle Paul explained the behavior of individuals who are ignorant of God's righteousness in "Romans" 10:3. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." This passage gives us a keen insight into the necessity for proper direction and should provide us with the proper motivation for learning increasingly more about the Scriptures.

Fundamental and Practical Way

A fundamental and practical way to gain more knowledge is to engage in the orderly study of the Word of God so we can systematically learn of His true will. We should then be better equipped not to seek our own righteousness but rather that of God. The acquiring of knowledge will also make us better people, insulating us against the powers of Satan, who, incidentally, knows the Scriptures well. It will increase our faith in God and our love for others. Knowledge of the Word of God will help us to endure to the end.

The Word of God has been called the "Rod of Iron," signifying something solid to which we may cling as we walk down the pathway of life. Lehi, in his dream, saw a rod of iron running along the pathway leading to the tree of life. Those who wanted to reach the tree of life and partake of its delightful fruit took a firm grasp on the rod, and it kept them from straying into forbidden paths. Knowledge of the truth provides one of the basic ingredients which make up the spiritual rod of iron.

The Word of God has also been compared to bread, which has been termed the staff of life. Partaking of this basic commodity naturally offers physical stamina besides giving nourish-

ment. One may eat many kinds of food, but nothing is more satisfying to a hungry stomach than bread. Similarly, the Word of God gives spiritual stamina and affords the essential nourishment required for our daily adherence to the teachings of Christ. We may read many good books, as indeed we should, but only the Holy Scriptures are able to satisfy our spiritual appetites.

An Old Testament prophet was once told to eat a scroll upon which was inscribed the Word of God. This meant that he should study and digest its contents so thoroughly that it would be unto him as bread. In so doing, he became fully equipped to face the unbelievers of his day and declare to them the words for salvation. His example is true for us today and should serve as a vivid reminder of our learning responsibilities.

Collective Study

Collective study of the Word of God is a most profitable venture, because it provides us with the opportunity to explore and analyze the scriptures together and thus to glean vital spiritual knowledge from God's Word. Transfer of ideas and exchange of experiences not only give added learning but offer the participants the chance to further strengthen themselves in the matters of righteousness. The Missionary Benevolent Association, at the local level, affords every member the opportunity and the proper setting for obtaining the collective knowledge required. To take advantage of this privilege, every member of the Church is invited to take part in the study of God's Word which would be possible by regular attendance at his local MBA unit, as well as Sunday school and other related class learning situations. Parents should bring their children with them, so that they may gain love and respect for the Scriptures at a very young age. Then, as they grow older, they will not forget the teachings they have acquired. Young Church members are, of course, encouraged to attend on a regular basis so that teachers can organize ongoing lessons and so that they may engage in more participative discussions and orderly perusal of the Word.

In conclusion, why not make 1968 a year of dedication for all MBA locals by regular attendance and energetic systematic devotion to learning? Also, whenever possible, why not bring your acquaintances, so they may also become more familiar with the Church and the Scriptures? It is certain that all parties who attend will receive additional benefits from the joint study, and perhaps many more will ultimately come to the fold. Practically speaking, each of us can obviously transmit the acquired knowledge to everyday living, thus enriching our lives and making a sounder contribution to the overall work of the Church and the MBA.

The First Crusade, summoned by Pope Urban II in 1095, attracted at least 150 thousand men. These Crusaders captured Jerusalem from the Turks and held it for almost a hundred years.



OUR WOMEN TODAY

—She Hath Done What She Could.

Rose Corrado

It hardly seems possible that the leaves of another book have been closed, but they have. Whatever has been written cannot be changed; but it can serve as a guide to the new book of "1968" which is about to begin.

So many of us will reminisce over 1967 and be determined to write an even better book for the coming year. While contemplating a title for your new book, may we — "Our Women Today" — suggest you take our by-line, "She Hath Done What She Could," and at the close of each chapter, ask yourself the question, "Have I done what I could?"

May you have many blessings through the coming year.

* * *

TESTIMONIES FROM OUR LAMANITE SISTERS

Dear sisters,

I am writing about the Ladies' Circle. We are very thankful unto the Lord for allowing a Circle to be organized in our little mission here at San Carlos, Arizona.

Sister Margaret Henderson was our teacher for quite a while. Later, officers were elected among us Indians. I was elected teacher, and very little do I know about the Gospel. In accepting this office, it was hard for me to decide. So I started praying about it. The Lord opened a way for me. He gave me a desire within my heart to accept the call. Since He has done so much for me, I should do something for Him. The day I was to teach, I sat on my bed trying to study what I should teach. I began to pray, and in my prayer I asked Him to keep me and guide me to teach that I may learn. While I was still praying, He gave me an experience.

A window was placed before me, and in this window was a field of wheat. The wheat was ripe, ready to be harvested. The wind was blowing the wheat back and forth. Back of the fields were mountains. In this window it was dark, but I still could see the wheat. I opened my eyes, thinking it was just an imagination, but when I closed my eyes again I saw the same thing all over again. I broke down and cried unto my Lord, thanking Him for showing me this. Right away an understanding came to me that the wheat I saw was people ripe with sin in the dark and that laborers are needed in the field.

This experience gave me a greater desire to do something for the Lord. So I began to teach the sisters. I know very little, but I will learn. We meet together often. It gives us joy and praise within our hearts that we have come to know the Lord again through the Gentiles. How wonderful the Lord is! He has sent His Gospel to us, the Seed of Joseph. He opened our eyes to

see and to know how merciful He is.

So we thank the Lord for all He has done for us and for the Ladies' Circle. Continue to remember us in your prayers, and we will remember you.

Sister Ruth Harney

To the Ladies' Circle,

It has been almost seven months since the Circle has been organized here on the San Carlos, Apache Indian Reservation. I am so thankful to God for an opportunity like this where we Indian Sisters can come together along with our two Gentile sisters, Margaret Henderson and Dolores Piccuito. With their help, and God's, we will learn the Scriptures and study them.

We have had dreams by some of our sisters relating that we are living in the last days. To me, the Ladies' Circle is just wonderful, and I always want to be part of it. I never want to miss a meeting if it can be helped. It gives me strength; I never have enough of God's word. I always want to hear and learn more because someday maybe we won't have God's Word. It is worth learning and will be written in our hearts.

Sister Ruth Harney is our teacher. I know God will help her and lead her because He will give wisdom to those that ask it. He is able and willing.

Please remember us in your prayers and also those who do not attend that God will put the desire back in their hearts to come to Ladies' Circle. Pray for us, and we will remember you dear sisters in our prayers.

Sister Anita Hopkins

* * *

McKEES ROCKS AND ALIQUIPPA CIRCLES MEET

On Sunday, October 29, the McKees Rocks, Pennsylvania, Ladies' Circle was host to the Aliquippa, Pennsylvania, Circle in an evening of testimony and hymn singing. We are thankful for the wonderful spirit of fellowship that prevailed.

* * *

COOK BOOK FUNDS SLATED FOR MISSIONARY WORK

The cook books published by the Ladies' Circle have been distributed to all district librarians and are available to anyone desiring a copy. Branch librarians are urged to encourage the purchase of these books by their members, as it will result in a generous donation to the General Church Missionary Fund. The Circle is anxious to receive all money within the next few months in order to make the donation to the General Church April conference.

To those people who sent in recipes for publication, please check your own recipes and notify Sister Angela Scolaro (15843 Manning Avenue, Detroit, Michigan 48205) of any discrepancies made. A list of these will be published at a later date.

Sister A. Scolaro

The Physical Energies

By James Curry

You have often heard it said that the inhabitants of the Peaceful Reign will outlaw and consign to the scrap heap all modern physical aids and comforts. In my mind's eye I see the Choice Seer with a great broom sweeping all of the products of man's ingenuity east of the Mississippi into the Atlantic Ocean. Stepping across the river, he sweeps everything west of the Mississippi into the Pacific Ocean.

We sometimes wonder if he will be able to sweep the remembrance of our physical aids and comforts from the minds of the people. What will be the thoughts of our women folk as they kneel at the river shore to rub the family wash on a stone? It is just possible that they will long to return to the days of the automatic washer.

Man long ago learned to put his sail in the way of the wind — his water-wheel in the way of the river. Only within the past two hundred years has he learned to harness the energies of steam, oil, electricity, and nuclear fission.

Many have believed that the machines built to harness the power of the physical energies were the spawn of Satan; whereas others have believed that men were inspired of God to harness those energies which God, Himself, created.

The test of whether a thing is good or evil lies in what it produces. Apart from abolishing slavery and shortening the work day, man's utilization of the physical energies has had a terrific impact upon the social, economic, and political systems of the modern world. Please consider the following from the pen of newspaper columnist Sydney J. Harris:

PROBLEMS OF ENERGY HAS SPLIT CIVILIZATIONS

(Reprinted by permission of Sydney J. Harris and Publishers—Hall Syndicate.)

If a scientist were writing a history of mankind, he would divide civilization into three phases: The lack of energy, the conflict over energy, and the surplus of energy.

By "energy" is meant any force that produces and constructs, whether this be human slaves, wind, water, coal, oil, gas, electricity, or nuclear fission.

For the first several thousand years of human life, there was a lack of energy. We had to struggle to stay alive, and even so noble a state as Athens required nine slaves for every one free citizen, in order to provide the energy for defending and expanding the state.

As we entered the Middle Ages, there began a violent and prolonged conflict over the new sources of energy. Slavery and indenture passed away, not because of humanitarian impulses but because they were more expensive and cumbersome than the newer forms of energy. The growing use of coal alone initiated more changes in the world's social system than any number of intellectual notions or political ideologies.

This system has gone on for more than 500 years; our minds and emotions are still involved in the conflict over energy. But we are now in a third phase of history: A surplus of energy.

With the advent of nuclear fission, the world has come out of darkness for the first time. In physical and technical terms, we are now living in an utterly new society — one in which the entire world's energy needs can be supplied without taking some away from anyone else.

This has never been true before. There has always been a Darwinian struggle for slaves, for water, for coal, for oil, for gas, or for electrical sources of power. Now, the true meaning and magnificence of Einstein's equation can be seen in the unlimited energy released by nuclear fission.

But humanity still lives in the emotional and social and political darkness of the second phase of history. Our conflict is greater than ever before, and the great life-giving qualities of nuclear energy are being mobilized for death and destruction among the nations.

It is the crushing irony of the 20th century that we now have, for the first time, the means to eliminate poverty and starvation and the gross inequalities among peoples; a means by which no one will lose what another gains, but all will benefit mutually and permanently.

Yet, at the same time, we are employing this Promethean gift to perpetuate the ancient struggles for power and pre-eminence, for political dominance and ideological pride. With Paradise so close to our grasp, we seem to be moving closer to hell every day.

(In the next of this series of articles I will write about the utilization of the spiritual energies.)

A Prayer

Lord, Thou knowest better than I know myself that I am growing older.

Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from craving to try to straighten out everybody's affairs.

Keep my mind free from the recital of endless detail. Give me wings to get to the point.

I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience.

But seal my lips on my own aches and pains.

They are increasing, and my love of rehearsing them is becoming sweeter as the years go by.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

Author unknown

The eminent scientist Einstein did not belong to any church, but he was a deeply religious man. The great thinker once said, "Ideas come from God."

Ft. Pierce Mission Enjoys Visitors

By Ruth Morris

On November 2, a special meeting was held in Ft. Pierce for all the members in Florida. Visiting were Brother James Lovalvo from California, Brother Rocco Biscotti from Ohio, and Brother Nick Pietrangelo from Michigan.

We had wonderful meetings throughout the day, including an MBA meeting following the afternoon meeting. Words cannot express the joy we felt. It will linger in our memories and be an encouragement to us in days to come.

Brother James Lovalvo sang several hymns, and a short program, "A History of the Work in Florida," was presented.

We enjoyed the fellowship with Sister Mary Lovalvo, for most of us had not had the privilege of meeting her before.

We feel our brothers were a great aid to all here in Florida. We thank God for their visit and pray they will come back again soon.

Spanish Mission Receives Clothing

By Joseph Calabrese

On Sunday, November 19, Brother Kem Metz of Monongahela, Pennsylvania, delivered seven barrels of clothes and some food to be distributed to the poor and the needy of the Spanish Mission in Lorain, Ohio.

In the evening service Brother Juan Gonzales was ordained a teacher to work among the Spanish people. Also a child was blessed, the first since the mission opened.

There were a good many strangers visiting, and there were also visitors from Cleveland, Lorain, and Detroit.

News From Hopelawn

Jimmie Kowalczyk was baptized on October 29 at the Hopelawn, New Jersey, Branch, with Brother Nick Persico performing the ordinance.

We give special acknowledgement and thanks to Brothers Allen Raub and Richard Benyola for the beautiful organ they have donated to the Hopelawn Branch. These brothers are doing extra jobs to pay for this organ.

Through the efforts of Larry Zampella, E. J. Korvette, Inc. has donated over \$500.00 worth of new clothing to the Hopelawn Branch, which we are distributing to various missions that are in need of them.

A son, Scott Brian, was born to Brother Paul and Sister Dottie Benyola on November 14, 1967.

CHURCH OF YESTERDAY RECALLED IN TESTIMONY

(Continued from Page 4)

space of time, approximately two and one half years. The mission was under the jurisdiction of the Little Redstone Branch, near Fayette City, Pennsylvania. Brother Nephi Federer and I were very close friends and brothers in Christ. He was a spiritual father to us, and his counsel was appreciated very much. I was at his bedside in the hospital when he died. The last words he spoke were when he took my hand in his and said, "Hold up thy brother's hand."

The gift of tongues in prayer, in song, and otherwise was prevalent in our services, as well as the several spiritual gifts, namely, discernment, dreams, healings, and exceeding great faith.

One Sunday a sister who had the gift of tongues in prayer and song suddenly spoke in tongues. Her face was distorted, and her appearance was completely changed. She realized this was not of God and managed to break the spell sufficiently to say, "This is the wrong spirit." The power of God was given to an elder, and he said, "In the name of Jesus Christ, Satan, come out of her." She returned to normal immediately.

One Wednesday evening service a sister was present who was in ill health and in a mentally disturbed condition also. An elder felt to call on her to be anointed with oil and prayed for. This was attended to, and the services continued. The same elder said, "Call this sister again to be anointed, and I will not officiate." (I do not know why he felt that way.) She was called the second time and anointed and prayed for. The elder that officiated said that when he shook hands with her (which is the usual procedure), he observed that a spirit of evil appeared on her face. He said to himself, "This spirit will only come out of her by the power of God." He turned to take his place on the rostrum, and she turned to go back to where she had been seated. Suddenly the power of God came upon him, and he said, "In the name of Jesus Christ, Satan, I rebuke you." Again she started to return to her seat but passed by it and went to the door that led to the outside. A sister got up from her seat, walked by her side, and spoke in tongues, her finger pointing to the floor as though she was going to put an animal of some kind outside. After the service was over, we asked the sister who had been anointed why she was going outside. She said, "A large figure in the form of a man was pulling her to the door."

One Sunday when we were having feet washing, the Lord's Supper had been taken. A sister arose and said, "Brothers something has happened to me. I want to be anointed." The brother elders were leaving their seats to comply with her request when suddenly the power of God was given to an elder, and he said, "In the name of Jesus Christ be made well." It was not necessary to anoint her, for whatever had troubled her was gone.

(Continued on Page 11)

KANSAS PROGRAM RECALLS EVENTS IN EARLY CHURCH

(Continued from Page 1)

of the Gospel membership swelled to over two hundred thousand souls. They became numerous enough to gain a measure of influence, and only a year before his death Joseph Smith became a candidate for the Presidency of the United States, with Sidney Rigdon as nominee for Vice-president.

Sidney Rigdon, who was reported to have been a close advisor of Joseph Smith, was baptized into the Church in 1830 after it had already been organized some months. He had previously lived in Philadelphia, was an ordained minister, was well-educated, and had previously been closely associated with Alexander Campbell, the founder of the present day Christian Church. From our own Church history we are informed that Sidney Rigdon felt that he was moved upon by the Lord to take a group of the saints and return to Pennsylvania in protest against errors which he believed were creeping into the Church, this happening just prior to the death of Joseph Smith. He was in Pennsylvania at the time of the martyrdom of Joseph Smith. Being next in authority he returned to Illinois to assume leadership, but found that Brigham Young had unlawfully established himself as leader. Sidney Rigdon then returned to Pennsylvania.

Within a year after the death of Joseph Smith an immigrant of Methodist background was baptized into the group in Pennsylvania. He had been born in Northumberland, England, in 1815 and was ten years younger than Joseph Smith. After his baptism into the Church, it pleased the Lord to call him into the ministry. Shortly thereafter, the Church in the East began to dwindle, and William Bickerton began to find himself alone. In 1851 he associated himself briefly with a group who were affiliated with the Mormons of Salt Lake City but withdrew because he could not accept their doctrine of polygamy. About this time the spirit of God began to work upon this man, directing him to gather again those who had been members of Sidney Rigdon's group whom he had previously ministered. In obedience to the Lord he re-established the Church and was blessed by the Lord in doing this.

When William Bickerton later felt called upon to explain the difference between The Church of Jesus Christ and the Mormons he authoritatively stated that they had substituted adultery as the cornerstone of their faith instead of Jesus Christ. He further stated that in 1856 Brigham Young required all of those who accompanied him to Salt Lake City to be re-baptized into the doctrine of polygamy. William Bickerton then indicates that if they had ever prior been a member of The Church of Jesus Christ they were baptized out of The Church of Jesus Christ and into this institution of Brigham Young.

Many experiences were given to the Church between 1850-1860 which gave clear assurance that the Lord was with the saints. There appears to have been a longing on the part of some in

Pennsylvania and West Virginia to migrate West where they might be able to find peace and freedom from persecution. William Bickerton in his writing states, "While I was sitting in the home of my brother in Wheeling, West Virginia, my attention was drawn to Stafford County in Kansas . . ." He communicated this unto his brother and to others in the Church. Other experiences confirmed that this was the will of the Lord.

THE REPUTATION OF WILLIAM BICKERTON AMONG THOSE OF THE COMMUNITY

Recited by Charles Robinson

William Bickerton was apparently well thought of by those who knew him in the world. One man who lived in this community as a young boy knew him. His name is Mr. Lou Copeland, and he reports, "Mr. Bickerton frequently came to our house. He often ate dinner with us. My father, who was a Methodist, usually asked him to offer prayer. It was not just a form with him. I remember our kneeling down and his offering prayer." Mr. Copeland spoke further of its being a prayer in which Mr. Bickerton offered the depth and sincerity of his feelings. He stated that Mr. Bickerton was not a man who imposed his belief on others and that he was never overhearing. Yet he conveyed to others that which he believed.

Mr. Copeland stated that William Bickerton was clearly regarded as the first citizen of the county. He was highly regarded by all who knew him. He may have feared that some knew him as a friend but did not realize that he was a servant of God as well, for he wrote in an article for the local paper the following: ". . . and now friends and fellow citizens of St. John and Stafford County, is it not right to render honor to whom honor is due? I am an Elder in this Church which I founded here with the brotherhood of Saints, and I still continue to hold that office (and am not simply Uncle William), and I wish the good people of St. John and Stafford County, and everywhere, to understand that we, as a Church, have no connection in any way with the Salt Lake people, and we will further say that we are now having glorious meetings in our little church house west of the Exchange building and we do cordially invite all people to come to our meeting and hear us and be made welcome and learn not to connect us with any other people that we have no part with. We preach the truth and the everlasting Gospel of the Son of God, which is Jesus Christ, and we invite all, as we wish all to be saved." (January 5, 1903, at age 88)

William Bickerton, although he refers to himself as uneducated, and states that he did not attend school, was enabled by the Lord to write our present statement of faith and present this to the world in a clear and undeniable way. In his writings he expressed himself with remarkable plainness and reason concerning the origin of the Church, the errors contained in **The Doctrine and Covenants**, and the points of divergence between the followers of Brigham Young and those who

follow in the footsteps of Jesus Christ. He wrote the essentials of our faith as derived from the Bible and **Book of Mormon** and expounded these subjects well.

If one were to judge from the things others tell about him, the manner in which he wrote and the things he did, it would be easy to conclude that he was an unusual man in that he was singularly unaffected by this world and the desires which more commonly motivate men and women. He was without pretense even to the extent that it might be easy to overlook the greatness of the man. He must have been of a congenial and kind nature, or the world would not have called him "Uncle," yet he was the man whom God chose to lead the work of the Restoration at the death of Joseph Smith. He could forgive his enemies, even those who did not forgive him.

OCTOGENARIAN RECALLS KNOWING WM. BICKERTON

(Sister Jane (Beitler) McFeaters, 82, from St. John, Kansas, tells of her childhood memories of William Bickerton.)

I am glad to testify I personally knew Brother Bickerton. He was a wonderful, God-called person who was always ready to cheer and encourage the discouraged and to give to them a spiritual uplifting. I was blest by him when an infant, as were my brothers and sisters.

He was in our parents' home many times, usually taking meals with them and never leaving without kneeling in prayer. We children thought him a special person.

He lived in his little home. When times were hard, he more than did his part with Church finances. I especially remember one winter he reserved his living room for Church services and asked my grandmother to live in his home while he went to Scranton, Kansas, to get coal in order to help finance the Church. My sister and I stayed with Grandmother and attended school.

He was beloved by all who knew him. I with Mother was at the side of his death bed the day before he passed to his reward.

He loved to sing. I can see him sitting in the Church front, legs crossed, looking toward heaven singing. To me it was inspiring, for it seemed that God was near. I can truly testify I am glad I knew him personally. One of his favorite hymns was "There's a better day, there's a crowning day . . ."

LIGHT FROM THE WATCHMAN'S LAMP (Continued from Page 2)

of Mosiah, there was a large stone brought unto him with engravings on it; and he did interpret the engravings by the gift and power of God. And they gave an account of one Coriantumr, and the slain of his people. And Coriantumr was discovered by the people of Zarahemla (meaning bountiful plant land); and he dwelt with them for the space of nine moons. It also spake a few words concerning his fathers. And his first parents came out from the 'tower' at the time the Lord confounded the language of the people; and

the severity of the Lord fell upon them according to His judgements, which are just; and their bones lay scattered in the land northward." (Omni 1: 20-22)

CHURCH OF YESTERDAY RECALLED IN TESTIMONY

(Continued from Page 9)

Once when I was living in Detroit, Michigan, but attending services in the old Vanderbilt, Pennsylvania, Church building, a sister who was on the verge of a nervous breakdown requested to be anointed. Before she sat down, the power of God came upon an elder, and he commanded her to be made whole in the name of Jesus Christ. She testified in that meeting that she was healed immediately, for when the elder commanded that she be made whole, she felt something like a warm blanket cover her.

Another case of instant healing happened at the Vanderbilt, Pennsylvania, Branch a few months later when a sister who was under a doctor's care for a heart condition requested to be anointed. The power of God came upon an elder, and she was healed immediately by the command, "In the name of Jesus Christ be made whole." The next time she was examined by the doctor, he was surprised, for the heart condition was no longer there.

Years ago when brother Alexander Cherry was living, we were in a conference, and brother Cherry noticed a young elder who was about seventeen years old sitting in the rear of the building. Brother Cherry invited him to come to the front and sit with the rest of the elders, which he did. During the conference there was a brother present who had left the Church, and he kept annoying the conference business proceedings by walking up the aisle and speaking in tongues. The young elder was moved by the power of God, and he rebuked the brother in the name of Jesus Christ. The brother did not disturb the conference any more. Brother Cherry said that he was well pleased that God had used the young elder to rebuke the spirit that was disrupting the conference.

One time I was in the State of New Jersey with another elder. A sister became ill at the home where we were staying. The elder anointed her, and he felt to command her to be made well in the name of Jesus Christ. After he had finished his prayer, she hesitated momentarily to arise from her bed, and the other elder commanded her by the power of God to arise in the name of Jesus Christ, which she immediately did. She was healed instantly.

I have heard of and witnessed cases where an elder anointing someone and discerning that the one being anointed was going to get well, commanded them to be made well in the name of Jesus Christ.

I have also been told by my older brothers that when an elder had anointed a person who was ill, it was sometimes given him to know the person was going to die.

(Continued on Page 12)

OBITUARIES

FRANCES COLA

Sister Frances Cola passed away on November 21, 1967, after a prolonged illness. She was born May 22, 1887, in Italy and was baptized in The Church of Jesus Christ in 1928 in the State of Pennsylvania. Left to mourn her are her husband, 7 children, 15 grandchildren, and the many brothers and sisters in the Church. Funeral Services were conducted by Brothers Paul Vitto and Tony Pietrangelo.

MARIA Di DONATI

Sister Maria Di Donati passed away on November 16, 1967, after a prolonged illness. She was born May 22, 1893, in Italy and was baptized into The Church of Jesus Christ on April 10, 1932. She died a faithful member of the Church. She leaves to mourn her departure 4 children, 7 grandchildren, and the many brothers and sisters in the Church. Her strong faith and determination in serving God will be remembered and will serve as an inspiration to the many who will miss her. Funeral services were conducted by Brother Nicholas Pietrangelo at Branch #1, Detroit.

In Memory Of Anthony DiBattista

The members of the Michigan-Canadian District wish to take special note of the passing of our beloved Anthony DiBattista.

As an evangelist he labored diligently to spread the message of the Restored Gospel and was greatly responsible for introducing The Church of Jesus Christ in the city of Detroit, Michigan, in the year of 1921.

He also accompanied our late President, Brother W. H. Cadman, on a missionary trip to the Muncey Indian Reservation in Canada in the year 1932 where a mission was established and remains till this day.

We believe that contributions such as those made by Brother DiBattista should be long remembered. In so doing we thank God for his efforts, knowing that they were not in vain.

Each Sunday some four hundred members meet in the Detroit area to sing and testify to the goodness of God. We realize that had it not been for Brother DiBattista's efforts along with Brothers Ishmael D'Amico and Joseph Dulisse, perhaps we would have never known the Gospel Restored and its manifold blessings.

We are certain that Brother DiBattista has entered those heavenly portals and heard the Master say: "Well done thou good and faithful servant."

To his beloved family, we say, may God bless you each and may the pleasant memories of a true and loving husband, father, and brother in Christ be a constant source of comfort to you all.

Dominic Moraco, Secretary
Michigan-Canadian District

CHURCH OF YESTERDAY RECALLED IN TESTIMONY

(Continued from Page 11)

These are a few of God's blessings that I have witnessed both years ago and recently; therefore, I know that God is the same yesterday, today, and forever.

The Apostle Paul when preaching at Corinth said: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God." I Corinthians 2: 4,5.

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." I Corinthians 2: 11,12

Moroni when writing about the spiritual gifts said: "And again, I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestation of the Spirit of God unto men, to profit them." Moroni 10: 8

"And Christ truly said unto our fathers: If ye have faith ye can do all things which are expedient unto me.

"And now I speak unto all the ends of the earth — that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief." Moroni 10: 23,24

READERS WRITE (Cont. from Page 5)

the testimonies and experiences of our brothers and sisters. Each addition carried a little bit of home and the love of the brothers and sisters to us.

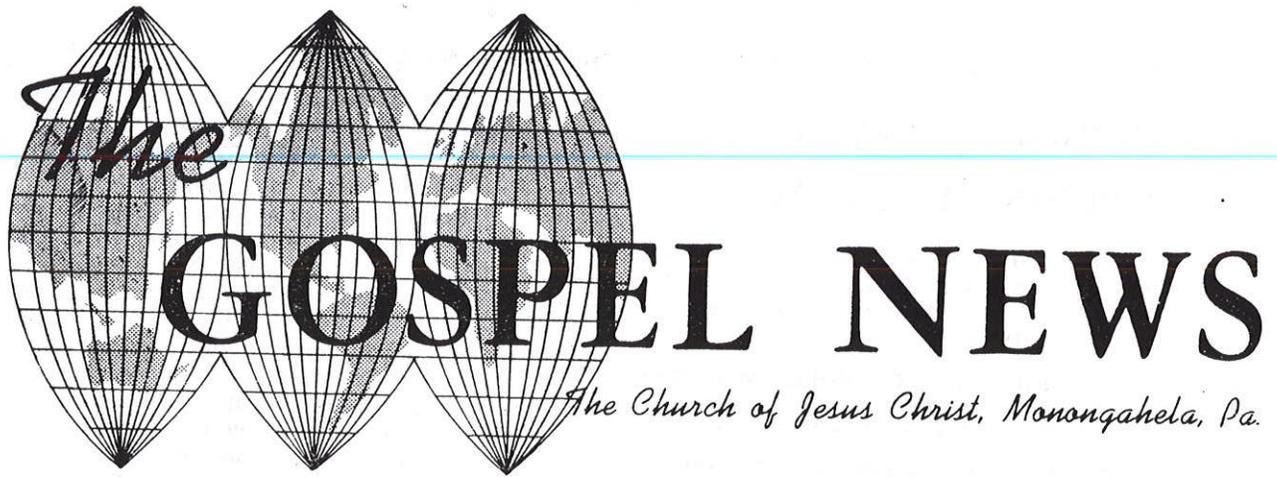
Now that we are back home we want to continue getting **The Gospel News**, for we know it will continue to strengthen us. Thank you again.

Sister Wilma Mayfield

OFFICERS VISIT ST. JOHN (Cont. from Page 1)

After a lovely dinner at Sister Budge's home, we started for home. We all enjoyed the trip and felt that it was most rewarding.

In the mid-fourteenth century about twenty-five million people lost their lives in the Black Plague, which swept across Europe from the East.



The GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

February 1968

Vol. 24 No. 2

Offices: 6th & Lincoln Sts.

Records Show Efforts Of Sidney Rigdon To Reorganize The Church

By Thurman S. Furnier

When a man has been born of the Holy Ghost, it will be his desire to recover those that are in error by preaching the pure unadulterated Gospel of Jesus Christ. As the Apostle Paul said ". . . not seeking mine own profit, but the profit of many, that they may be saved." I Corinthians 10:33

God has made man a freewill agent; he can receive good or evil, truth or error, according to his heart's desire. When the human family enters into things of a spiritual nature, if they are not careful and prayerful, they will be led by the carnal mind into many errors. Paul has also said: "Therefore seeing we have this ministry, as we have received mercy, we faint not;

"But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." II Corinthians 4: 1, 2

We read in II Chronicles: "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God . . .

"Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead . . .

"And Uzziah the king was a leper unto the day of his death, and dwelt in a several (free) house, being a leper; for he was cut off from the house of the Lord . . ." 26: 16, 19, 21

Saul was rejected as the king of Israel for not keeping the commandments of God. (See I Samuel 15: 26-28.) "Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

The Apostle Paul's epistle to the church of the Thessalonians, speaks of those with all deceitfulness of unrighteousness and says, "And for

(Continued on Page 10)

The Physical And Spiritual Energies

By James Curry

Several members of our family recently went on a guided tour of the Murrysville, Pennsylvania, telephone exchange. I was amazed by the intricate network of wires, electronic gadgets, and the speed of the computer. I left the building profoundly impressed by man's utilization of the physical energies.

Until about two hundred years ago man knew almost nothing about harnessing the power of steam, electricity and gasoline. A mere twenty two or three years ago he learned to release and harness the power of the atom, with its astonishing potentials for good and evil.

The odd thing about the physical energies is that they have always been there. Man's problem was to learn how to harness them and put them to work for the benefit of mankind. The conquest called to the scene a host of experimenters, researchers and inventors. Our readers are familiar with their names. The list is too long to be included in this short article.

Pause for a moment to consider the far-reaching effect of the invention of the steam engine, which sparked the Industrial Revolution in England. Consider the worth of the aids and comforts that have accrued from the utilization of electricity. It lights our homes, cooks our foods, irons our clothes, heats water, toasts bread, vacuums floors, and brings the news of the world into our living room. We dial a number and within a few moments talk with friends or relatives hundreds, or even thousands, of miles away.

Consider the practical value of the automobile. At the turn of the century it was generally frowned upon and regarded as a luxury, but because modern modes of transportation have been geared to its use, it has become an everyday necessity.

Scientists have estimated that if we could release and harness the energy in one gram of matter it would lift six billion tons one mile high. Considering to what use man has put nuclear

(Continued on Page 9)

Kansas Program Recalls Events In Early Church

(The following is the second installment of a program presented by members of the St. John, Kansas, Mission at the Arlington, Kansas, MBA Field Trip in August, 1967.)

THE EARLY LIFE OF WILLIAM BICKERTON

Recited by Lana Rich

As previously mentioned, William Bickerton was born in Northumberland, England, in 1815. Very little is known here of his early background. He apparently had several brothers who were faithful members and strong supporters of the Church and who willingly sacrificed for the welfare of the saints. He apparently was a man of amicable disposition, yet he felt a strong commitment to that which he believed to be right.

He wrote, "I came to America about the year 1832. I was a miner all my life and never had any chance of learning or never was at school. During all this time I belonged to the Methodist Church, up to 1845 when I came to Limetown, Washington County, Pennsylvania, to hear the saints preach. As soon as I went in amongst them, I found that they had more than I had, and I wanted to have all that the Gospel promised."

He further wrote, "In 1845 I was convinced of the doctrines of Christ, viz.: faith, repentance and baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Spirit, and its effects are according to St. Paul's writings.

"There is but one Holy Spirit, and whether Jews or Gentiles, bond or free, we have all been made to drink of the same Spirit. For to one is given the word of wisdom, to another knowledge by the same Spirit, etc., and Jesus says: 'Signs shall follow them that believe. In my name they shall cast out devils; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.'

"I was never taught such a gospel by the Methodists, so I left them as a member in good standing and was baptized unto Christ and put Him on. I received the gift of the Holy Ghost at the laying on of the hands, and the signs have followed me. I have spoken in unknown tongues, and I have had the interpretations. I have seen the sick healed and I have been healed myself, so that I know that the gospel is the power of good.

"I entered the Church under Elder Sidney Rigdon's organization."

In another place William Bickerton wrote, "Sidney Rigdon, seeing this evil (polygamy) coming into the church, came to Pittsburgh and organized this church.

"I was called by the Holy Spirit to be an elder. I received ordination and the power of God came down and sealed that office upon me. I went forward preaching to all that would hear. I was afterward called and ordained into the

Quorum of Seventies, but the church became disorganized and I was left to myself."

THE TRIP WEST

Recited by David Robinson

William Bickerton was appointed to make a trip to Kansas in the late fall of 1874 to see if the country would be suitable for settlement by the saints. He apparently was accompanied by one or two other brothers who stopped off in Eastern Kansas in the vicinity of Fredonia where a few converts lived. Brother Bickerton continued, apparently by way of train, to Great Bend, Kansas. From Great Bend he walked south twenty miles where he stood on the ridge above the Rattlesnake Creek. From there he could view several miles to the south. The older settlers state that he asked the Lord to bless this land as he looked south and prayed that it might never be destroyed so long as a group of saints inhabited it. It is said that he then walked on south, coming to the knoll which is in the middle of the city of Saint John. From there he continued to walk on southward, all of which territory was uninhabited except for occasional Indians. The belief was expressed by Brother Alma Cadman that the area that Brother Bickerton asked the Lord to bless unto the saints extended on southward, perhaps even to the Indian Territory (now Oklahoma).

Brother Cadman who, as a young man, came to Kansas to visit William Bickerton also tells us that Brother Bickerton returned to this knoll after his walk southward, made a little corral of buffalo bones as protection, and got inside and slept that night.

He returned back East with pumpkins and other fall produce so that he might show to the saints what the land could produce. Brother Bickerton wrote, "There were no inhabitants nearer than Great Bend and the land was only inhabited by wolves and prairie dogs, snakes, etc. . . ."

The saints expressed themselves to the effect that they felt it to be the will of the Lord to colonize in Kansas, and it was felt by the entire congregation through the manifestation of the spirit of God. The congregation then agreed to set a sum of \$20,000 as the amount required for the purpose of settling a colony. The entire Church agreed to raise this amount. William Bickerton stated, "I set my name to \$6,000 of my own money . . ." He raised this through the sale of some of his property and mortgaging the balance.

The first group of saints come by railway to Western Missouri and there purchased oxen and ox-carts to convey themselves the last three hundred miles. They had agreed to rendezvous with the converts from Southeastern Kansas, making the last part of the trip together. A newspaper article written in *The County Capital*, July 1916 states, "It was on April 12, 1875, that a band, consisting of twenty-five to thirty families headed by William Bickerton, wheeled their ox wagons into the camp on the present site of St. John. Three of the pioneers brought their families with them, the remainder preparing shelter and sending for the wives and children later in the summer."

**THE GOSPEL
NEWS**

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

**EDITORIAL
CONSULTANTS**

Thurman S. Furnier

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones — Mgr.

GMBA EDITOR

Carl J. Frammolin
31329 Frank Drive
Warren, Michigan 48093

**GENERAL CIRCLE
EDITOR**

Rose Corrado
1927 Robbins Avenue
Niles, Ohio 44446

**DISTRICT
EDITORS**

ATLANTIC COAST

Eugene Perri, Jr.
301 Amboy Avenue
Woodbridge,
N.J. 07095

OHIO

T. D. Bucci
344 E. Avondale Ave.
Youngstown, Ohio 44507

MICHIGAN-CANADIAN

Spencer G. Everett
22400 Alger Avenue
St. Clair Shores,
Michigan 48080

CALIFORNIA

Otto M. Henderson
14605 Lorca Road
La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes
311 Chamber St.
Clairton, Pa. 15025

**BUSINESS AND
EDITORIAL OFFICE:**

Sixth and Lincoln Sts.
Monongahela,
Penna. 15063
Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

These words of Jesus give us an idea of how the kingdom of heaven, or The Gospel of Jesus Christ as we would call it today, will be spread throughout the world. The average Christian today might observe that Christianity has already spread throughout the world and that this parable is already fulfilled. This is partly true. Christianity has spread throughout much of the world; however, its growth has not always been as hidden and subtle as the work of leaven. Also, we cannot necessarily equate the growth of Christianity with the growth of the kingdom of heaven. If the Christianity of today is the kingdom of heaven, it leaves a great deal to be desired.

I would rather believe, as I am sure would many of my readers, that the kingdom of heaven is still pretty much hidden from the eyes of the world at large and is slowly generating itself within the whole.

The spread of the Gospel or the proselyting of new members has always been one of the chief concerns of all the Christian churches including The Church of Jesus Christ. We would all agree, I am sure, that we should spread the Gospel, for the very purpose of the Gospel is to bring salvation to all. As the parable suggests, however, the spread of the Gospel may be accomplished in a way that few people would expect — hidden, working quietly and unnoticed.

The history of the Christian church has been anything but quiet and hidden. From the time that the Roman Emperor Constantine embraced Christianity and made it the official religion of Rome, it has been a power to reckon with, boldly reaching out to control the lives of millions. After the fall of Rome the church lived on more powerfully than ever, and through the Middle Ages it controlled both peasants and kings alike. For centuries no one dared to challenge its authority until Martin Luther succeeded in precipitating the Protestant Revolt.

Modern Christianity, though it is split into three main branches — Orthodox, Catholic, and Protestant — still wields great power.

When we compare The Church of Jesus Christ in size, wealth, and influence to the other great Christian churches, we find that we are almost completely overshadowed by their strength in all of these areas. We may often think to ourselves, "Someday we will show the world just how big we can be." In this thought there is somewhat the feeling that we'll knock the big fellows down and be bigger than they are. I believe that we will succeed in converting many to Christ, but I think also that we must be careful not to think that we are going to accomplish this through the type of power that we see all around us.

The type of power that men from the beginning of time have exercised over each other has never succeeded in bringing peace. To the contrary, those who have gained power have more often than not used their power to suppress and exploit others to gain their own selfish ends. There is more power in the world today than has probably ever existed at any other time, but very little of it is being used to make the world a better place in which to live. No, the Church will not achieve its goals through the strength of numbers, wealth, or political power and influence.

I believe the life of Jesus characterized more than anything else how the Church should handle power. If anyone ever had power, certainly the Son of God did. Yet He never used that power to secure His own position.

The first thing Jesus did in beginning His ministry was to submit Himself to baptism under the hands of John, who protested, "I have need to be baptized of thee, and thou comest to me?" This was an act of submission, certainly not an exercising of power. Shortly after, Jesus was tempted in the wilderness by Satan, who tried to get Him to misuse His power. "If thou be the Son of God, command that these stones be made bread.

"If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee . . ."

Continued on Page 4)

WHERE WILL WE SPEND ETERNITY?

By Roland Palerno

Have you ever tried to imagine how long eternity will be? Is it a million, billion, or trillion years? Of course, there isn't any number large enough that could be used to measure eternity, for the Bible says that it is "forever and ever." Yet it is impossible for words to describe and examples to convey to our limited minds the infinite length of eternity. So long as we are mortal beings, its depths will never be fathomed, nor could any comparison be found to accurately describe its true meanings.

However, many illustrations and examples have been used in attempting to give us a deeper insight and meaning of eternity. One such example is as follows: "If a small bird could fly to the moon once each year and each time carry one grain of sand from the earth, by the time it had made enough trips to deposit the last particle of dirt from this planet on the moon, then eternity would be complete." This would still not be eternity, but only an infinitely small part of it, as is any period of time that has a beginning and an end.

Of course, the only period of time we are aware of is the span of our human lives. The word of God refers to the shortness of our lives as a "moment," "withering grass," "passing wind," "shadow," and a "vapor of smoke." Although the length of our lives when compared to eternity is insignificant in time, yet it becomes very significant in regards to how this short period of time is spent. Life then is of infinite importance, for this "probationary period" determines the place where eternity will be spent. The sacrifice of our Lord on the cross gave every creature the freedom of choosing where he will spend eternity. 2 "Nephi" 2:27 reads, "And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil."

By faith and obedience to God's word, the believer shall receive the promises made to the children of God's Kingdom. Faith will become reality when the infinite depths of God's riches shall be fully understood.

The believer who walks by faith has his goals fixed to the things that are eternal and shall not pass away. The "lust of the flesh," "love of the world," and the "pride of life" are not of God and shall surely pass away. Strong attachments to worldly pleasures and lusts can only dim the glories, visions, and hopes of heaven. The artificial joy they give is only for a fleeting moment. He submits to the will of God humbly, walking and talking to Him daily, abiding in the vine, obeying His commandments and always relying and reflecting upon the merits of Christ and the blessings God offers.

Along with the psalmist we pray, "Lord, make me to know mine end, and the measure of my

days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee." Psalms 39: 4,5

The Master Is Coming

They said: "The Master is coming to honor the town today.

And none can tell at what house or home the Master will choose to stay."

And I thought while my heart beat wildly, what if He should call at mine?

How I would strive to honor and entertain the Guest Divine?

And straightway I went to toiling, to make my home more neat.

I swept and polished, and garnished, and decked it with blossoms sweet.

I was troubled for fear the Master might come ere my task was done;

So I hastened and worked the faster, and watched the hurrying sun.

(Continued on Page 11)

EDITORIAL VIEWPOINT

(Continued from Page 3)

Jesus easily could have used His power in both of these ways to His own advantage, but he refused to do so.

Satan then offered Jesus "all the kingdoms of the world, and the glory of them," an offer of power which would have turned any ordinary man, but Jesus was not interested in this kind of power.

The Jews were looking for a leader who could free them from Roman domination. Their awaited messiah, they thought, would be such a leader, but when Jesus refused to use His power for political and military purposes, they rejected Him.

At His trial Jesus offered not a word in His defense, and He went to His death on the cross as a lamb led to the slaughter.

Observing His life, one could say that Jesus used very little of His power, which is true in several ways. He could have become a great political or military leader, which He did not want. As the Son of God, He could have used the Power of God to dazzle the people with many great miracles or to vanquish His enemies. Instead He used this power very sparingly, usually to heal the sick and help the poor.

In another way, however, Jesus manifested great power while He was alive. His power, though perhaps not understood by any at that time, was the power of resisting evil and teaching others the principles of truth, righteousness, and salvation.

The Church of Jesus Christ today finds itself in just about the same position as Christ did in His day. We are surrounded with all kinds of power, but as it was with Jesus, our power is not of these. Our success will come through resisting evil, upholding truth and righteousness, manifesting the love of God, and helping our fellow men to do the same by accepting Christ.

We will not succeed in spreading the Gospel by any great show of power, but by being as the leaven in the parable.



The Children's Corner

Mabel Bickerton

"Ye shall be led to a land, yea a land which is a choice land above all other lands." I Nephi 2:20

Dear girls and boys,

In our last story we left the family of Lehi in the Valley of Lemuel, by the shores of the Red Sea. I know you will be interested in hearing more about their journey to the Promised Land. You remember how Laman and Lemuel murmured against their father and how the Lord blessed Nephi because he believed the words of his father? Sam was the youngest boy, and he listened to Nephi and did not rebel against their father.

The family of Lehi and others who were to come to the Promised Land needed the Scripture to read of the teachings of God's prophets. Records were kept in many ways, some upon metal plates of gold or brass. The ones the Lord wanted Lehi to have were on brass which told of the prophecies and history of the Jews. The keeper of these records was a man named Laban.

The Lord told Lehi to get these records. Lehi explained to Nephi what must be done to get them, and Nephi had faith that God would prepare a way. Lehi sent his four sons back to Jerusalem to obtain the records. As they neared the city, they drew lots to decide who of them should go to the house of Laban. The lot fell to Laman. He went to the city and soon found Laban. When he asked for the records, Laban became angry. He refused to give up the records and accused Laman of being a robber. Laman quickly returned to his brothers, who were outside the city walls.

The two older boys wished to return to their father, but Nephi said the Lord had sent them and he would not go. Nephi suggested they go to the home they had left in Jerusalem and gather together all their father's valuables and offer these to Laban in return for the brass plates. But Laban, being a greedy man, when he saw the precious things, ordered his servants to kill the brothers so that these riches might be his. The young men fled outside of the city.

Laman and Lemuel did not want to try again to secure the plates. They struck Nephi with a rod, and as they did so, an angel appeared and rebuked them. The angel promised them the records if they would return again another time. Laman and Lemuel still complained, even after this experience. Nephi knew the Lord was mightier than Laban and all his men. At last they agreed to return to the city.

When night came, Nephi left his brothers and went to Laban's house. He saw a man who appeared to be drunk. It was Laban. The spirit of the Lord told Nephi to kill Laban. Nephi had

never done anything like this before and hesitated. A voice commanded him to take Laban's life, saying it was better that one man should perish than a nation dwindle and perish in unbelief. Nephi killed Laban with Laban's sword. He took off Laban's armor and put it on himself and hurried to Laban's house. A servant named Zoram greeted Nephi and mistook him for his master, Laban. Nephi, speaking in a voice like Laban's, told Zoram to bring the brass plates and follow him. They walked swiftly to where Nephi's brothers were waiting. When the brothers saw them, they thought Nephi was Laban. They started to run away, but Nephi called to them.

Zoram, realizing Nephi was not Laban tried to escape, but Nephi held him. He told him he would spare his life if he would stay with them. The servant agreed and returned to the wilderness with them. Nephi told Zoram how the Lord had commanded them to get the plates, and how necessary it was for them to have them. Zoram promised to remain with them and not try to escape. He kept his promise and became a member of Lehi's family. They continued on their journey to the Promised Land, America.

SEARCH THE SCRIPTURES

Read these references about the different plates mentioned in the **Book of Mormon**:

1. Brass Plates or Plates of Laban — I Nephi 3:3 and I Nephi 5:10, 19.
2. Gold Plates — 24 plates, a record of the Jaredites — Ether 1:2, 6.
3. Plates of Nephi — larger plates which contained the wars and the lesser plates which were more spiritual — I Nephi 9 and III Nephi 5:18, 18.

Sincerely,
Sister Mabel

Ten Commandments For Teen-agers

- I. Don't let your parents down,
They brought you up.
- II. Be humble enough to obey;
You may give orders someday.
- III. Choose companions with care;
You become what they are.
- IV. Choose only a date
Who would make a good mate.
- V. Guard you thoughts;
What you think, you are.
- VI. Be master of your habits,
Or they will master you.
- VII. Don't be a show-off when you drive;
Drive with safety and arrive.
- VIII. Don't let the crowd pressure you.
Stand for something, or you'll fall for anything.

(Continued on Page 12)

M.B.A. Highlights

By Carl J. Frammolin

GMBA Editor

DISCUSSION GROUP APPROACH USED BY VARIOUS MBA UNITS

Various Missionary Benevolent Association units are placing increasingly greater emphasis on discussion group projects, an approach which has proven to be successful and beneficial for participants. Usage of this kind of activity to explore important topics and thoughts can be found at the general, area, and local levels of the MBA, as concern is being voiced and steps are being taken to frankly explore the problems being faced primarily by young people today.

Reports from various parts of the Association make it apparent that many questions which the younger set want answered are being analyzed in efforts to make this segment better equipped to handle the situations about which they should and want to be informed. The pattern for using discussion groups, commonly referred to as seminars, for the investigation and expression of thoughts intended to aid in individual growth and development was established at the area and general levels.

Typical Program

Typical of the discussion-type programs being utilized is the one being planned by the Michigan-Ontario Area for February 10. Most of the day will be devoted to the actual seminar sessions for various age groups of the people in the region. After an orientation period in the morning, the first of two meetings will be held by each group. Afternoon sessions will then be conducted, and they will be followed by summaries from the groups. These summations will be presented to all assembled. A guest speaker will also be on the calendar in the evening.

Although reportedly the most recent to undertake a planned program of this kind, the Michigan-Ontario Area is not the first to do so. The California MBA Area held a weekend outing in the Yuccipa Mountains about two years ago, during which the Saturday meetings were spent mostly in seminars. The weeklong General Association Field Trip to Arlington, Kansas, last summer also included daily discussions for different age groups. Regular periods were scheduled, and the continuity of the sessions over the stay made the total experience extremely worthwhile.

Topics under consideration generally include matters of interest as they relate to Church beliefs, Church behavior, working for the Church, social behavior, education, and levels of aspirations. The subjects are compiled with a view toward seeking to satisfy the needs of the group members through conversational interaction. This exchange is brought about by inquiries and the

resultant answers supplied by the participants who have had the background and experience with which to make their statements. If answers cannot be supplied, possibilities can be posed through which members may endeavor to choose a course of action. Although they certainly may not be the final authority on all phases of the topics, the points evaluated may afford a foundation upon which to make further analyses and decisions. When conclusions are not possible, valuable recommendations for further study, thought, and pursuance may be advanced.

Locals may approach the seminars with more immediate situations to explore. Community matters, with specific and readily identifiable elements, for example, can be presented in efforts to enhance the benefits to be derived. Distinct illustrations, rather than generalized statements, can then be analyzed.

The facts collected in the discussions are sometimes fruitful to the extent that they represent definite guidelines upon which to base desirable behavior, in addition to offering tangible avenues of approach. The seminar group leader, whether he be an experienced older individual or a young person from the ranks of the unit itself, is expected to keep the dialogue moving along; but, naturally, he is not to impose his will on the people in the section. Obviously, imposition of any inappropriate thoughts may be harmful to the group process, particularly if the members have not been allowed to evaluate the statements presented. The main instructions to the leader usually include the stipulation that maximum participation from the members should be encouraged and challenged if necessary. To do this, seminar heads should direct discussions as practically as possible, with the obvious objective of arriving at some findings.

Aids and Methods

Various aids and methods may be employed to further stimulate the groups. Slides, films, role-playing, case studies which lead to discussion, or carefully framed questions are some provocative ways to engender deeper thinking.

At the culminating session as previously mentioned, a summary of each group's findings is usually presented so that everyone will be able to receive as much learning as possible from the entire day's proceedings. If practical, questions can also be invited from the floor; and, in this way, even greater knowledge can be accumulated. The main purpose is to thus challenge more thinking to create a more vitalized and favorable climate for subsequent further growth and development.

In the final analysis, it is noteworthy that progress is being made in helping MBA members to confront real-life problems in a practical way. Solutions are important; but, even if they are not clearly attained, the direction received will undoubtedly be of great value to the interested parties, as they seek to gain greater insights and strength to deal with problems they perceive as being pertinent and important to them.



UR WOMEN TODAY

—She Hath Done What She Could.

Rose Corrado

LADIES' UPLIFT CIRCLE GENERAL MEETING

The general meeting of the Ladies' Uplift Circle was held in Aliquippa, Pennsylvania, on Saturday, December 9, 1967. Sisters were present from Ohio, Pennsylvania, Michigan, and New Jersey.

Scripture readings were from St. Luke, chapter 2, verses 1 to 20, and III Nephi, chapter 1, verses 8 to 21. The sisters of Aliquippa also sang a few hymns in the Italian language. Sister Mabel Bickerton led our testimony meeting. She referred to the hymn, "How Can I Ever Sufficiently Praise Him." We need only to mention to the Circles of a need for someone, and they all respond. Canned goods and \$100 were sent from different circles to the new Spanish Mission in Lorain, Ohio. One way we can sufficiently praise Him is by giving what we have to others.

The delegates' reports and communications were read. Sister Mabel reported having received contributions to the Memorial Fund.

The next general meeting will be held in Greensburg, Pennsylvania, on March 16, 1968. A special meeting was appointed in Erie, Pennsylvania, for July 13, 1968.

A vote of thanks was extended to the sisters of Aliquippa for their hospitality.

We felt the spirit of God with us throughout the day.

General Circle Reporter
Sister Mary Tamburrino

AN EXPERIENCE

I closed my eyes for a moment that Sabbath Morning (November 5, 1967) and in my mind's eye I could see our late Sister Sadie Cadman and the last time I sat in a General Ladies' Circle meeting over which she presided. The meeting was held in her home due to Sister Cadman's failing health. I was so impressed by her gentle and dedicated nature. She was a very forceful presence in that service even though she was very gentle and meek in spirit.

How precious she was to me as I sat there and listened to the business being conducted and the prayers and testimonies and songs that were sung. I drank it all in, feeling that this may be the last General Ladies' Circle conference over which Sister Sadie Cadman might preside. I believe this was the conference that Sister Cadman had to retire because her health was failing and her daughter, Sister Mabel Bickerton, was elected to fill her mother's place.

How much I appreciated Brother Dominic Thomas and Sister Delores Thomas taking me with them. I shall never forget our drive home. We traveled westward towards home in the most

glorious sunset that I have ever seen. The western sky was sheathed in rays of all shades of gold. As we traveled towards this golden arch of color, I felt that Sister Cadman, leaving this earthly home, would somehow meet with our Saviour in the same golden sunset. It was so beautiful it touched me with awe at the grandeur of God's scenery. If this spectacle was so beautiful, imagine what heaven must be, and I could picture Sister Cadman entering heaven's gate in the midst of that glorious golden sunset. As I meditated on this experience that morning, I felt that spirit of contentment, thankfulness, and satisfaction that I felt on that trip. (I had this experience during the same month of the anniversary of our late Sister Cadman's death.)

I also want to take this moment to thank all the saints for the lovely get-well cards I received and also for their prayers. I really appreciated hearing from all of you. May God bless you all for your compassion and interest in my recovery. I know that God was with me and with the doctors who gave me the anesthesia and performed my surgery.

"God moves in a mysterious way, His wonders to perform." I don't understand all things, but God surely moves in a way that is a "wonder." We trust all things in His care.

Sister Josephine Dominico
Lorain, Ohio

District Mission Board Expresses Gratitude

By Spencer G. Everett

The Michigan-Ontario District Board of Missions wishes to convey its gratitude to the District MBA, Ladies' Circle, branch and mission members and friends, and those from other districts of the General Church for their generous donations of money, time, and effort which resulted in a better Christmas for the members of the Church and friends living on the reservations. Through the united efforts of all concerned there were 72 boxes of food delivered on the Muncey and Six Nation Reservations. In addition to the food boxes, every child received a Christmas present. May God bless you for remembering Christ's "brethren," for He said:

"And the King shall answer and say unto them (the Gentiles), Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren (the Children of Israel) ye have done it unto me." Matthew 25: 40.

News Notes . . .

Coraopolis, Pennsylvania Henry Medwid, brother of Mrs. Michael Michalko, was injured in a plane accident on October 23, 1967. Special prayers were offered for him several times, and his recovery has been very rapid. Mrs. Michalko wishes to thank all for their prayers.

Two Baptized In Spanish Mission

By Josephine Dominico

The Spanish mission in Lorain, Ohio, had its first baptisms on Sunday, December 17, 1967. Mr. and Mrs. Beltran were baptized in Lake Erie by Brothers Joseph and Frank Calabrese. Brother Joseph Calabrese asked to be released from the hospital on Sunday morning, where he had been confined for observation because of an accident at home. He was then able to fulfill Brother Beltran's wish to be baptized by him.

The two converts were confirmed in an evening service at the Spanish Mission. Brother Rocco Biscotti bestowed upon them by prayer the confirming hope that they would be baptized with the Holy Ghost. He spoke the gift of tongues while confirming the brother, which Sister Minnie DePiero of Youngstown interpreted as saying, "He will be a testimony to his people." This couple has twelve children, who were also blessed in the Church a few weeks ago.

Brother Biscotti opened the evening service and spoke in the Italian language, hoping our Spanish friends and members would be able to understand some of his message. He read from the 19th chapter of Acts, commenting on verses one through nine, emphasizing the importance of baptism by the Holy Ghost.

Another highlight of the evening service was the anointing of a visiting Spanish friend. He was unable to walk, and at an earlier home visit had been anointed, after which he began walking with crutches. He expressed a wish to be anointed and walked to a chair up front without the aid of his crutches. While Brother Alfred Dominico was anointing him, Sister Margaret King closed her eyes and saw in her mind a man lying by a pool of water with the Lord standing by him. The Lord healed the man, and he knelt before the Lord to kiss His hand. The Lord then spoke to him saying, "Go and declare this among thy people and tell them who hath done this thing." Both experiences indicated that the Lord wishes these two to witness to their people that He is a real, live, and vibrant spirit.

We were also glad to have in our midst Brother Joseph Masseli from San Fernando Valley, who is visiting his daughter here in Lorain. We enjoyed hearing his testimony of how the love of God motivates people to travel many miles to visit with those they love.

It was a little bit like homecoming week over the Christmas holiday in Lorain. Also visiting from California were Brother Dennis Calabrese and his wife Judy, our son Fred and his wife Donna, and Brother Masseli's daughter Rose Ann, who has been teaching in Germany and Tokyo, Japan. It was good to see everyone. We pray that God's protection and peace will be with everyone during the new year.

Christmas Program Held At Indian Reservation

By Norman Campitelle

A group of brothers and sisters from the Michigan-Ontario District visited the Six Nations Indian Reservation to host a Christmas program and dinner.

We departed at 6:00 A.M. on Saturday morning from Detroit with two station wagons and two cars filled with baskets and presents for the Indian brothers, sisters, and children. We thank God that the roads were in good condition, and we felt the prayers of the saints while on our journey.

We arrived at the reservation about 12:30 P.M. and started delivering the baskets to the families of the saints and other needy families. Some of these families were in great need, and we felt the true joy of Christmas in making their holidays a little brighter. To see the gratitude on their faces and hear the recognition of thanks were wonderful rewards for our efforts.

One particular home to which we delivered a basket was located quite a distance from the main road. The dirt road leading to the house was so muddy that it was impossible to drive on it. Brother Mervyn Heath and I started on foot from the road, taking turns carrying the basket. When we arrived at the house and presented the basket to this family, the thankfulness they expressed more than compensated for the rough trip.

We held the Christmas program on Saturday evening with many brothers, sisters, and friends present. The children presented a very nice program, for which much of the credit goes to Helen Garlow and Sister Sadie Jamieson for their efforts in working with the children.

We gave the Christmas gifts and treats to the children after the program, and the children were very pleased. We thank the brothers and sisters of the Michigan-Ontario District for opening their hearts and pocketbooks to bring joy and pleasure to these Indian children.

One Indian visitor stated that it was very nice of the Church to give gifts and treats to the children who do not attend our Church Sunday school. Our newly baptized Brother Huron Likers, commented, "I never thought that I would receive anything like this."

Those who accompanied us on this trip from Detroit were Brother Anthony Lovalvo and his wife Sister Anne, Brother Jan Veltman and his wife Sister Jesse, Brother Ralph Leet, Brother Mervyn Heath, and Sister Mary Dicheria.

We all worked hard to make this a very happy holiday for our Indian brothers and sisters with a dinner which we served on Sunday afternoon. We thank God that He was with us throughout this trip and made our Christmas treat a very joyful event.

God Speaks in Bell

By Ken Jones

How wonderful it is when God speaks to His people. On November 26 we had the occasion to witness such a blessing.

Brother Clifford Burgess had opened our Sunday morning meeting, and during his sermon he mentioned an experience in our Church that shows if any split away from the Church, they will come to naught. As Brother Clifford was telling about this experience, the spirit of God came upon him, and he said, "God just spoke to me and said that the page in our Church History concerning this experience is 9 times 12." We later examined page 108 in our history book, and, truly, the experience was there.

Brother James Lovalvo added a few comments of how wonderful it is that God is still on His throne and that He still speaks to His people.

On December 10 we were happy to have with us from Modesto, California, Brother and Sister Parravano. May God bless them and all those that visit us from time to time.

How Great Is Our Love?

By Eva Moore

We have often heard Brother James Heaps preach on the measuring stick being applied to ourselves as individuals to see how we measure up to our standards of faith according to The Church of Jesus Christ. Today we are finding that God is applying his measuring stick to us. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

By this shall all men know that ye are my disciples, if ye have love one to another."

This love that Jesus spoke of is also spoken of in I Corinthians 13: 4-8. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

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

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth . . ."

These are wonderful words written for our edification. In our MBA spiritual gathering in Aliquippa, Pennsylvania, on December 2 our brothers stressed this question: "How much do we love God?" Do we serve Him because we love him? We do all we can to make our natural families happy, contended, and secure. We also want to do all we can for our spiritual families who are the children of God, our brothers and sisters. We today have "the Ark of safety, the Church," as a place of refuge in these distressing times.

We of the Imperial Branch have had two baptisms and hope God will seek out others who want to worship Him in spirit and in truth.

THE PHYSICAL AND SPIRITUAL ENERGIES

(Continued from Page 1)

energy it might be just as well if he leaves matter alone until he raises his moral standard a few miles above its present level.

We do not think of God as being a form of energy. God is a being, after whose image man was created. If man has the capacity to love, reason and create, it is because a loving, reasoning, and creative God endowed him with His own attributes and capabilities. We must concede, however, that God's spirit is the most powerful form of energy in the universe. God's spirit is not only life-giving but it also called into existence all the forms of energy that exist in the universe: solar, cosmic, electric, et cetera. God is the creator of all.

When we read the history of the ancient world, we observe that various individuals were instruments ideally adapted to the utilization of the energy of God's spirit. The Brother of Jared said to a mountain: "Be removed!" I believe that in about the space of time it would take to snap my fingers, the mountain was removed. Peter said to the beggar: "In the name of the Lord Jesus Christ, take up thy bed and walk." The healing effect of the energy of God's spirit was instantaneous.

I once heard a preacher say: "It was a good thing that Jesus called Lazarus by name when He cried 'Lazarus, come forth.' If he had merely said 'Come forth,' every man, woman and child asleep in the earth's bosom would have instantly resurrected." We may smile at the idea of any such happening, but it does serve to give us an idea of the power of God's spirit. The energy in a thimbleful of God's spirit would make the hydrogen bomb look like a fire cracker.

The Gentile conquest and utilization of the physical energies have written a brilliant chapter in the book of time. How strange that we are so very dull in creating an instrument (a church) which will utilize the energy of God's spirit as efficiently, let us say, as the electric computer utilizes the energy of electricity. Why are we Gentiles such poor ambassadors, such inadequate transmitters, of the divine? Is it because we are spiritually immature? Is it because we are unwilling or unable to abolish the many false beliefs, concepts and attitudes that afflict the Church of today?

So far as the utilization of energy is concerned, the wonderfully integrated and unified Church before and after the day of Pentecost resembled in certain respects the function of the lowly battery in your automobile.

Before Pentecost the early Church was commanded to tarry in Jerusalem until they had been endued with "power from on high." Up to that point its faith was wholly receptive. It could do no creative works. When the Church had received the gift of the Holy Ghost and had been endued with "power from on high," it not only retained its receptivity to the spiritual energies but also did such creative works as healing the

(Continued on Page 10)

THE PHYSICAL AND SPIRITUAL ENERGIES

(Continued from Page 9)

souls of men and, according to some historians, actually raised the dead on more than one occasion. Pentecost was made possible by (1) creating the right conditions and (2) abiding in the right attitude.

The battery in your automobile has a built-in receptivity to the energy sent to it from the generator. Its capacity to give depends on its capacity to receive. The recreated soul has a built-in receptivity to the energy of God's spirit. Like the battery, his capacity to give depends on his capacity to receive. One dead cell in a battery prevents its receiving a full charge of electric power, just as one false belief, one false concept, or one false attitude prevents the saint from being filled with the power of the Holy Ghost.

To those persons who object to this analogy, I will quote Tennyson's words:

*One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.*

Consider also these verses:

*And verily many thinkers in this age,
Aye, many Christian teachers, half in heaven,
Are wrong in just this sense, who understood
Our natural world too insularly, as if
No spiritual counterpart completed it,
Consummating its meaning, rounding all
To justice and perfection, line by line,
Form by form, nothing single nor alone,
The great below clenched by the great above.*

—Aurora Leigh.

... *What if earth*

*Be but the shadow of heaven, and things therein
Each to other like more than on earth is thought.*

—Milton.

Henry Drummond wrote:

"When shall we learn the true mysticism of one who was yet far from being a mystic — 'We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.' The visible is the ladder up to the invisible; the temporal is but the scaffolding of the eternal. And when the last immaterial souls have climbed through this material to God, the scaffolding shall be taken down, and the earth shall dissolve with fervent heat — not because it was base, but because its work is done."

Of the utilization of the physical and spiritual energies, Drummond wrote:

"The problem of the Christian life finally is simplified to this — man has but to preserve the right attitude. To abide in Christ, to be in position, that is all. Much work is done on board a ship crossing at Atlantic. Yet none of it is spent on making the ship go. The sailor but harnesses his vessel to the wind. He puts his sail and rudder in position, and lo, the miracle is wrought. So everywhere God creates, man utilizes. All the work of the world is merely a taking advantage of energies already there. God gives the wind,

and the water, and the heat; man but puts himself in the way of the wind, fixes his water-wheel in the way of the river, puts his piston in the way of the steam; and so holding himself in position before God's spirit, all the energies of Omnipotence course within his soul. He is like a tree planted by a river whose leaf is green and whose fruits fail not."

The following from the pen of C. S. Lewis may help the reader to orient himself to this peculiar line of thought:

"God made us: invented us as a man invents an engine. A car is made to run on gasoline, and it won't run properly on anything else. Now God designed the human machine to run on Himself. He Himself is the fuel our spirits were designed to burn, or the food our spirits were designed to feed on. There isn't any other. That's why it's just no good asking God to make us happy in our own way without bothering about religion. God can't give us a happiness and peace apart from Himself, because it isn't there. There's no such thing.

"That is the key to history. Terrific energy is expended — civilizations are built up — excellent institutions devised; but each time something goes wrong. Some fatal flaw always brings the selfish and cruel people to the top and it all slides back into misery and ruin. In fact, the machine konks. It seems to start up and runs a few yards, and then it breaks down. They're trying to run it on the wrong juice. That's what Satan has done to us humans."

RECORDS SHOW EFFORTS OF SIDNEY RIGDON TO REORGANIZE THE CHURCH

(Continued from Page 1)

this cause God shall send them strong delusion, that they should believe a lie." II Thessalonians 2: 11

Joseph Smith and his brother Hyrum were martyred on June 27, 1844, at Carthage, Illinois. A number of men claimed to be the successor of Joseph Smith. It will not be expected that I follow all of them, but I shall follow one of them, namely Sidney Rigdon.

"Sidney Rigdon was born in St. Clair Township, Allegheny County, of Penna., on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. (Searchlight, published by The Church of Christ, Temple Lot, June, 1899, Vol. 4, no. 5, page 18.) (These are known as the Hedrickites.)

"In March 1819 Rigdon had received a license to preach for the Regular Baptist church. (Ibid, page 19.) In February 1822 Rigdon started to preach for the First Baptist church in Pittsburg, Penna. (Ibid.) In August Rigdon decided to withdraw from the church, on account he could no longer uphold the doctrine taught and maintained by it. (Ibid, page 19, 20.) At the time of his separation from the church mentioned above, he became acquainted with Alexander Campbell and a gentleman by the name of Walter Scott. From this connection sprung up a new church, known by the name of 'Campbellites.'

They called themselves 'Disciples.' (*Ibid.*, page 20.) (Note by the writer: Also known as The Church of Christ also the Christian Church.) Having now retired from the Ministry, he labored as a tanner for two years. (*Ibid.*, page 20.)

"After laboring for two years as a tanner, he removed to Bainbridge, Geauga County, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker, and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the Ministry, confining himself to no creed, but held up the Bible as a rule of faith, and advocating those doctrines which had been the subject of his and Mr. Campbell's investigations, viz: repentance of sins. (*Ibid.*) He continued to labor in that vicinity one year, and during that time his former success attended his labors. While he labored in that neighborhood, he was instrumental in building up a large and respectable church, in the town of Mantua, Portage Co., Ohio. (*Ibid.*) After laboring in that neighborhood one year, he received a pressing invitation to remove to the town of Mentor, Ohio. He started to preach there for a remnant of a Baptist church. He had a great deal of success in preaching, and baptizing in that place. (*Ibid.*, July 1899, Vol. 4, No. 5, pages 23, 24.)

"Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before. (*Ibid.*, August 1899, Vol. 4, No. 7, page 27.) At that time, it being in the fall of 1830, Elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer called at that town (Kirtland, O.) on their way to the western boundry of the state of Missouri, testifying to the truth of the **Book of Mormon**, and that the Lord had raised up a prophet, and restored the priesthood. (*Ibid.*)

"Rigdon investigated the **Book of Mormon** etc. and was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim 'flesh and blood hath not revealed it unto me, but my Father which is in heaven.' (*Ibid.*, page 28.) Rigdon was then baptized in the year of 1830. When he obeyed the gospel he took almost his entire congregation with him." (*Ibid.*, page 27, 28.)

"After Sidney Rigdon was received into the church, he was ordained an Elder, under the hands of Oliver Cowdery." (*John Whitmer's History*, page 2.) "He first met Joseph Smith in the winter of 1830, when he with Edward Partridge came from Kirtland, O., to Seneca Co., N. Y. where they saw Joseph Smith for the first time, in their lives." (*An Address to All Believers in Christ*, by David Whitmer, 1887, page 11.)

"He and family were baptized by P. Pratt on the 14th of November, 1830, in Shageen (Chagrin) River, at Kirtland, Ohio. He was confirmed on the 18th by O. Cowdery, and on the 20th ordained an Elder by the same." (*The History of the Reorganized Church of Jesus Christ of L. D. S.* Vol. 1, page 154.) (Continued on Page 12)

THE MASTER IS COMING

(Continued from Page 4)

But right in the midst of my duties a woman came to my door;
She had come to tell me her sorrow, and my comfort and aid to implore.
And I said: "I cannot listen or help you any today; I am looking for a greater and nobler guest," and the woman went away.

But soon there came another, a cripple, old and gray,
And said: "Oh, let me rest a while at your home, I pray.
I've traveled far since morning, I'm hungry, faint and weak."

And I said: I cannot listen, or help you any today,
I'm looking for a greater and nobler guest," and the pleader went away.

And the day wore onward swiftly, and my task was nearly done,
And a prayer was ever in my heart that the Master yet might come,
And I thought I should spring to meet Him, and treat Him with the utmost care,
When a little child stood by me with a face so sweet and fair,
Sweet, but with marks of tear-drops, and his clothes were tattered and old:
A finger was bruised and bleeding, and his little bare feet were cold.

And I said: "I'm sorry for you, you are sorely in need of care,
But I cannot stop to give it, you must hasten elsewhere."

And at the words a shadow swept o'er the blue-veined brow.
"Some one will clothe and feed you, dear, but I'm too busy now."

At last the day was ended, my toil was over and done:
My house was swept and garnished, and I watched in the dusk alone.

Watched, but no footfall sounded, no one paused at my gate:

No one entered my cottage door—I could only pray and wait.

I waited till night had deepened, and the Master had not come:

"He has entered some other door," I cried, "and gladdened some other home."

My labor has been for nothing," and I bowed my head and wept;

My heart was sore with longing, yet spite of it all I slept.

Then the Master stood before me, and His face was grave and fair,

"Three times today I have come to your door and craved your pity and care,

Three times today you have sent me onward, uncared for, unhelped.

And the blessing you might have received is lost, and your chance to serve is fled.

"The poor you have always with you; they are ever in need of a friend,

And as often as ye give them food to eat, those gifts to your Master you lend.

Whenever you give them cold water, or whatever their need may be,

You're aiding not only my little ones, but you're also helping me."

"O Lord, dear Lord, forgive me; how could I know it was Thee?"

My very soul was shamed and bowed in the depth of humility.

And He said: "The sin is pardoned, but the blessing is lost to thee;

For failing to comfort the least of mine, you have failed to comfort me."

OBITUARIES

GIACOMINA POMA

Sister Giacomina Poma passed away on September 25, 1967, at the age of 78. She was baptized into The Church of Jesus Christ on April 9, 1933. She leaves to mourn, her husband and one son. Funeral services were held at The Church of Jesus Christ, Detroit West Side Branch No. 2, with Brother Reno Bologna officiating.

GLORIA GUBINI

Gloria Gubini, Brother Joseph Milantoni's sister, passed away on November 22, 1967, at the age of 39. Surviving her are her husband, seven children, and four brothers. Funeral services were held at The Church of Jesus Christ, Detroit West Side Branch No. 2, Brother Reno Bologna officiated.

FRANCES DI MELIS

Sister Frances Di Melis passed away on December 16, 1967, at the age of 68. She was baptized into The Church of Jesus Christ on November 20, 1933. She leaves to mourn, her husband, six children and a number of grandchildren. Funeral services were conducted at The Church of Jesus Christ, Detroit West Side Branch No. 2, by Brother Reno Bologna.

EVA LAMBERT

Sister Lambert passed away on May 5, 1967, at the age of 76. She came to Windsor some 40 years ago from the Isle of Man, her place of birth. She was baptized into The Church of Jesus Christ in either 1942 or 1943. (This obituary is belated because for some reason it was not written up at the time of her death.)

MARY SORINO

Sister Mary Sorino died on November 18, 1967. She is the oldest daughter of Brother Ralph Calabrese and the sister of Sister Vera Naro. She was baptized into The Church of Jesus Christ on June 6, 1948, at Lorain, Ohio, where she lived the greatest part of her life.

Sister Sorina leaves to mourn her passing her father, her husband, two sons, two daughters, and eight grandchildren.

Brother Frank Calabrese, assisted by Brother Joseph Calabrese, officiated at the funeral service.

ALICE GRIFFITH HAMMITT

Mrs. Alice Griffith Hammitt, 84, of Belle Vernon, Pennsylvania, died December 20, 1967 at the Charleroi-Monessen Hospital. Born on November 20, 1883, she was the daughter of the late Adam and Isabelle Griffith.

She is survived by her husband, William, four daughters, and one son. She was the sister of Brother Clarence Griffith and Sister Margaret Ward. She also had twelve grandchildren and twenty-two great-grandchildren.

Brother George Johnson officiated at the services, and she was interred at the Belle Vernon Cemetery.

LILLIAN SMITH WALTERS

Sister Lillian Walters, 61, died January 1, 1968, in the Charleroi-Monessen Hospital following a brief illness. She was a member of the Roscoe Branch of The Church of Jesus Christ.

Sister Walters, daughter of the late Brother Isaac and Sister Bessie Tucker Smith, was born July 29, 1906, at New Eagle, Pennsylvania.

Survivors include her husband, Brother Louis; one daughter, Mrs. Thelma Ermlick of Arlington, Virginia; one son, Brother George Walters of Ft. Pierce, Florida; three grandchildren; four brothers, George Smith, Elizabeth, Pennsylvania; Brother Charles Smith, Fairless Hills, Pennsylvania; Brother Joseph Smith, San Diego, California; and Brother Isaac Smith, Finleyville, Pennsylvania; also two sisters, Sister Mary Ward, Roscoe, Pennsylvania; and Sister Ruth Carr, Export, Pennsylvania.

Services were held at The Church of Jesus Christ in Roscoe with Brother George Johnson officiating. The burial was at Howe Cemetery.

RECORDS SHOW EFFORTS OF SIDNEY RIGDON TO REORGANIZE THE CHURCH

(Continued from Page 11)

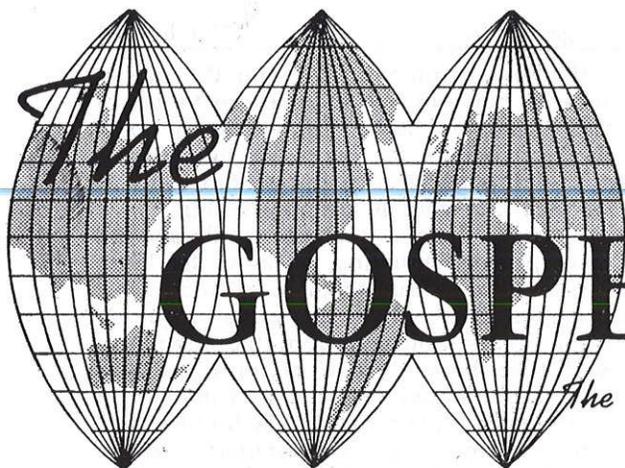
"When Joseph Smith was slain in 1844, Sidney Rigdon was his right hand Counselor, and as such the reins of government would fall upon him; at least until one could have been lawfully elected to fill the vacancy caused by the tragedy at Carthage jail." (*A Brief History of the Church of Jesus Christ*, 1932, page 3, 4.) I have heard that it has been said that Sidney Rigdon was not the First Counselor of Joseph Smith at the time of Joseph's death. I will give the following evidence that he was. "For a time he was inactive on account of which there was much dissatisfaction. At the October conference of 1843 President Smith expressed his unwillingness to sustain Elder Rigdon, because of his 'unprofitableness to him as a counselor.' Some other charges were brought against him at the time, but on these he was fully vindicated. Upon his promise of renewal of faithfulness and diligence he was sustained in his position and retained his standing until the death of Joseph Smith in 1844. (*The History of the Reorganized Church of Jesus Christ of L. D. S.*, Vol. 1, page 640.)

"After leaving Nauvoo he commenced on October 15, 1844, the publication of a periodical at Pittsburg, Pennsylvania, called *The Latter Day Saints Messenger and Advocate*. This publication continued for a year or more, and in its columns he and others advocated his claims to the Presidency and denounced the plural wife doctrine taught in Nauvoo. In a letter written to J. Gregg, October 15, 1844, by Elder Rigdon, and published in the first issue of his paper, he makes some very damaging charges against the Twelve, which if true, or the half of them true, will account for some of the conflicting testimony regarding polygamy." (*Ibid*, page 641.) (Continued)

COMMANDMENTS FOR TEENAGERS

(Continued from Page 5)

- IX. Go to church faithfully;
Make the week's first steps the church steps.
- X. To Christ be always true;
He gave His all for you.



GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

March 1968

Vol. 24 No. 3

Offices: 6th & Lincoln Sts.

Michigan-Ontario MBA Area Holds Seminar

James Grazan Is Guest Speaker

By Paul P. Whitton

A visit from the Monongahela MBA Local, featuring James Grazan as guest speaker, highlighted the Michigan-Ontario Area Seminar day held in Detroit #1 on Saturday, February 10. The participation of the visitors, who were mostly young people, added to the day's various discussions and allowed for a cross section of viewpoints.

There were three sessions, with the first two being devoted to the seminar topics. The evening service was open to everyone, and proved a fitting climax to the over-all program. All three were well attended.

Brother Grazan, speaking at the evening meeting, typified the day's activities as he said he was greatly impressed with the freedom with which the young people expressed themselves in the discussion groups. He emphasized that the most impressive statement he heard during the day by one of the young people was "Participation in various activities should not obscure our position as a saint." He observed that a group freely discussing thoughts as they are genuinely felt is a better teacher than perhaps a two or three hour lecture.

He said, "Today's young people are exposed to a more diversified world than their previous generation; therefore, they are subjected to more mistakes. Most of us recognize in this day of war, civil disturbances, economic unrest, and other problems that we, as individuals or a small group, cannot do much about it, but there is something we can do to make life more tolerable. There are two basic groups of people: The 'idealistic,' who always talk about how things should be, and the 'realistic,' who are willing to face reality by taking things exactly as they are. We should present ourselves as we are and not as we think others would want us to be, because eventually our true character will catch up with us, and we will realize our mistake. To be real-

(Continued on Page 9)

Church Literature . . .

(In this and following issues of *The Gospel News* I shall print various selections of our Church literature. The first will be **Scriptural References on the Establishment, Apostasy, and Restoration of The Church of Jesus Christ**, printed by The Church of Jesus Christ in 1966. Editor)

PREFACE

This booklet has been prepared at the request of the October 1965 General Church Conference to present a brief and pertinent collection of scriptural references and related information on three vital subjects:

- The Establishment of The Church of Jesus Christ during the Apostolic Era
- The Apostasy, or Falling Away
- The Restoration of The Gospel

No attempt has been made to fully explain the scriptures except where the compilers have felt that brief comments were necessary to offer continuity to the chapters.

The material has been written to serve as a ready reference by our ministers in their private study, for course contents in Sunday School, Ladies Circle, and M.B.A. classes, and for explanations to individuals who are interested in knowing about The Church of Jesus Christ.

The compilers are indebted to Bro. V. James Lovalvo for his outline of these events and to Bro. Joseph Lovalvo who made available many of the scriptural references used in this work.

The Compilers:

J. Dominic Moraco
Carl J. Frammolin

THE ESTABLISHMENT OF THE CHURCH OF JESUS CHRIST

The scriptures clearly set forth the fact that Jesus Christ established His Church during the days of His earthly Ministry. It is known through divine revelation (Matt. 16:17) that The Church was established, that Jesus Christ was the 'Chief Corner Stone' (Mark 12: 10) and that the Apostles were installed as the pillars of The Church.

(Continued on Page 9)

Looking Within

By James Curry

On the subject of human nature, psychologists have in recent years had a great deal to say about extroverts, introverts, and those in-betweens called ambiverts.

The extrovert is a fellow whose whole nature is outgoing, whose interests are centered in external objects and actions. Having a well developed social sense, nothing gives him greater pleasure than to mix with a great number of people, whose reactions and feelings he constantly studies. His success in manipulating people gives him a great deal of self-confidence and often a feeling of self-importance. He blithely seeks the company of his superiors, and, because he becomes quite expert in the use of applied psychology, generally feels at home in any company.

Our best salesmen, who have been called "the spark plugs of civilization," are recruited from the extrovert class. He, in fact, excels on any job that requires dealing with people or the public at large. Further insight into his nature may be gleaned from the fact that when he opens a newspaper, he turns first to the sports page.

The introvert is a gloomy, hard-to-understand fellow whose interests are directed inward, who has a propensity for finding satisfactions in the inner life of thought and fancy. Because he is given to introspection, or self-analysis, or self examination, he is almost constantly preoccupied with analyzing his own reactions and feelings instead of those of others. Having a poorly developed social sense, he is shy and ill at ease in the presence of strangers and is never so lonely as when in a crowd. Greta Garbo's famous statement, "I tank I go home now," reveals the typical attitude of the introvert toward those outside the family circle.

When he opens a newspaper, the introvert turns first to the editorial page, which reveals an inquiring, contemplative turn of mind. Interested in fundamental principles, he becomes very angry when he sees a principle being violated.

The introvert is often compensated for his lack of social sense by being talented along certain lines of endeavor. Most natural born teachers, poets, writers, philosophers and scientists tend to be more or less introverted. Apart from his ability to deal with people one rarely finds any great creative talent in an out and out extrovert.

The introvert envies and is at the same time contemptuous of the ways of the extrovert. That one should strive to amuse, please, and manipulate others is to the introvert the height of frivolity. That great army of in-betweens, the ambiverts, are the most fortunate of men. They are neither compulsive talkers nor morbid thinkers. Well balanced emotionally, they live their lives on an even keel.

Classic examples of extroversion and introversion are seen in those two historic characters known as Moses and Aaron. When Moses the

introvert delayed coming down from the mountain, where he had gone to receive the tables of the law, the people cried: "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

The extrovert, Aaron, anxious to please the people, and perhaps thinking to wrest the leadership from Moses, instructed them to bring their golden earrings, from which he made a golden calf. When Moses returned from the mountain and saw that the basic "one God" principle had been violated, his introverted soul was filled with wrath. Casting the tables out of his hands, they were broken on the rocks of the mountain. When asked to give an account of himself, Aaron replied in typical extrovert fashion: "Why, all we did was put a little gold in the fire and there came out this calf." He carefully avoided any mention of the mold and the long tedious hours spent with the engravers tool.

The nature of the works of the Israelite prophets persuades us to believe that they were every one more or less introverted. In defense of the "one God" idea, they gladly took a sledge hammer and demolished every idol in sight, regardless of whom it displeased. Many of them paid the supreme penalty because they could not tolerate any violation of the one God concept. God could not send an extrovert on such an errand. His innate desire to please would never permit him to destroy the idols of the people.

Israel's inward-looking prophets developed and gave to the world many priceless gifts. In their **History of the Hebrew Commonwealth**, Baily and Kent wrote:

"Israel's glory consists in not what it achieved as a nation, but in the ideals it gave to the world. Small, indeed, is our debt to the hundreds of autocratic states that have flourished in the past compared with what we owe to the little democracies of Greece and Palestine. They are the beacon-lights that illumine the darkness of the ancient world. From Greece came art, science, philosophy, and a brilliant literature. Israel's contribution was very different but equally important. It gave the world a literature of marvelous simplicity and beauty, including lyric and elegiac poetry, epic, story and history, romances, practical maxims, stirring orations, and letters pulsating with heroic ideals. Through our King James Version the ideas and picturesque idioms of the Hebrew scriptures have enriched beyond measure our English tongue.

"From Israel has come a moral code based on the Ten Commandments, which expresses, as well as mere laws can, the fundamental duties of man to God and to his fellowman. It sprang from an instinct for freedom and brotherhood, perhaps the earliest and certainly the most persistent manifestation of that instinct among the ancient peoples of the world. It is this code which is the basis not only of the constitutions but also of the every-day life of all the great democracies of the present day. The only improvement that has been made on this ancient Hebrew code is to substitute for its hundred or more separate

(Continued on Page 11)

THE GOSPEL
NEWS

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

EDITORIAL
CONSULTANTS

Thurman S. Furnier

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones — Mgr.

GMBM EDITOR

Carl J. Frammolin
31329 Frank Drive
Warren, Michigan 48093GENERAL CIRCLE
EDITORRose Corrado
1927 Robbins Avenue
Niles, Ohio 44446DISTRICT
EDITORS

ATLANTIC COAST

Eugene Perri, Jr.
301 Amboy Avenue
Woodbridge,
N.J. 07095

OHIO

T. D. Bucci
344 E. Avondale Ave.
Youngstown, Ohio 44507

MICHIGAN-CANADIAN

Spencer G. Everett
22400 Alger Avenue
St. Clair Shores,
Michigan 48080

CALIFORNIA

Otto M. Henderson
14605 Lorca Road
La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes
311 Chamber St.
Clairton, Pa. 15025BUSINESS AND
EDITORIAL OFFICE:Sixth and Lincoln Sts.
Monongahela,
Penna. 15063
Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

"The world today has reached a crossroads. Men in this century must either begin to work together for the good of all people everywhere or sink into a state more terrible than man has ever experienced."

It is rather frightening to observe that with each passing day people the world over are coming into more and more conflict with each other. It seems that as men are forced to associate more closely with each other in a growing population, they are quite unequal to the task of meeting the new problems that are developing from a crowded world.

A study was recently made showing the effects of overcrowded conditions upon a population of rats. In the experiment the rats lived under a glass floor in a barn, which made it possible for them to be observed. With a normal population density the rats got along fine, but as their population increased and they were unable to disperse to other areas, things began to happen. The striking result was that the rat population reacted to their overcrowded conditions much the same as humans react to similar conditions. Individuals became nervous, irritable, and hard to get along with. The female rats, who are usually tidy housekeepers and devoted mothers, neglected their nests and their offspring. Sexual promiscuity increased. Bands of adolescent males roamed about assaulting and molesting. In short, the normal, well-ordered rat social structure seemed to break down completely.

To the psychologists and sociologists this experiment helps to confirm what they already suspect — that overcrowded population conditions are at least partly responsible for many of our social problems.

It is a sobering thought that this is true not only in heavily populated urban areas but also over the entire globe today. With the world-wide population explosion and the revolution in transportation and communication, the nations have been brought together almost as one community.

This is a fact that we cannot escape — no nation or community today can hope to isolate itself from the rest of the world and go untouched by the problems at hand. Also, as contact between world communities increases, our problems of getting along with each other will increase.

This does not offer very bright hopes for the future, for we can see that as the 20th century has advanced, national and world relations have become more and more complex and more and more problematic. After World War I the nations sought a solution to world problems through the League of Nations. Though United States President Wilson supplied the idealism and drive to spark its formation, the United States itself refused to join. Our nation failed to realize that the world had grown so small that we could not possibly isolate ourselves. The League of Nations was a step in the right direction, but it was too weak to be effective.

World problems then multiplied into World War II. Again the nations came together in an attempt to keep world peace through the United Nations. The idea was good, but as with the League of Nations, this world body was not established with sufficient authority to exercise effective control. The reason for its failure is the same reason the nations have previously failed to establish peace among themselves. No nation has been willing to submit itself in any degree to the other nations. In effect each nation is saying: I am willing to meet with the other nations in an effort to solve world problems, but I am not willing to submit to any inconvenience or give up any of my independence.

It would seem that the world has reached the position of the rats in the experiment. In a world where people are being pressed closer and closer together, social order is breaking down more and more.

There is a difference, however, between animals and humans. Men unlike animals, have the power to be aware of and analyze their problems. Unlike animals they have a moral sense and are able to judge between right and wrong. Although they have not yet been successful in doing so, men have the potential to solve their problems if they will work together to this end.

(Continued on Page 4)

Kansas Program Recalls Events In Early Church

(The following is the third installment of a program presented by members of the St. John, Kansas, Mission at the Arlington, Kansas, MBA Field Trip in August, 1967.

LIFE IN THE CHURCH COLONY

Recited by Janet Rich, Marietta Robinson,
and Bill Rich

(The following is taken from
The County Capital, July 1916)

"Even to many Stafford County people, who are reckoned 'Old Inhabitants,' very little is known of the character and careers of the real first settlers in the section of Kansas that is circumscribed by the bounds of this county.

"Many indeed there are who do not even know that a sturdy band of families who adhere to the faith of the Latter Day Saints were the pioneers who first braved the hardships and turned practically the first sod in the then tenantless plains of Stafford County. These are truths as may be attested by a few of the old timers who knew not even the cottonwood tree nor the pesky mulberry as their companions.

"These good people who made up their minds to emigrate westward for the purpose of conquering the virgin soil and breaking down the barriers to civilization and prosperity, came from Pennsylvania, Western Virginia and a few from Eastern Kansas. Those of them who journeyed from farther eastward were many weeks making the trip in their cattle drawn vehicles. Even from the eastern border of the Sunflower State where the brave band was joined by additional comrades in their faith, it required nearly three weeks to make the trip in the then primitive mode of locomotion.

"But the immigrants finally reached the place of their coveted destination and began the hard fight for home and existence. There were no pleasures in those early days except the fact they were in possession of homes and to the persevering saints, whose brothers in different parts of the country had felt the cold, steel rod of persecution, the name, 'home,' even though in the midst of penury and woe, was sweeter than boundless luxury in the lands they forsook, where they were menaced by people holding a divergent faith.

"So it came to pass that Latter Day Saints entered homesteads in Stafford (then known as Barton) County, where they lived and prospered, rearing their little domestic flocks to manhood and womanhood. Most of them have emigrated to the great unknown, but their children and grandchildren and great-grandchildren still live among us.

"When the colony of saints settled here, there were but five white families in the territory now embracing Stafford County, who resided on claims in widely scattered portions. Two families lived just a few miles away; one lived ten miles

south; another fourteen miles east.

"Probably the only pest common to Western Kansas in the early days which the Stafford County pioneers escaped was the menacing attitude of hostile Indians, which was not uncommon in other sections of Western Kansas. There was the starving period; the same battle against the desire to give up the fight and return to civilization; the same pesky prairie wolves; the same fragrant skunks and the same venomous reptiles. Yet these stout-hearted denizens who have seen the country bloom into wealth and have witnessed the rose supplant the cactus, wavered not in their set purpose, and those who survived the hardships saw their offspring prosper and grow rich from the soil that was little more than a shroud for the coffin of lost hope.

"The children of today have heard of buffalo chips—at least some of them have . . . The children of the early seventies, who came with their parents that made up the first colony, gathered buffalo chips, and with some this early-day Godsend was the only barrier between the miserable family hearthstone and death and freezing. . . .

"The nearest railway station in those days was Great Bend, which was a small trading post and capital of a vast area of country. Larned, further west on the Santa Fe Trail, afforded little attraction for the household heads of the little colony with tired teams and poor equipment. Again, Hutchinson was a village, then unimportant, fifty miles to the east. Some ventured to the Reno County town for supplies when they happened to receive a little cash from their 'people back East.' However Hutchinson was as little known and as insignificant then as were the other

(Continued on Page 11)

EDITORIAL VIEWPOINT

(Continued from Page 3)

The world today has reached a crossroads. Men in this century must either begin to work together for the good of all people everywhere or sink into a state more terrible than man has ever experienced.

Somehow men must begin to exercise their moral senses to the extent that righteousness will prevail over evil, that love will prevail over hate, that brotherhood will prevail over selfishness and greed. It is difficult for us to understand just how this will be accomplished, but we have sufficient idealism and faith to believe that God will succeed in destroying wickedness and teaching men how to live together in peace.

Though we may become frustrated with the thought that there is little we can do to change things, we can take heart with the thought that God has always done His work through a small number of people. I once had a powerful experience that nothing would ever succeed in destroying the Gospel of Jesus Christ. If this is so, and surely it is, then nothing can destroy the principles of Christ that we strive to uphold — and it is these principles which will help men to resolve their conflicts.



The Children's Corner

Mabel Bickerton

"I have reason to rejoice in the Lord." I Nephi 8:3

Dear girls and boys,

After Laman, Lemuel, and Nephi returned with the brass plates to their father, Lehi, the Lord spoke to Lehi again. The Lord did not want him to take his family into the wilderness alone. God commanded him to send his sons back to Jerusalem to bring Ishmael and his family to go with them to the Promised Land. The sons should marry to raise families unto God in their new home.

Nephi and his brothers obeyed their father and returned to Jerusalem. They went to Ishmael's house. Ishmael listened to the words of the Lord. The Lord softened his heart, and he along with his wife, sons, and five daughters consented to go back with Nephi.

They started on their journey. All went well at first. Laman and Lemuel and two of the daughters of Ishmael wanted to return to their home in Jerusalem. They rebelled against Ishmael, Sam, and Nephi. This grieved Nephi. He asked them why they were so hard hearted and so blind in their minds when their younger brother had to set an example for them? He asked if they had forgotten that they had seen an angel and were delivered out of the hands of Laban? Did they forget the Lord was able to do all things according to His will? He pled with them to be faithful. If they insisted on returning to Jerusalem, they would be destroyed along with others who rejected the Lord's prophecies given to their father Lehi.

After Nephi had finished speaking, Laman and Lemuel were angry with him. They bound him with strong cords and wanted to leave him in the wilderness to die. Nephi began to pray for strength to break the cords. Suddenly the bands were loosed from his hands and feet and he stood before his brothers. Ishmael and the others marvelled at this miracle. One of Ishmael's daughters and his wife pled Nephi's cause. Finally Laman and Lemuel listened to their pleading and asked forgiveness. Nephi forgave them freely and asked the Lord to forgive also.

The little group soon arrived at Lehi's tent. There was great rejoicing, and they thanked God and offered burnt offerings and a sacrifice.

There was still work to do before they started again on their journey. Both families set to work gathering seeds of every kind, both fruit and grain. These were stored to be taken to their new home. The Lord gave Lehi a wonderful dream of the rod of iron. Nephi was so impressed by this experience that he too, desired to see the things that the Lord showed his father. God

heard his prayer and he too saw many marvelous things. The four sons of Lehi married the daughters of Ishmael, and Zoram married the other one. It was a happy time.

The little group continued on their journey being directed by a spindle or a brass ball the Lord had miraculously provided for them. They came to a place they called Nahom. It was here that Ishmael died and was buried. His daughters mourned and pitied themselves because of their hardships they had gone through. They wished they had stayed in Jerusalem. Laman and Lemuel joined them in their complaints. Laman wanted to destroy Nephi and their father Lehi.

Then something happened! They heard the voice of the Lord speaking to them. He rebuked the brothers for the way they had treated Nephi and Lehi. They bowed down before the Lord and asked His forgiveness. The Lord forgave them and made it possible for them to find food so they did not perish. They traveled in the wilderness for eight years enduring many hardships. The Lord blessed them with strong bodies to be able to stand the long, hard journey.

At last their journey through the wilderness was over and they came to a beautiful seashore, a great sea which they called Irreantum, which means many waters. They named the land Bountiful because of its fruit and wild honey. Here they stayed until they built a ship to cross the great waters. Sometime I will tell you the interesting story about this ship.

Search the Scriptures

1. Read about Lehi's dream. Book of Mormon I Nephi 8
2. Read about the Liahona, or brass ball. I Nephi 16 : 10 - 29

Sincerely,
Sister Mabel

Church President Visits Atlantic Coast District

Recently the Hopelawn Branch was happy to have as a visitor the General Church President, Brother Gorie Ciarvino. There was a good representation of the Atlantic Coast District branches, with Metuchen closing their branch to visit with Hopelawn.

Brother Gorie opened the morning meeting and read the Lord's Prayer. He emphasized "Thy kingdom come. Thy will be done in earth, as it is in heaven." He exhorted the saints to be united, stating that we are living in perilous times and that we as members of the Church should watch and pray. We are on the threshold of the commencing of the latter day work, and we as individuals and collectively as a Church should be prepared to fulfill the great work that lies before us.

Brother Gorie also blessed Scott Brian, son of Brother and Sister Paul Benyola. It was a wonderful day.

M.B.A. Highlights

SELECTION OF FIELD TRIP SITE MADE FOR 1968 MBA-WIDE EVENT

By Carl J. Frammolin, GMBA Editor

Acceptance of a campsite for the 1968 General Missionary Benevolent Association Field Trip the week of August 18 was the main action taken by the GMBA Activities Committee at a meeting held in the Lorain, Ohio, Spanish Mission on January 20. The location of the site, which is in Nauvoo, Illinois, is in an area filled with important early Restoration history and is one having many qualifications to make it adequate and comfortable for the occasion.

A report of the availability of facilities similar to those at the 1967 trip was presented to the committee, leading to the favorable decision. It was disclosed that camping areas and other housing provisions are on the permanent site. Public housing accommodations are also reportedly located nearby, and they are easily accessible to the camp for daily participation by those who prefer these arrangements. In addition, on-camp dining-hall privileges and possibilities are available. As at last year's annual trip to Arlington, Kansas, the necessary conditions will be present for a full program of activities, so that all age groups will again be able to take part in the kinds of enjoyment they experienced there during the week of last July 30.

The November 1967 GMBA conference had authorized the General MBA Activities Committee to investigate possibilities for the 1968 excursion, with the stipulation that a one-week stay was preferred over a weekend event. A tour through the midwestern and central United States regions by designated officials, which included Nauvoo as one of its points of interest, found that it was the most desirable location for the trip.

Representatives of the GMBA Field Trip subgroup are planning to visit the Nauvoo site shortly so that they can make the appropriate preparations. Their report, which will include the necessary particulars all prospective participants must know, will be given at the next GMBA conference in the Ohio MBA Area on May 18. In addition, the Association member units will be notified so that all interested individuals will have the information on hand.

Emphasis on Meetings

Emphasis for the event will be placed on the Church meetings which proved to be the most edifying and fruitful last year. There were 11 baptisms of young people at that time, and these conversions enriched the time there for all who had traveled to the middle of the United States for the gathering. Services were held every weekday evening during the campout, while the Sunday meetings were conducted in St. John where the Church has an established congregation.

Besides these meetings, daily seminars were scheduled for different age groups. Topics of importance to the participants in each span were discussed, and they ranged from basic living problems to Church aspirations and expectations. The information accumulated by the sections provided abundant material for subsequent conversations which were carried on enthusiastically by many persons after the sessions. Recreational activities were also part of the overall program, and they added immeasurably to the relaxation during the stay.

In addition to the opportunity of having an enjoyable period together, the event will allow travelers to spend uninterrupted time with people from different parts of the Church. This feature, which was widely hailed last year, will give participants the chance to visit with old acquaintances, as well as to meet individuals to whom they have not been previously introduced. Also, the cross-section of persons expected to be there will enable the Association to utilize the many and diversified resource people with whom to conduct the proceedings. Last year many parts of the Church were represented, which made wide range participation possible.

Historical Significance

Nauvoo, which was founded in 1839, is located off the Mississippi River. It is where Joseph Smith and his Restoration followers lived until he and his brother, Hyrum, were killed in Carthage, Illinois, by a mob in 1844.

The city was a fast-growing community, with new converts arriving from various parts of the country as well as from England before the tragedies. It was becoming a center of travel, and it was governed by the Restoration movement. After the deaths of Joseph and Hyrum, the community began to disband under various pressures until it was almost abandoned in 1848. Today, many of the original significant landmarks have been restored, and they are of great interest to those concerned with earlier Church history. Tours of the Nauvoo locale and examination of the Church lore will be possible and may be included as part of the week's schedule.

Other matters taken up at the Lorain committee meeting were the current MBA Fund-Raising Drive and the Association lesson plans. The drive is for the soon-to-be constructed General Church Auditorium, in which MBA units are cooperating in the Church-wide efforts to raise the finances for the new installation. The lesson plans are being devised for class study, and they will be distributed as they are approved by the General Church Reviewing Committee and published in final form. Progress to date on both of these projects was explained, and future projections were analyzed.

The results of the committee meeting indicated that General Association activities are moving along at a steady and workable pace.

An ornithologist in 1810 estimated one flock of passenger pigeons in Kentucky to number almost 2¼ billion. The passenger pigeon is extinct today.



UR WOMEN TODAY

—She Hath Done What She Could.

Rose Corrado

Spring! What an uplifting time of the year! Gone are the long, dull days of winter, and all nature now seems to take on new hope. Plants begin to grow, flowers begin to bloom, trees begin to bud, birds begin to sing—the stillness of winter seems past, and man, in a sense, begins to live again.

Most of "our women today" will be busy with their spring cleaning. As you discard old, useless stock from shelves and closets, may we offer some food for thought to replenish your newly cleaned storehouses.

A Garden For All

Here's a garden all of us can plant.
 First plant five rows of peas:
 Preparedness, promptness, perseverance, politeness, and prayer.
 Next plant three rows of squash:
 Squash gossip, squash criticism, and squash indifference.
 Then plant seven rows of lettuce:
 let us be faithful, let us be unselfish, let us be cooperative,
 Let us help each other, and let us be thankful.
 And no garden is complete without turnips:
 Turn up with good ideas, turn up with a willingness to work,
 Turn up with real determination, turn up with a good attitude,
 Turn up for every Circle meeting with a smile.
 What a wonderful harvest we can reap with this kind of a garden.

Submitted by Sister Alma Finnick
 Youngstown, Ohio

Things To Think On

- Three things to love—
 Courage, gentleness, and sincerity
- Three things to delight in—
 Truth, freedom, and beauty
- Three things to admire—
 Wisdom, dignity, and self-control
- Three things to hate—
 Cruelty, arrogance, and intemperance
- Three things to govern—
 Temper, tongue, and conduct
- Three things to fight for—
 Honor, country, and home
- Three things to cherish—
 Health, friends, and character
- Three things to think about—
 Life, God, and eternity

Submitted by Sister Mabel Bickerton
 This one is a favorite of mine.
 —Sister Rose Corrado

Slow Me Down, Lord

Slow me down, Lord. I am going too fast;
 I can't see my brother when he's going past.
 I miss a lot of good things day by day;
 I don't know a blessing when it comes my way.
 Slow me down, Lord.
 I want to see more of the things that are good for me.
 A little less of me, and a little more of you,
 I want the heavenly atmosphere to trickle through.
 Let me help a brother when the going is rough;
 When folks work together, life isn't so tough.
 Slow me down, Lord, so I can talk with some of your angels.
 Slow me down to a walk!

Author unknown

Detroit Branches Donate Food To Needy Indians

By David DiBattista

On December 23 Brothers Joseph Milatoni, Dan Paravano, Sam DiFalco, Nick Mangipane, and David DiBattista took Christmas food boxes and gifts to needy Indian families on the Muncey, Ontario, Indian Reservation.

Many young people enthusiastically took part in preparing these boxes, which contained such items as canned goods, meats, butter, etc. Each box contained about 25 pounds of food, and a total of 45 boxes were distributed.

The funds for purchasing the food was donated from the four branches in Detroit. Other individual donations also were received from members and non-members alike. One manufacturer donated 100 new toy cars for the Indian children.

The following day the Indian boys and girls gave a wonderful Christmas program, after which each received a Christmas present and some treats.

A local television station in Detroit, Michigan, reported the work the Church is doing on the reservation, and they also showed movies of the food boxes being distributed.

The Indian families extend their thanks and gratitude to the many brothers and sisters and friends who helped to make their Christmas holidays a truly joyous one.

News Notes . . .

Mr. Wilfred W. Walberg of 2420 Laurel N.E., Salem, Oregon, has stated in a card renewing his **Gospel News** subscription that he would like to meet our Apostles if any of them ever visit Oregon. He is a member of the Temple Lot organization.

Records Show Efforts Of Sidney Rigdon To Reorganize The Church

(This is a continuation from the last issue.)

By Thurman S. Furnier

"After the death of Joseph Smith he (Sidney Rigdon) differed from the Twelve on the question of presiding authority, he claiming the superiority by virtue of his being a member of the First Presidency, and the only one living. His claim was rejected at a meeting held at Nauvoo, August 8, 1844." (*The History of the Reorganized Church of Jesus Christ of L. D. S.*, Vol. 1, page 641.)

"At a conference convened upon his (Sidney Rigdon's) call in Pittsburg, Penna., April 6th to 11th, 1845 Elder Rigdon claimed to reorganize the church with himself as President, and with Ebenezer Robinson and Samuel James his counselors. At this conference the following were installed as the Quorum of Twelve apostles: Samuel Bennett, Hugh Herringshaw, Jeremiah Hatch, Jr., James Blakeslee, Josiah Ells, Benjamin Winchester, William Small, E. R. Swackhammer, David L. Lathrop, Joseph M. Cole, George W. Robinson and William E. McLellin. The following were constituted Presidents of the Seventy: Amos B. Tomlinson, John F. Olney, Frederick Merryweather, Leonard Rich, George T. Leach, James M. Greig, and William Hutchings. A standing high council was organized, composed of Dennis Savary, Charles A. Beck, John Smith, Thomas J. Lanyon, James Logan, James A. Forgeus, Matthew Smith, Peter Boyer, Robert Kincaid, Lewis James, James Spratley, and John Frazier. The presiding bishopric were William Richards, bishop; Timothy L. Baker and Richard Croxell, counselors. A stake was organized at Pittsburg with Richard Savary, president; James Smith and Samuel Flagg counselors. Carvill Rigdon, brother of President Rigdon, was chosen patriarch. Austin Cowles was made president of the High Priests Quorum, with William Stanley and Hiram Kellogg, counselors. President of Elders Quorum, John Duncan, with Briggs Alden and William White, counselors. Much business of importance was transacted at this conference, including the appointment of a committee of five, viz: Samuel Bennett, Jeremiah Hatch, Jr., William E. McLellin, Joseph M. Cole, and George W. Robinson to draw up a preamble and resolutions expressive of the views and feeling of the conference relative to the people of Nauvoo under the presidency of Brigham Young and his associates. (*Journal of History*, printed by The Reorganized Church of Jesus Christ of L. D. S., April, 1911, Vol. 4, No. 2, pages 180, 181.)

"In the *Messenger and Advocate* for April 15, 1845, we find the following resolutions adopted by Rigdon and his followers: Preamble and resolutions, of the Church of Christ. Whereas, The connection which has heretofore existed between

ourselves and the people calling themselves the Church of Jesus Christ of Latter Day Saints, renders it necessary that we publish to the world, a succinct statement of facts relating to the position we now sustain to God and our fellow-men; and Whereas, In consequence of the rejection by that people, of what we undoubtedly deem to be the order of the church and kingdom of God, and introduction of doctrines and practices clearly inimical to the law of God, and altogether subversive of the laws of the land, abrogating the marriage contract, and substituting, under the professed sanction of heaven, a system of extreme licentiousness, uprooting every legal restraint, and eminently calculated in its very nature to produce the entire destruction of every virtuous tie, and pouring contempt upon every holy principle, contained in the revelations of God to his creature man; and must inevitably entail upon that people abject wretchedness and woe, subjecting them to the righteous condemnation of every virtuous intelligence, whether in heaven or on earth; and Whereas, The better to conceal the justly odious system of polygamy-duplicity, hypocrisy, and falsehood, are incalculated as virtues — the most sacred obligations constantly violated, and families and individuals plunged into irrevocable ruin and despair; therefore Resolved, That we hold no fellowship with the people calling themselves the Church of Jesus Christ of Latter Day Saints, and can have no communion with them, unless they repent and obey the principles of righteousness and truth. Resolved, That we maintain the truth and the truth only, at all hazards; renouncing at once, and for ever, the unsanctifying dogma, that it is sometimes lawful to lie. Resolved, That our subjection to the law of God impels us to yield implicit obedience to the law of the land. Resolved, That we do maintain and do earnestly contend for the faith which once was, and is again, delivered to the saints, contained in the Bible, **Book of Mormon**, and **Books of Covenants**.

"Resolved, That we feel it a solemn and imperative obligation, we owe to God and our fellow-man, do disseminate to the extent of our ability, correct information regarding certain pernicious doctrines and practices which are secretly taught by the leaders and many of the members of the society called the Church of Jesus Christ of Latter Day Saints; verily believing them demoralizing and destructive, combining all the worst features of barbarism, and containing all the elements of the wildest anarchy and would if unchecked by the power of truth, ultimately extinguish the species. (*Journal of History*, printed by the Reorganized Church of Jesus Christ of L. D. S., January 1911, Vol. 4, No. 1, pages 101, 102.)

"This committee was also directed to prepare an address to the people of the United States and the World. (*Ibid*, April, 1911, Vol. 4, No. 2, pages 180, 181). The organization under Sidney Rigdon entered actively into the work before it, both aggressively and defensively. The opposition to the organization at Nauvoo under the presidency of Brigham Young and his fellows was very pronounced, and polygamy was especially repudi-

ated by Rigdon, and his followers. (Ibid, July, 1911, Vol. 4, No. 3, page 259.)

"Thus it will be seen they took a stand squarely upon the standard books of, and revelations to, the church. Notwithstanding this, this organization seemed to lack adhesive qualities and very soon many, including several of the leading men, became disaffected and united with other organizations. The organization maintained its struggle for several years, but was more numerous immediately after its establishment than ever afterward. About 1865 and 1866 through the zealous efforts of Elder Stephen Posts, then counselor to Elder Rigdon, there was a revival of interest, but it soon relapsed. The organization has become entirely extinct, though there may be a few individuals who yet retain faith in the claims of Elder Rigdon. So far as we know, Elder

(Continued on Page 12)

MBA Holds Seminar (Cont. from P. 1)

istic is the best way to make life more tolerable. Not doing anything about matters does not enrich our lives. On the other hand, if we would be honest with ourselves and face a problem intent on overcoming it, the future can be more tolerable."

Expression With Respect

Brother Grazan stated there is a difference in freedom of expression recognizing authority and freedom of expression with no respect for authority. He then said that we, of the Church, should be examples of those with freedom to express ourselves yet respecting authority and that we should project our lives into the future of others by illustrating the proper way of life. He emphasized that we must be thoroughly convinced in our belief, recognizing truth as it is and not as others tell us it is. He pointed out that our young people today should decide for themselves and not be swayed by the many extremists and radicals they are exposed to. Failure of youth to stop long enough to think about what they are doing can bring about many more mistakes than otherwise would be made.

In conclusion, Brother Grazan stated that the priesthood recognizes that young people have problems and are willing to counsel with them, but only the individual can solve the problem. "While God knows our problems, it is His desire that we solve them ourselves," he said.

Isaac Smith, GMBA President, was also present during the day. He spoke briefly in the evening, encouraging all present to continue on their Church course and not to be discouraged when problems arise.

Discussion Topics

The topics discussed during the first two meetings reflected basic needs and living habits required to face today's situations. The group was divided into four sections comprised of ages 13-15, 16-18, 19-22 and 23-30.

The youngest section discussed "Developing satisfactory social relationships with others at

home, school and Church." Also on its agenda was "What should be my cultural interest, moral attitudes, and religious beliefs?" They brought forth many thoughts, but perhaps the discussion could be summed up by saying that one should select friends of good character. It was specified that a happy home life is made up of love, understanding, cooperation and togetherness in all activities, including the Church. Added, however, was the observation that more specific guidelines as to what are proper activities and to what extent they should be participated in could be more readily identified.

The senior high group talked about "Choosing an occupation with the Church in mind." and "Social and moral issues pertinent to our young people." The morning session was devoted to exposing the group to aides in selecting an occupation, how to utilize the schools' counseling departments and developing their talents to benefit the Church. The afternoon thoughts were that the Church is a basic force in developing their code of behavior and that one must remain firm to what he believes in as an acceptable code. Section members stated that they would like people to respect them for what they are and they would like the chances to exert their own individuality.

The college age section topic was "What is my basic philosophy in life?" The participants concluded that it was an individual matter which should center around religious convictions. The major points brought out were individuality, parental teachings and reactions, appearance, and deportment.

The adult group considered "What are my obligations to society?" Their discussion was summed up by stating that needs and problems of the present day society present Church members with a real challenge about how to become involved in community affairs. The caution was added, however, that wider participation in society as a whole should not obscure our identity as Church members.

All seminar sections contained worthy and penetrating thinking. Their summations and Brother Grazan's talk at night reflected the tone of dedication to the Church. The entire day's activities were highly favorable and uplifting, and they indicated concern for individuals as well as for the Church in general.

CHURCH LITERATURE

(Continued from Page 1)

The Saviour distinctly said: 'I will build my church' (Matt. 16: 18). Despite this statement by Christ Himself, men often say that He did not establish His Church as a real and visible organization. They claim that The Church exists invisibly in the hearts of believers. The aforementioned text states unquestionably that Christ would build a church and that it would be HIS CHURCH.

The following biblical excerpts verify that The Church was established as a real and tangible

(Continued on Page 10)

CHURCH LITERATURE

(Continued from Page 9)

organization being composed of a body of believers who were baptized into the one and only Church started by The Saviour. These scriptures also show their spiritual and physical unity by which they adhered to the principles of Christ, and they describe The Church as a building and a body showing how the various parts fit together.

. . . Ye are God's Building. (I Cor. 3: 19)

In whom all the building fitly formed together groweth unto an holy temple in the Lord: In whom ye also are builded together . . . (Eph. 2:21, 22)

Ye also, as lively stones, are built up a spiritual house, as holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (I Pet. 2:5)

Now ye are the body of Christ, and members in particular (I Cor. 12:27)

. . . Gave Him to be the head over all things to the church. (Eph. 1:22)

From whom the whole body fitly joined together . . . (Eph. 4:16)

Another illustration showing that The Church was an actual physical institution is found in the Book of Mormon. The disciples wanted to know from the Saviour the name which should be given to The Church:

And how be it my church save it be called in my name? For if a church is called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (III Nephi 27:8)

THE MINISTRY OF THE CHURCH OF JESUS CHRIST

Jesus began the work of establishing His Church by choosing twelve men to help His Ministry. The twelve were called Apostles. Shortly thereafter, He also appointed seventy others to assist in the evangelizing of His Gospel.

The scriptures which follow illustrate the various callings and their purposes:

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John his brother;

Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. (St. Matt. 10:2-4)

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. (St. Luke 10:1)

The work of The Church was further expanded by the calling of Elders, Teachers, Deacons, and helps to various positions, as verified by the following passages:

And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work

of the ministry, for the edifying of the body of Christ: (Eph. 4:11-12)

. . . and ordain elders in every city, as I had appointed thee: (Titus 1:5)

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, . . .

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Neither as being lords over God's heritage, but being ensamples to the flock. (I Pet. 5:1-3)

. . . and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. (Acts 6:5-6)

ORDINANCES OF THE CHURCH AS INSTITUTED BY CHRIST

Having presented scriptural references which indicate generally the nature of The Church or Kingdom of God and the type of officers required, our attention is drawn next to the various ordinances which the Saviour commanded His Disciples to observe. The purpose of each and the manner of performing such ordinances are outlined in the scriptures which follow:

BAPTISM

Jesus Christ instituted baptism as the only way of entry into The Church, and in His last commission to His Disciples he ordered its observance.

And he said unto them, Go ye into all the world and preach my gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (St. Mark 16:15-16)

The fact that He Himself was baptized shows that baptism is mandatory and salvation cannot be received without it:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straight way out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (St. Matt. 3:13-17)

The Saviour made it clear to Nicodemus that baptism was a requirement for gaining The Kingdom of God.

. . . Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the

second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.

Marvel not that I said unto thee, Ye must be born again. (St. John 3:3-7)

On the day of Pentecost, Peter's answer to the multitude that baptism was required was clear.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:37-38)

The Apostle Paul further explained why baptism by immersion was required. He made it clear that the only mode of baptism was by immersion. Note that he said: ". . . we are buried with him by baptism. . ."

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (Rom. 6:3-6)

The Book of Mormon likewise explains the importance of baptism and the fact that it was administered to all repentant believers on this land.

. . . the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. (III Nephi 26:17)

LOOKING WITHIN

(Continued from Page 2)

rules of conduct, love as the guiding motive in action. Emphasis on this principle of love was Jesus' great contribution to individual and social morality — and Jesus was a Jew.

"From the Hebrew prophets, as well as from Jesus the Prophet of Nazareth, come those principles of justice to all men and classes, of the equality of opportunity and responsibility for every individual and nation, of good will between men and races, of service to the poor and needy, and of co-operation in building a perfect society which are the essence of democracy and the watchwords of the modern world movement.

"The Hebrews, too, have led the races of the

earth in the quest for the eternal Source of all life and wisdom and goodness. Almost from the first they recognized that he was a God of justice and mercy as well as of might. As they gained deeper spiritual insight they saw that he was not merely one of many national deities, but the one God who rules the universe, the creator and preserver of all, the Father in whom we live and move and have our being. In the Old Testament it is possible to follow each stage in the gradual growth of this larger faith. Above all, the Hebrew prophets, psalmists and sages, and the greatest Prophet of them all, have taught men how to enter into living touch and personal co-operation with him, whom to know aright is life eternal."

Various thinkers complain that the world has for too long been dominated by the breezy, outgoing, Aaron-like extroverts. They speak of the time to come when the inward questing introverts will arise to dominate the religious and political scenes.

I haven't known many American Indians, but my observation of those few I have known persuades me to believe that they are a race of introverts. Who but they can produce that great latter day Moses, known to our people as the Choice Seer? He it is, who, by questing inward, shall make straight the pathways of the Lord.

To be continued.

KANSAS PROGRAM RECALLS EVENTS IN EARLY CHURCH

(Continued from Page 4)

border villages and afforded less attraction because of the great distance.

". . . To the southward the plains presented little excepting mirage to break the monotony of the endless stretch.

"Then . . . there were scarcely any settlers in the areas between the present location of St. John and Larned, Great Bend and Hutchinson.

"The principal occupation then was the gathering and marketing of buffalo bones, which lay in profusion during the early time settlement. Some families hardly would have tasted flour — for there was no wheat then except for the fact that bleached bones had a market value and when hauled to Great Bend or Larned, they could be exchanged for provisions. Then came a time when they were all gathered in the vicinity and collectors drove their teams many miles after the bones.

"Possibly every alternate season, a little sod corn was raised — that was when the general order of things was reversed and some moisture was in evidence — and there were nubbins and roughness for the oxen and milk cows. Yes, and for meal that was transformed into delicious cornbread for the hungry settlers, (only later) . . . did the farmers attempt the raising of wheat and other cereals that are so prolific in yield these times.

"One boon the settlers of this vicinity enjoyed that was a stranger to other localities in Western Kansas. That was the advantage of receiving mail at rather irregular periods. Four miles north of the center of the settlement was a post office

(Continued on Page 12)

OBITUARIES

DAISY STRUTHERS

Sister Daisy Struthers died on December 23, 1967, in the Connellsville Hospital. She was a member of the Bitner Mission in Bitner, Pennsylvania, and for quite a few years was a member of the Monongahela Branch. Sister Struthers had been afflicted for many years.

The services were conducted in the Blair Funeral Home by Brothers Joseph M. Shazer and Thurman S. Furnier.

MINNIE LAREW

Sister Minnie LaRew, born on January 23, 1894, died on January 2, 1968, at her home in Smock, Pennsylvania.

She was baptized into The Church of Jesus Christ in the Smock Branch on May 9, 1914. She was very afflicted in her last years.

The funeral services were held in the Vanderbilt Church and were conducted by Brothers Joseph M. Shazer and Thurman S. Furnier. Interment was in the Flatwoods Cemetery.

LOUIE CERONE

Brother Louie Cerone passed away on January 8, 1968, at the age of 72.

He was baptized into The Church of Jesus Christ on October 5, 1939, at the Glassport, Pennsylvania, Branch and transferred to the Lorain Branch in 1941.

He leaves to mourn his death, his wife, Sister Filomena Thomas Cerone, and four stepchildren, Brother Dominic Thomas, Sister Ann Lovalvo, Sister Victoria Calabrese, and Sister Christina Taormino.

The funeral service was held on January 19, with Brothers Rocco Biscotti and Frank Calabrese officiating. Interment was at Ridgehill Memorial Park.

RECORDS SHOW EFFORTS OF SIDNEY RIGDON TO REORGANIZE THE CHURCH

(Continued from Page 9)

Sidney Rigdon maintained his integrity and honor until the end of his eventful life. Had all other leaders condemned evil as he did and taught as he taught regarding the laws of the land, some of them would have avoided much trouble for themselves and followers and saved the United States much treasure and vexation.

"At the April conference of 1845 he said: 'Brethren, hear my voice, today obey the principles of truth delivered, and you never, no never, shall have a charge preferred against one of you. But if you do not obey the laws of this kingdom, and work out salvation, you will be cursed with sore cursings. Never break the laws of this land at the suggestion of apostle, prophet, or even angel.'" (Ibid, page 264.) (Note by the writer: This article was to be continued according to its ending on page 264, but was not in the *Journal of History*, October 1911, Volume 4, No. 4, pages 387 to 511. I do not have *Journals of History* for months of August and September, 1911. They were not available.

NUPTIALS

JOHNSON-KING

Brother Henry Johnson and Sister Margaret E. King were united in marriage at the Vanderbilt Church of Jesus Christ on December 30, 1967.

Brother Joseph M. Shazer performed the single ring ceremony. A reception was held at the home of the bride.

RIGGEN-CARRALL

Mr. James R. Riggen and Martha Candace Carrall were married in the Vanderbilt Church of Jesus Christ on October 23, 1967, by Joseph M. Shazer.

The bride is a member of the Vanderbilt Sunday school.

KANSAS PROGRAM RECALLS EVENTS IN EARLY CHURCH

(Continued from Page 11)

known as Zion's Valley. It was on a government star route that supplied most of the scattered pioneers in a vast area of country.

"It may be a matter of interest that the first church ever erected in Stafford County was built by the Latter Day Saints on a spot within the present limits of St. John, a building which remained until about three years ago and which was familiar to all the residents of the municipality. The edifice was completed in 1878 and was the pride of the colonists.

"The Latter Day Saints of the seventies — and in fact all of the pioneers of that period knew few homes except sod houses and dugouts. There were a few box shanties but they were scarce . . .

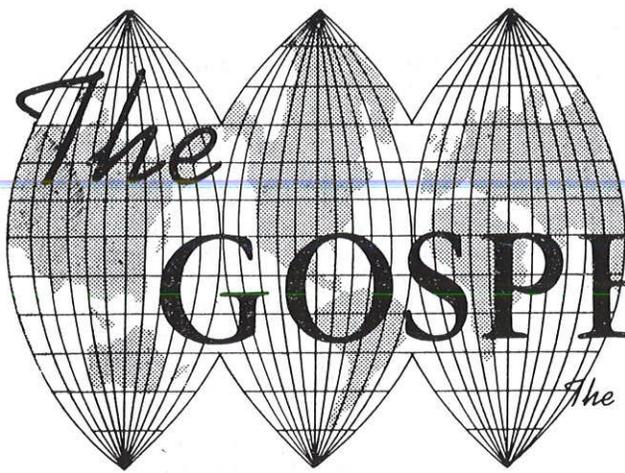
"They (their children) have seen the sod house, the dugout and the box shanty fade into oblivion. They have seen the windmill and the irrigation plant, the fertile field and modern machinery come to Stafford County. They have seen the burdensome mortgage disappear and substantial banks in every hamlet spring into existence.

"And now, the Latter Day Saints are glad that they endured these hardships for their progeny's sake, and the people of the West are glad that the saints made the sacrifices that blazed the way for future homes and instilled faith in the bosoms of the countless thousands who have followed and waxed rich in their pioneer trail."

Our earth is degenerate; robbery and corruption are common; children no longer obey their parents; every man wants to write his memoirs; and the end of the world is evidently approaching.

From a 5000-year-old Assyrian tablet

He who receives a blessing should never forget it.
He who gives it should never remember it.



The GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

April 1968

Vol. 24 No. 4

Offices: 6th & Lincoln Sts.

Church Official Visits Two Indian Missions

By Joseph Bittinger

(This is the first of several articles in which Brother Joseph Bittinger, General Church Second Counselor, tells of his recent trip to the Indian missions in San Carlos, Arizona, and Tijuana, Mexico.)

Having had a desire for quite a while to visit our missions in San Carlos, Arizona, and Tijuana, Mexico, my wife and I left our home on November 13, 1967, and drove to South Bend, Indiana, to the home of Sister Evelyn Reilly and family. We stayed there for a day to visit with them. Sister Evelyn is my wife's daughter. She is not well in body and is in need of our prayers in behalf of herself and her family.

Next we stopped at the home of Brother and Sister Edward Wergin near Wichita, Kansas, and visited with them and Brother R. Jones who is about 91 years of age. Time is taking its toll with him (as it is with us all). His memory has failed, but otherwise he was in reasonably good health. We enjoyed our visit with them.

Our next stop was St. John, where the saints were anxiously waiting for us. We were very happy to see a nice increase in the mission since we were there a few years ago. The majority of the new members are young brothers and sisters, which I believe gives the St. John Mission a very promising outlook for the future. We spent two Sundays there and attended a number of other meetings with them.

We were very happy to have several visitors from the East while we were there. They were Brothers Isaac Smith, Dominic Thomas, Joseph Calabrese, Kem Metz, and Joseph Carlini. Also, Brother Amos Udo from Nigeria, who is attending college at Emporia, Kansas, visited for a Sunday service. This was the first meeting Brother Udo attended since being in this country. He stated that he was very happy and thankful to be able to attend the service and to meet the brothers and sisters. He requested that we remember him in prayer, as his wife and children are in the war zone in Nigeria, and

(Continued on Page 9)

Kansas Program Recalls Life Of Wm. Bickerton

(The following is the fourth installment of a program presented by members of the St. John Kansas, Mission at the Arlington, Kansas, MBA Field Trip in August, 1967.)

THE LIFE OF WM. BICKERTON IN THE WEST, HIS NATURE AND HIS DEEDS

Recited by Paul Robinson

Having never personally known this man, we would have difficulty depicting verbally his character and nature. James wrote, "Show me your faith without your works, and I will show you my faith by my works." Perhaps, similarly, the faith and character of this man can be illustrated by his deeds.

During the first few years the saints found it difficult to scratch a living out of the ground. They lived in dug-outs — holes in the ground about eight by twelve feet, the top being covered by poles. There were no trees, and the closest place they could find timber of a sort was seventy miles south near Medicine Lodge. William Bickerton was the only one who possessed a team of horses. These he loaned out to the saints on a rotation basis to break ground with. Drought created conditions of hunger among the saints. Some returned East. The rest, without money, could not. William Bickerton returned to Pennsylvania, sold the remainder of his possessions and opened up a store to feed the saints. Many could not pay; this he knew too. It is reported that one winter he went to Southeastern Kansas and dug coal to have money to keep the Church going. An experience given in the early Church relative to this man states, ". . . My servant Joseph (Smith) they have killed. But I have called another with a spirit like unto that of Joseph . . . He shall lead you and through him, ye shall find pasture."

In the only two pictures that we have of this man, he is holding the Bible and **Book of Mormon** in his hand, showing faithful adherence to that which the Lord had commanded him, "Take the

(Continued on Page 9)

Looking Within

By James Curry

(Continued from the last issue)

One of the oddities of the ancient religious world is that the Jewish sect known as the Saducees, which existed before and during the dawn of the Christian era, did not believe in a resurrection. See Acts 23: 8. The Pharisees, the most prominent Jewish religious sect of the period, confessed a belief in a resurrection, but were blind to the fact that Christ was, as He said: "The resurrection and the life."

Among Christian peoples the belief in a resurrection is universal. The belief in Christ's and our own resurrection is, in fact, the central theme of our religion. It was not so with the Jews of Christ's day. To be brought out from under the Roman yoke was to them a more important article of faith than of cultivating a hope of resurrection.

We members of the Church of Jesus Christ cannot help but wonder what incentive the Saducees had to serve God if they had no hope of a resurrection. The idea does not, to us, make sense. Our religion is comprised of two basic components. (1) The Fatherhood of God, under which we strive to relate rightly to Him; and (2) the Brotherhood of Man, in which we strive to relate rightly to our fellowman. The Jew, being blind to the Fatherhood of God as revealed in the personage of Jesus Christ, clung stubbornly to that mode of worship practiced by his fathers. In order to survive during those critical years when the out-going Christian Church fathers were rushing headlong toward apostasy and the Dark Ages, the inward-looking Jewish rabbis went back to those basic religious precepts of the Old Testament, and from them fashioned a society which has through the centuries achieved a most remarkable unity.

Paul, in the 11th chapter of Romans, wrote: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Blindness in part! Yes, the Jews were blind to the Fatherhood of God as revealed in Christ, but, oh, how magnificent is their insight into those things which pertain to the Brotherhood of Man! Although it is exclusive, and was designed originally to secure their own survival, the Jews have achieved a unity which we Gentiles might well look upon with envy.

In a Tercentenary Address delivered on the "Message of Israel," September, 1954, Rabbi Solomon B. Freehof said: "Count the Jews of America as one of the international influences of the world. Deep as is their loyalty to such free nations as have given them the rights of man, nothing can entirely break their kinship to each other. Catholic Christians speak of 'the mystic body of Christ,' which means primarily that all Christians are part of one body. There

is a 'mystic' bond between all the children of Israel. It is a strange bond. It seems correct to say that this particular type of unity had never been achieved in the same way and by the same methods by any comparable group in the history of mankind. It was, first of all, a world unity of learning. This was the first people anywhere which had achieved almost complete mass literacy and wide-spread study. They pored over the same profound books. A wanderer from the banks of the Rhine could become a teacher on the banks of the Ebro in Spain because they all studied the same books. Whatever unites the minds of men, whenever they can study the same books . . ., this wins a responsive echo in the historical memory of the children of Israel.

"The unity of Israel through the centuries achieved chiefly through study and observance was strong and enduring. Charlemagne and his successors tried to maintain the unity of the Holy Roman Empire by the power of arms, but the empire disintegrated. The Roman Church tried to maintain the unity of all Christendom through strict centralized church discipline, but the unity was broken by the Reformation. Yet the children of Israel, without armies and without navies, without police power, without any secular arm to aid, without any central religious discipline, achieved a world brotherhood which persecution could not crush, which contempt could not discourage, which overleaped the Alps and the oceans of the world, and exists to this day in unbroken reality. Some chaplain to Frederick the Great is believed to have said that the continued existence of the Jew is in itself a symbol of the Divine Providence. We cannot know the deep intentions of the Eternal Mind, but this is a human fact manifest to the human intelligence and demonstrated by the unity of world Jewry, that it is possible to unite differing fragments of mankind without the use of compulsion or military force. The Jews are a living preview of the yet-to-be-united world."

In appreciation of what America has done for the Jews, Rabbi Freehof said: "We are deeply grateful. What we give in return is not the result of resolutions passed in any conference or convention, but the natural reaction of what has grown up in our nature. We are natural believers in tolerance and in justice. We are firm adherents of a united world. This we believe because such we are. We can do no other. May God help us to serve this blessed country for many centuries to come."

I have often said that the American Jew is second only to the members of The Church of Jesus Christ in their understanding of God's plan for America. The following from the pen of Rabbi Jonah B. Wise is indicative: "I can assure you that American living is subject to religious interpretation. It has a great spiritual quality. It has a spiritual quality similar to that which motivated, kept alive and sustained the ancient people of Israel for thousands of years until this very day.

"There is a great possibility of a religious

(Continued on Page 10)

THE GOSPEL
NEWS

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

EDITORIAL
CONSULTANTSThurman S. Furnier
Joseph Bittinger
Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones — Mgr.

GMBA EDITOR

Carl J. Frammolin
31329 Frank Drive
Warren, Michigan 48093GENERAL CIRCLE
EDITORRose Corrado
1927 Robbins Avenue
Niles, Ohio 44446DISTRICT
EDITORS

ATLANTIC COAST

Eugene Perri, Jr.
301 Amboy Avenue
Woodbridge,
N.J. 07095

OHIO

T. D. Buccì
344 E. Avondale Ave.
Youngstown, Ohio 44507

MICHIGAN-CANADIAN

Spencer G. Everett
22400 Alger Avenue
St. Clair Shores,
Michigan 48080

CALIFORNIA

Otto M. Henderson
14605 Lorca Road
La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes
311 Chamber St.
Clairton, Pa. 15025BUSINESS AND
EDITORIAL OFFICE:Sixth and Lincoln Sts.
Monongahela,
Penna. 15063
Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." John 11:25, 26

I believe that no greater words were ever spoken by Jesus, for in these few words He explained the full purpose and greatness of His being.

When we think of the life of Jesus, we think of many things, but none of them strikes us more singularly than does the event of His resurrection. He taught that He was the Son of God; He was a great moral teacher; He performed miracles of healing; He offered people forgiveness of their sins and salvation; and He died a cruel, unjust death on the cross. These things made people take notice of Him in His day, but if He had not resurrected, He would have been all but forgotten a few short years after His death. His resurrection was the consummation of all that He did, for through it He lived on to offer men the same resurrection and the same life.

There is something very significant about the use of the words resurrection and life together. We all know that to resurrect is to live again after death. Thus we say that when a seed is planted, it dies and then sprouts to live again. What we sometimes forget is that there must first be life in the seed before any life can spring from it. If the germ of life is not contained in the seed, though you plant it, water it, give it sunshine, cultivate it, or do anything else to it, it will never, never sprout and grow. Life comes only from life. And it is not just any life that will be in the seed. The seed will contain the life of its parent plant and must grow in the likeness of its parent.

A resurrection, then, is a springing to life from life. When we are born into the kingdom of heaven, the seed of the Christ life is planted within us and thus, also, the power of the resurrection.

The gift of life is certainly the greatest gift that God has given to man, both natural and spiritual life, for without life there can be no being or existence.

Is it any wonder, then, that life, the all important element of creation, has the power to keep on living and does not easily yield to death. The individual life of a plant or animal may be short, but the continued life of any species is guaranteed through the process of reproduction. Thus a seed is the reproductive agent of the plant carrying the precious life in a dormant form ready to spring forth again when it encounters the right conditions. So powerful is this life that, finding sufficient protection within the seed, there seems to be no length of time that it cannot survive. Wheat and other seeds found in the ancient pyramid tombs of Egypt, which are thousands of years old, will still germinate and grow when planted.

When God created life, He created something eternal like Himself. Natural life is so powerful and tenacious that if the earth in its present form were to last forever, life on earth would be eternal. We know, however, that the earth will end and natural life with it. We believe, however, that God created man in His own image to be an eternal being and that He wants man to spend that eternity in His presence. There is only one hope for entering into the eternal presence of God. That hope was made possible through the resurrection of Jesus Christ, the Son of God, for all those who will accept Him and be born again as spiritual men and women that they might possess that seed of life capable of resurrecting after the death of this life.

*What purpose man, that he should live and die?
Is it to bear life's plight to no avail,
To fade, to mingle with the earth and sky,
That death's great triumph shall for 'er prevail?
Nay, death is not that which to us it seems —
'Tis but a rest beneath this earthly sod;
'Tis but a sleep to cradle mortal dreams
Of living on with our eternal God.*

Records Tell Of Sidney Rigdon's Failure To Gain Church Presidency

(This is a continuation from the last issue.)

By Thurman S. Furnier

"Soon after the death of the martyrs, Elder Rigdon came to Nauvoo and presented his claims. He maintained that he was the legal guardian of the church, entitled to preside by virtue of his being the only surviving member of the First Presidency, and that according to inspired instruction he was equal with Joseph Smith in holding the keys of the kingdom. Prior to the special conference, August 8, 1844, he addressed an assembly in the grove near the temple in advocacy of his claim, and by consultation and agreement with William Marks, President of the Stake, appointed the conference of the 8th. Some of the Twelve, however, arrived before the date of the conference. Brigham Young it appears assumed control of the meeting. It is claimed by some that Rigdon addressed the meeting. Elder B. H. Roberts states: 'He had full opportunity to present his case, and for an hour and a half spoke without interruption; but despite his reputation as an orator, he failed to convince the saints that he was sent of God.' (Succession in the Presidency of the Church, p. 5.) But the published report of the meeting does not show that Elder Rigdon either spoke, or had the opportunity to do so. The report indicates that Elder Young took charge of the meeting, arranged the quorums, made the opening argument, followed by Elder Amasa Lyman, Elder Phelps, and Elder P. P. Pratt; then Elder Young concluded, and during his concluding address put the motion before referred to; Elder Rigdon refusing to have his claims submitted to the assembly. (Special meeting) On the 8th of August, 1844 at a special meeting of the Church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, President Brigham Young called the audience to order and arranged the several quorums according to their standing and the rules of the church. The meeting had been previously called, as stated, to choose a guardian or trustee for said church." *The History of the Reorganized Church of Jesus Christ of Latter Day Saints*, Vol. 3, pages 5, 6.

"At Nauvoo, Brigham Young, as President of the Twelve, sustained by eight others of his quorum assumed control, interpreting the action of August 8, 1844, as sustaining them as the presiding quorum of the church." (Foot Note—"William Smith, John E. Page, and Lyman Wight refused to indorse the actions of their colleagues and denounced them as usurpers." *Ibid*, p. 13)

I believe it appropriate at this time to refer to *The History of the Reorganized Church of Jesus Christ of Latter Day Saints*, Vol. 3.

"On December 5, 1847, they met in council and appointed Brigham Young to be President

of the Church of Jesus Christ of Latter Day Saints, and Heber C. Kimball and Williard Richards his counselors. (*Ibid*, page 20.)

". . . the quorum of the Twelve as they were left when Joseph died was in that condition that Elder Young could not have been elected by a majority vote without casting his own vote for himself; and it would also require the vote of Kimball and Richards each voting for themselves to place them in the Presidency. William Smith, John E. Page, and Lyman Wight had before renounced the proceedings of the quorum, and were not present at that meeting. John Taylor and P. P. Pratt were in Salt Lake Valley and could not possibly have known anything of this movement before it was consummated. This left just seven present, a majority of one only. They were Brigham Young, Heber C. Kimball, Willard Richards, Orson Hyde, Orson Pratt, Wilford Woodruff, and Geo. A. Smith. The moment they by their own act removed from the Quorum, Young, Kimball, and Richards, it left only four present who had sanctioned this extraordinary movement; and when it was sanctioned by Taylor and Pratt, there were only six; hence the quorum was broken, and could no more act as a quorum until reorganized, as the law recognizes no less than a majority as forming a quorum." (*Ibid*, page 22.)

I have quoted from the foregoing history, with the permission of the publishers, sufficient to show that there were some irregularities in the proceedings that finally placed Mr. Young at the head of that part of the Church which is located in what is now known as the State of Utah.

"In 1846 an exodus took place from Nauvoo, and a large portion of the Church moved westward. A party of them, including several of the Twelve, reached Salt Lake Valley in July, 1847. Immediately after arriving there, for some reason which they have not fully explained, they instituted the practice of rebaptism. The Twelve led the way and others followed. Elder Young, on October 23, 1853, counseled others who had come to the valley to be rebaptized." (*Ibid*, page 18.)

(Foot Note "I will refer again to the brethren and sisters who have lately come over the plains. My counsel to them to-day is, as it has been on former occasions to all who have come into these valleys, Go and be baptized for the remission of sins, repenting of all your wanderings from the path of righteousness, believing firmly, in the name of Jesus Christ, that all your sins will be washed away. If any of you inquire what is the necessity of your being baptized, as you have not committed any sins, I answer, it is necessary to fulfill all righteousness. I have heard of some of you cursing and swearing, even some of the elders of Israel. I would be baptized seven times, were I in your place; I would not stop teasing some good elder to baptize me again, until I could think my sins forgiven. I would not live over another night until I was baptized enough to satisfy me that my sins were forgiven. Then go and be confirmed, as you were when you first embraced the religion

(Continued on Page 12)



The Children's Corner

Mabel Bickerton

"I will smite the shepherd and the sheep of the flock shall be scattered abroad." Matthew 26: 31.

Dear girls and boys,

I want to tell you the story of Jesus in the Garden of Gethsemane. Following the Last Supper, Jesus took His disciples to this garden to pray. Jesus and the disciples had come here many times before when they were in Jerusalem. Jesus was troubled, not only for Himself but for His disciples. He had tried to prepare them for the events which were to come. He was not afraid to die, and His prayer was "Not my will but thine be done."

As they entered the garden, Jesus said to the disciples, "Sit ye here, while I go and pray yonder." After His prayer, He returned to the disciples and found them asleep. He wakened them and asked, "What, could you not watch with me one hour? Watch and pray, that ye enter not into the temptation; the spirit is willing but the flesh is weak." He turned and walked away and prayed the second time. He prayed, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." His suffering was so great that He sweat drops of blood. An angel came and strengthened Him. When Jesus returned the second time to the disciples, He found them asleep again. Their eyes were heavy. The third time Jesus left them to pray. When He returned this time, they were still asleep. He said, "Sleep on now and take your rest." Coming toward them was a great multitude of people carrying swords and staves that had been given them by the chief priests and elders. Judas, one of the disciples, was with them. He had promised to give a sign to the rulers so they could recognize Jesus. They had agreed that Judas would kiss him. He walked up to Jesus and said, "Hail, master," and kissed him. Jesus knew his heart; He knew he was a traitor. Jesus asked Judas, "Betrayest thou the Son of Man with a kiss?" Then, "Friend, wherefore art thou come?" Jesus turned to the multitude and asked, "Whom seek ye?" They replied "Jesus of Nazareth." Jesus said, "I am he."

Peter had a sword. When he saw the soldiers were about to take Jesus, he drew the sword and struck Malchus, the high priest's servant. He cut off his ear. Jesus turned to Peter and said to put up the sword. Jesus touched the servant's ear and healed it. Jesus asked the people if they had come as they did to take a thief, with swords and staves. He told them He had taught day after day in the temple but no one laid hold on Him. But all this was done that the Scriptures might be fulfilled.

The officers were determined to take Jesus.

They bound Him with cords and led Him away. The disciples were so frightened they fled. They deserted Jesus just as He had foretold. He was taken to the palace of Caiaphas, the chief priest. This was the beginning of the trial of Jesus. If you would like to read about the trial and what happened to Judas, start with verse fifty-seven of Matthew, twenty-sixth chapter.

SEARCH THE SCRIPTURES

1. How did Peter deny Jesus? St. John 18:16-27
2. What did Pilate do to Jesus? St. John 19
3. Who was Barabbas? St. Matthew 27:16
4. Do you know any of the prophecies that were fulfilled in this story of Jesus?

Sincerely,
Sister Mabel

Readers Write...

Dear Mrs. Vancik,

Please find enclosed my check for \$2.00 for a renewal of my subscription to **The Gospel News**. I have found it of immense interest — particularly the articles devoted to Church history and missionary activities of The Church of Jesus Christ.

I was delighted to see Mr. Furnier's article on Sidney Rigdon in the February issue. Shortly after the dedication of the Temple at Kirtland, Ohio, the Church recognized Joseph Smith, Sidney Rigdon, and Frederick G. Williams as "Prophets, Seers and Revelators." The fact of this recognition has been overlooked by many who attempt to unravel the disputed threads of authority after the assassination of President Smith in 1844.

If you will excuse an outsider's opinion, it seems to me that you are not really very forceful about what a strong case your Church actually has in the array of organizations claiming spiritual descent from Joseph Smith, Jr.

Would it be possible for you to tell me where I might purchase books or pamphlets which would explain more fully the history and belief of The Church of Jesus Christ?

Awaiting your reply with great interest, I remain

Sincerely,
A. J. Simmonds
Trenton, Utah

Gentlemen,

Enclosed find \$2.00 for my **Gospel News** for another year. It is such a comfort to me because I cannot attend church as often as I would like to. I look forward to it every month and save the back copies to read over and over again. Bless you all for doing such a wonderful job. I am passing some of the copies around to my neighbors so they can read and know a little about our work.

Goldie M. Hixon
Carmichaels, Pa.

(Continued on Page 7)

Church Literature . . .

(In this and following issues of **The Gospel News** I shall print various selections of our Church literature. This is part two of **Scriptural References on the Establishment, Apostacy, and Restoration of The Church of Jesus Christ**, printed by The Church of Jesus Christ in 1966. Editor)

BESTOWAL OF THE HOLY GHOST

As illustrated below, the Holy Ghost was bestowed by the 'Laying-on of Hands,' only after the exercising of faith, repentance, and baptism, as shown in the following passages. The Holy Ghost, the mind of God and Christ, was to abide with the new converts so long as they lived righteously.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost. (Acts 8:14-17)

. . . while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve. (Acts 19:1-7)

Bestowal of The Holy Ghost by the Nephite Twelve is narrated in Moroni 2. Christ instructed them as indicated.

The words of Christ, which he spake unto his disciples, the twelve whom he had chosen, as he laid his hand upon them—

And he called them by name, saying: ye shall call on the Father in my name, in mighty prayer; and after ye have done this ye shall have power that upon whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine apostles.

Now Christ spake these words unto them at the time of his first appearing; and the multitude heard it not, but the disciples heard it; and on as many as they laid their hands, fell the Holy Ghost.

THE LORD'S SUPPER

The Scriptures reveal the following points about the Lord's Supper as administered in the Primitive Church:

1. Sacrament consisted of bread and wine.
2. It was administered to only dutiful members of The Church.
3. Members were not to partake of it unworthily.
4. It was administered often while The Church met.

Why bread and wine was used is taught.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (St. Matt. 26:26-29)

Also compare St. Mark 14:22-24 and St. Luke 22:19-20.

Sacrament was definitely administered by the disciples after His death to fulfill His command. Brother Paul warned of the danger involved in partaking unworthily.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, and brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. (I Cor. 11:23-29)

Sacrament was administered on this land by Jesus Christ, and the same commandment regarding its administration which He gave to the apostles in Jerusalem was given to the Nephites. . . . Jesus commanded his disciples that they should bring forth some bread and wine unto him.

And when the disciples had come with bread and wine, he took of the bread and brake and blessed it; and he gave unto the disciples and commanded that they should eat.

And when they had eaten and were filled, he

(Continued on Page 11)



UR WOMEN TODAY

—She Hath Done What She Could
Rose Corrado

"She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, wherever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mark 14: 8,9

He is not here! He is Risen! What piercing and consoling words these must have been, especially to the woman who had used her precious ointment to anoint Jesus for his burial.

Our works can also be a healing balm to others as we travel this same pathway as our Risen Lord.

PRAYER CHAIN BRINGS SPIRITUAL STRENGTH

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man avail-eth much." James 5: 15,16

The Youngstown, Ohio, Ladies' Uplift Circle in the year 1966 started a "Prayer Chain" for those who felt the need of prayer during time of sickness or for those in need of spiritual strengthening.

The "Prayer Chain" has brought a closeness and feeling of security to those who belong to the Ladies' Circle. We know whenever there is sickness or weakness among us that all we really need is God; and prayer brings us God.

Whenever prayer is requested, our president, Sister Ann Fortunato, telephones the Circle sisters and designates the time in which we kneel in prayer in our homes or at our place of work. If it is a case of our brother or sister going to surgery, we kneel in prayer at the time of his surgery.

If the need is for spiritual strengthening, a day of the week may be designated for fasting and prayer.

As we kneel in prayer at the special hour, we know we have been joined by our sisters wherever they may be. We thank God for the blessings He bestows upon us when we strive to do His will.

We visited Brother Dominic Bucci in the hospital, as he recently had surgery. He told us of an experience he had regarding the Ladies' Circle "Prayer Chain." He was told that the sisters would be praying for him as he was going into surgery. When he was coming out of the anesthetic, his first words were "The Ladies' Circle Sisters are praying for me." His wife told him what he had said at a later time.

We thank God for the many experiences we receive and for the encouragement He gives us

from time to time.

Sister Mary Kay Klein Surrena
Youngstown, Ohio, Circle.

ELIZABETH CADMAN DAVIDSON CELEBRATES 96th BIRTHDAY

The West Elizabeth Circle helped Sister Elizabeth Cadman Davidson celebrate her ninety-sixth birthday at a recent Ladies' Circle meeting. Her birthday was February sixteenth.

Sister Davidson is the wife of the late William Davidson of McKeesport, Pennsylvania, and the daughter of the late William and Elizabeth Worral Cadman, who came to the United States from England in 1856. The Cadmans had twelve children. Only two are living — Sister Elizabeth and Brother Alma Cadman of Monongahela, Pennsylvania.

Sister Davidson was baptized when about fifteen years old. She is a member of the West Elizabeth Branch at Jefferson, Pennsylvania. She was the first G.M.B.A. president and held the office of vice-president in the General Ladies' Circle for many years. She was also a General Church deaconess.

Sister Davidson wishes to thank all who remembered her on her birthday with many cards and gifts. This, too, was done as a memorial.

Sister Mabel Bickerton

Ft. Pierce Has Baptisms

By Ruth Morris

The Ft. Pierce, Florida, Mission has recently enjoyed two baptisms. The new converts are Brother Vincent Moore, son of Brother Jack and Sister Gladys Moore and Sister Joyce Rogolino, daughter-in-law of Brother Patsy and Sister Rose Rogolino.

We have also had the pleasure of having Brother Rocco Ensana and his wife, Sister Nancy, with us for a visit. While they were here, Brother Orin Thomas visited for a few days. We surely enjoyed the experiences and teachings our brethren delivered to us.

Brother Jim and Sister Josephine Campagna of Detroit are living in this part of the Vineyard for a season. We're glad to have them!

All the saints from Ft. Pierce send their regards to the brothers and sisters everywhere.

READERS WRITE (Cont. from Page 5)

Dear brothers and sisters,

I would also like to say that **The Gospel News** is a real blessing to read. It is almost as enjoyable to read **The Gospel News** as it is to talk to a brother or sister. I hope God will continue to bless you in your efforts in putting out this encouraging, informative, and educational paper.

Brother Dean Paul Longrie
Milwaukee, Wisconsin

M.B.A. Highlights

CHEERFULNESS AND BENEVOLENCE FORM IMPORTANT PART OF MBA

By Carl J. Frammolin, GMBA Editor

When Brother Alexander Cherry recommended the establishment of the Missionary Benevolent Association 64 years ago, he indicated that two of the attributes which its members should seek to develop more fully were cheerfulness and benevolence. He felt that persons associated with the MBA of The Church of Jesus Christ had reason to be joyous and should be devoted to doing good in any way possible; thus he was desirous of incorporating these two qualities with other objectives of the Association.

It must be agreed that cheerfulness and benevolence are two virtues always needed in the world and that they never become outdated by time or by changes that may occur. They appear to be even more prominent when an analysis is made of how the passing years have brought about many alterations.

If Brother Cherry were permitted to return to earth today, he would be surprised and amazed by what has taken place during the last 64 years. The modern conveniences, rapid transportation systems, and the almost unbelievable potentials of the computer are but a few of the things which have been introduced into the present living patterns. Accompanying this progress has been a change in the pace of life, which seemingly leaves little time for the spreading of cheer and for overt acts of kindness. These acts, viewed as social graces in the past as well as being the duty of professors of the teachings of Christ, require more deliberate pursuance today.

Advances in Other Areas

Other great surprises that would greet our predecessor can be found in the areas of economic, social, and working conditions which have been improved with the era of increased technology. Shorter hours of work and use of machinery to alleviate the more arduous parts of tasks have been responsible for not only helping workers but have made it possible for an attendant higher standard of living. At the same time, benefits never envisioned in the past, such as medical, retirement, and vacation provisions, are now common. In the field of human relations, better employer-employee rapport has been enhanced by the mutual understanding of the kinds of improvements which can be accomplished by consideration for one another.

Changes in human relations have extended into almost every other sphere of endeavor. A prime illustration of this can be recognized in the kinds of medical and hospital facilities now available. Less than 60 years ago, hospitals were somewhat drab buildings which commonly brought fear and depression to the sick. Today, many hospitals contain the most considerate accommodations for patient comfort, as well as

better techniques for care, known to man. Doctors and hospital officials realize that, if they can keep the patient cheerful and comfortable, his chances of more speedy recovery may increase correspondingly.

Although the improvements already made have created a better world in many ways, they have also helped to foster many problems which have brought man to the brink of despair. For example, the splitting of the atom opened the doors to many possibilities for eliminating human suffering and misery. On the other hand, it also gave man the potential to destroy himself.

Despite all the advancements, the world is in as much, if not more, need of cheerfulness and benevolence today than at any other time in its history. The vastly improved world has also become a more troubled world. Ideological differences have spawned many unfavorable situations internationally. Of more immediate concern, even individual safety is sometimes threatened, forcing a constant vigil so that one can proceed on his daily travels without incident or danger.

What Can Be Done?

In confronting these current problems, it would be natural, of course, for the MBA member to ask, "What can I do to counteract these situations? What possible inroads can I make to minimize the discontent in many phases of life?" These are questions which cannot be answered categorically, but there are many ways to display the characteristics espoused by Brother Cherry.

Obviously, all members should strive to maintain a countenance of cheerfulness for the good of others, as well as for themselves. A smile costs nothing, and yet it may be priceless to the recipient. As the Scriptures and the Church teach, the abilities to cheer and comfort are indeed Christ-like qualities, and they should be desired and practiced by all.

Once the Saviour saw the fear in the faces of His Disciples and He said to them, "Be of good cheer, it is I; be not afraid." (St. Matthew 14:27). The Apostle Paul exhorted the Roman Saints in **Romans 12:8** to show mercy with cheerfulness. There is no doubt that the capacity to be pleasant even under adverse conditions will afford more joy and inner satisfaction than can be calculated.

Benevolence involves the ability to do good; and in the MBA it includes the phase of giving tangibly, especially to the needy. In effect, it can be seen how cheerfulness and benevolence are connected. Giving to others, whether it be monetarily or in service, must be done cheerfully, or it will not be as acceptable as it should be. Basically, one cannot be completely benevolent and go about possessing a sad appearance for prolonged periods of time.

Because of the need everywhere in the world for cheerfulness and charity, a suggestion has been made that it may be desirable for MBA locals to spend some time discussing ways and means of displaying more of these wonderful characteristics. Class discussion of this subject

should stimulate new ideas and also serve to remind members about ways to help the needy and the duty to visit the sick and shut-ins, bringing a cheery disposition and perhaps a small gift as an act of benevolence. Not only will the parties visited benefit, but every member in the local will feel uplifted and encouraged in doing more good for others. Reports back to the member unit after the visits undoubtedly will prove uplifting and serve to further strengthen dedication to the principles of the Association and the Church. What could be of greater blessing in this world, which is marked with extreme hypertension and discouraging events?

OFFICIAL VISITS INDIAN MISSIONS

(Continued from Page 1)

he has not heard from them for several months.

We stayed at the home of Brother and Sister Alex Robinson. Brother Alex is in charge of the St. John Mission and appreciates those who come to visit and help them whenever possible.

Our next stop was at the San Carlos Indian Mission at San Carlos, Arizona. We stayed with Brother Dan Picciuto who is the missionary in charge. Brother and Sister Lloyd Henderson were assisting with the work among the seed of Joseph there, but I understand they have recently left the reservation and returned to California. Altogether we spent two weeks at the mission.

My wife enjoyed attending the Sewing Circle with the Indian sisters who were quilting, and they enjoyed having her there to take part with them. She also enjoyed attending the Ladies' Uplift Circle with the sisters.

I accompanied Brother Dan to visit many Indian homes to speak to and encourage the people. We prayed for and anointed many who were sick. Many who were ill had the flu. We visited those who were in hospitals because of car accidents. Some were very seriously injured, and the fact they are living is considered to be a miracle attributed to God through prayer. (Let every saint remember these whose bodies are so broken and maimed and those who are sick and aged.)

We went to visit one sister whose husband is said to be about 105 years old. When Brother Dan inquired about her husband, she replied, "O, he is out there in the mesquite cutting wood." In a few minutes we saw him coming to see who had come to the house. After we talked with him for a few minutes, he said, "It is the cutting of wood every day that keeps me living." Then he left us and returned to the mesquite to continue his work. While he does not belong to the Church, his wife said that he is a man of much prayer and that he has had many experiences from the Lord through prayer.

The attendance at the meetings was good considering that so many were sick and afflicted. We enjoyed the services, especially the singing and the testimonies and experiences of our Indian brothers and sisters. They are very faithful in their duties to God and to the mission that it may be successful. Brother Claude, a teacher and bus driver at the mission, is a great help

to Brother Dan in its operation.

It is impossible to appreciate the amount of work that has been done over the years by the many brothers and sisters who have contributed their services to make this mission a success. One must visit and see for himself the time, labor, and sacrifice that has been necessary to bring the mission to its present status. Here the material labor had to be done first, exhibiting faith that God would bless the efforts being made. This He has done. We have a mission property at San Carlos that we need not be ashamed of. The Indian brothers and sisters are among the finest on the reservation. I feel that Brother Dan and Sister Delores and their children should be admired for their labor and sacrifice to make this work a success. We should also appreciate all the others who have contributed to this work.

The future appears bright. Let us put our hands to the plow and look forward, and God will continue to give us the courage, power, and strength we need to promote this work. It cannot be done otherwise.

To be continued.

KANSAS PROGRAM RECALLS LIFE OF WILLIAM BICKERTON

(Continued from Page 1)

Bible and Book of Mormon only, for they contain the fulness of my Gospel, and smooth not your tongue."

As time went on, conditions improved somewhat, and the saints built a church. With natural improvement came laxity in spirit. It is reported that on Sunday between the morning and afternoon services at church many of the men would go out in the rear of the church, tell stories, and swap horses. William Bickerton remained in the church and sang hymns.

During the week he spent his free time walking out to the various homes of the saints to help confirm, strengthen, and teach them. Many heavenly manifestations were experienced by the saints. When they fasted for rain, the Lord heard their prayers. Healings were experienced not only by the saints but by those of other faiths as well when they asked the elders to anoint them.

William Bickerton is reported to have stated when conditions arose which threatened to overthrow the Church, "I will stand by what I know to be true, even if I stand alone."

It is this man that the older saints pointed out was referred to by Isaiah — "Unto this man will I look, even to him that is of a lowly and contrite spirit, who trembleth at my word, who offereth an oblation as though he offered the blood of a swine . . ."

Some who knew him report, "He preached with the Spirit of God." One very old sister who recently died said that she could remember when the Spirit of God would fall on him, he would leave the pulpit and walk down the aisle in the spirit of praise unto the Lord. And his confidence in the Lord was undiminished at the

LOOKING WITHIN

(Continued from Page 2)

life typically American which will surpass any which man has yet formulated. I look for the time . . . when the religions of the American people . . . will be so American, will be so much a part of the soil and so much a part of the spirit of the great American democracy that it will lead the world to a new sense of resurrection. I look for the time when out of this American soil there shall come that which really looks upon man as a miracle and will not need all those things by which men claim the attention of the timid and the ignorant. I look for the time when the religions of America will reinforce themselves in the American soil and from the American scene. When that time comes I believe there will be great renewal of the franchise of the republic — a return to the ideal of the whole earth being of one tongue and one speech."

We cannot help but conclude from the foregoing that the Jews have advanced from one progressive stage of unity to another, until, at long last, as foretold in the 37th chapter of Ezekiel, they have achieved the capacity to receive the gift of eternal life.

". . . there was a noise, and behold a shaking, and the bones came together, bone to his bone.

"And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath (life) in them."

When the Church of Jesus Christ, by questing inward, shall have achieved a unity equal to that of the Jews, we shall "prophecy to the winds," saying, "Come from the four winds, O breath, and breathe upon these slain, that they may live."

In concluding this article it might be well to say that The Jews achieved unity not by scouring the earth to make even one proselyte to their religion, but by searching out those basic precepts and polishing and perfecting those techniques which enable men to dwell together in unity.

To be continued.

KANSAS PROGRAM RECALLS LIFE OF WM. BICKERTON

(Continued from Page 9)

time of his departure from this life. On the evening before he died he called his daughter to his bedside and admonished her to seek the Lord and to reflect upon that which she had personally witnessed in The Church of Jesus Christ, as well as the testimonies of others which she had received. He passed from this life in 1905. He requested that the 19th Chapter of "Job" be used as his funeral text. Elder Allen Wright, at whose home he died, preached his funeral sermon. ". . . And though after my skin worms destroy this body, yet in my flesh I shall see God."

EXPERIENCES OF WM. BICKERTON

Recited By Alicia Robinson

"I paused to know what course to pursue. I knew my calling was of heaven and I also knew that man cannot build up The Church of Jesus Christ without Divine commandment from the Lord, for it would only be sectarian with man's authority. But the Lord did not leave me. No, He showed me a vision and in the vision I was on the highest mountain on the earth, and He told me if I did not preach the Gospel I would fall in a dreadful chasm below, the sight of which was awful. I moved with fear, having the Holy Spirit with me. Here I was; none to assist me, and without learning, popular opinion against me, and the Salt Lake Mormons stood in the way. I could not turn back to the Methodists again for I knew they had not the Gospel. I stood in contemplation. The chasm was before me. No other alternative but to do my duty to God and man. I went ahead preaching repentance toward God and faith in the Lord Jesus Christ.

"Some believed my testimony and were baptized and we met together and the Lord met with us and we could sing with the poet:

*The Spirit of God, like a fire is burning,
The Latter Day Glory begins to come forth,
The visions and blessings of old are returning,
The angels are coming to visit the earth.*

"We had not as yet partook of the Lord's supper, but the Lord appeared in vision and told us to administer it. We met together often and I felt it to be the will of God to call and ordain other elders. I did so and they assisted me in pushing forward the good work of God. We also met together in council and the Lord revealed himself in diverse ways. One evening after I had baptized three I retired to rest and a glorious vision appeared before me. I saw a beautiful table spread over with everything desirable of the rich bounties of Heaven and the saints feasting themselves. There was no end to it as far as I could see. I saw myself sitting at the head of it and while in the vision the glory of God filled the room. No mortal man can tell what I felt on that occasion while a cloud of divine glory rested upon me. To the world this may appear to be imagination but to me it was a reality, a divine reality that years cannot erase from my memory . . . If any man will do His will he shall know of the doctrine, whether it be of God or I speak or myself . . .

"And while waiting before the Lord in a sacrament meeting the word of the Lord came unto me saying: 'I accept you this day as my Church, to whom my servant, John, was commanded to write while in the Spirit on the Lord's day, and to the angel of the Church of Philadelphia write. These things saith He that is holy. He that is true. He that hath the key of David. He that openeth and shuteth and no man openeth. I know thy works — behold I have set before thee an open door and no man can shut it, for thou hast a little strength, and hast kept my word and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, but are not, but do lie. Behold I will make them to come and worship

before thy feet, and to know that I have loved thee, because thou hast kept the word of my patience. I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly; hold that fast which thou hast that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God and he shall go no more out, and I will write upon him the name of my God and the name of the city of my God which is the New Jerusalem; which cometh down out of heaven from my God and I will write upon him my new name.' And again, shortly after while we were assembled together, the word of the Lord came unto me saying: 'The Lord, I am God. The Lord, I am God. Ye are of them that will not turn aside, therefore will I bless you.'

". . . Elders were called and ordained and the Lord being with us, the signs followed the believers. . . . So we began to grow into the knowledge of the Son of God, and the Lord our God made a covenant with us that He would lay a ground work by us to prepare a great work."

Many marvelous and mighty revelations were given unto the Church in the 1850's, a copy of which was placed in the hands of Brother Thurman Furnier to be stored in the archives of the General Church. It was written in the script of that day and evidently brought to Kansas by William Bickerton. The recorder was apparently the Church secretary and the experiences did not continue past the early 1860's. The direction and Spirit of God can readily be felt in them. Among other things, these experiences from the Lord confirm the selection of William Bickerton as the successor to Joseph Smith. Some of the experiences serve as a warning to those who through personal ambition seek to serve their own personal purposes or ambitions through the Church. Warnings are given to any who might enter the Church to deceive. Other experiences counsel our people to be pure because the "Lord will cause those from the North and South and East and West to write, inquiring concerning the true points of His gospel," and that He will hold us accountable for a testimony of the things which we have received.

This is not the end of the experiences of William Bickerton, but is written to indicate that God worked His purposes through him with certainty and authority.

CHURCH LITERATURE

(Continued from Page 6)

commanded that they should give unto the multitude.

And when the multitude had eaten and were filled, he said unto the disciples: Behold there shall one be ordained among you, and to him will I give power that he shall break bread and bless it and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

And this shall ye always observe to do, even as I have done, even as I have broken bread

and blessed it and given it unto you.

And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you.

And it came to pass that when he said these words, he commanded his disciples that they should take of the wine of the cup and drink of it, and that they should also give unto the multitude that they might drink of it.

And it came to pass that they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink, and they were filled.

And when the disciples had done this, Jesus said unto them: Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. (III Nephi 18:1, 3-10)

The Book of Mormon also explains the exact method of administering The Lord's Supper as well as giving a suggested prayer.

BLESSING OF BREAD

The manner of their elders and priests administering the flesh and blood of Christ unto the church; and they administered it according to the commandments of Christ; wherefore we know the manner to be true; and the elder or priest did minister it—

And they did kneel down with the church, and pray to the Father in the name of Christ, saying;

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it; that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen (Moroni 4)

BLESSING OF WINE

The manner of administering the wine — Behold, they took the cup, and said:

O God, the Eternal Father, we ask thee, in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen (Moroni 5)

It is interesting to note that The New Testament states that Jesus first blessed the bread and then broke it. The Book of Mormon explains that Christ did it just the opposite. The reason for this difference is explained by the fact that, when He administered the Sacrament in Jerusalem, it was prior to His death; therefore, His Body had not

(Continued on Page 12)

Obituaries

LARRY GARLITZ

Brother Larry Garlitz, 16, died on January 20, 1968, from a fractured skull and other injuries suffered when he was hit by a car while riding his bicycle along the highway.

He is the son of Brother Elmer and Sister Margaret Garlitz of the Homewood Chapel Mission in La-Vale, Maryland.

Brother Idris Martin officiated at the funeral service held on January 24.

HARRY M. HENDLER

Brother Harry M. Hendler, 78, died of a heart attack on February 27, 1968.

He is survived by his wife, Sister Isabel G. Hendler; a son, Harry G. Hendler; a sister, Eleanor Lamopus; and three grandchildren, David, Donald, and Barbara.

Brother Hendler was born on October 12, 1889, in Pittsburgh, Pennsylvania. A member of the Imperial Branch, he was baptized in 1935 at Monongahela, Pennsylvania.

Brother James T. Moore, assisted by Brother George Ondrasik, officiated at the funeral service. Interment was at Jefferson Memorial Park.

CHURCH LITERATURE

(Continued from Page 11)

as yet been broken. His visit among the Nephites took place after His death and resurrection.

FEET WASHING

The subsequent scripture shows that Feet-Washing was instituted by Christ as an ordinance to be observed by His followers. Some claim that Jesus was merely following an Old Testament tradition in washing feet since they wore sandals at that period of time. It must be noted, however, that this custom was observed upon entering a home not after supper was ended which was when The Master gave the Feet-Washing commandment.

He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter said unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord; and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you. (St. John 13:4—15)

NUPTIAL

CARDILLO - BERARDINO

The Church of Jesus Christ, Youngstown, Ohio, was the setting for the marriage of Sister Sandra Jo Berardino and Airman 1/C Henry Joseph Cardillo, Jr.

Sister Sandra Jo Berardino and Airman 1/C Henry Joseph Cardillo, Jr. were united in holy matrimony on Saturday, January 20, 1968, at four o'clock.

The bride was given in marriage by her father, Brother Ralph Berardino, who performed the impressive ceremony, assisted by Brother Donald Pandone. Musical selections were offered by the Lorain, Ohio, Trio.

Sister Sandra is the daughter of Brother Ralph and Mrs. Josephine Berardino of Youngstown, Ohio, and her husband is the son of Mr. and Mrs. Henry Cardillo, Sr. of Revere, Massachusetts.

Monument Beach, Massachusetts, where Airman Cardillo, Jr. is presently stationed, is the home of the newlyweds.

Ladies' Circle Gives Aid To Gospel News

Since December the General Ladies' Circle has donated \$150. to **The Gospel News** to help defray expenses. The editor and staff extend their deepest appreciation for this generous gift.

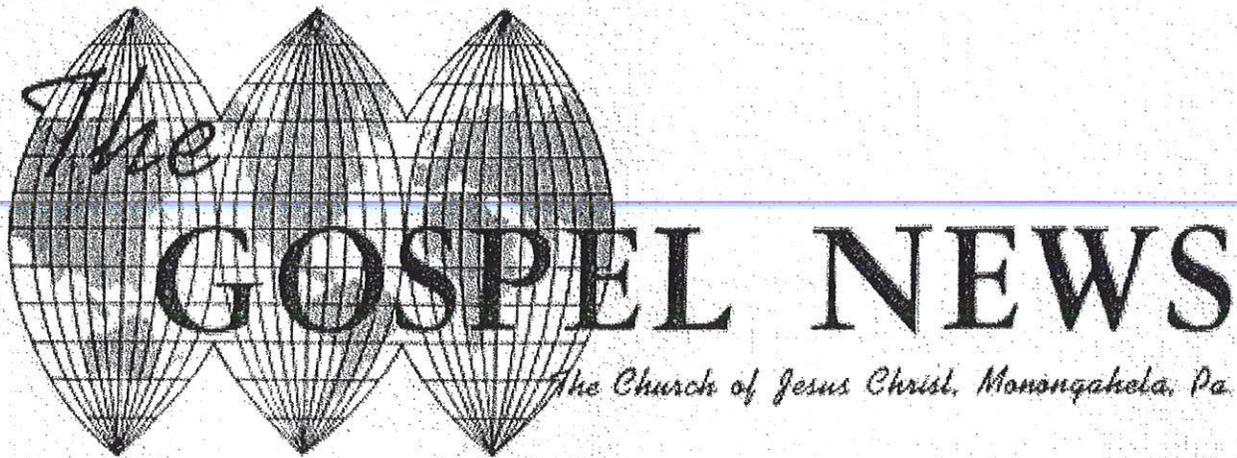
The 1967 Gospel News Index is now available for \$25.

RECORDS TELL OF SIDNEY RIGDON'S FAILURE TO GAIN CHURCH PRESIDENCY

(Continued from Page 4)

of Jesus. That is my counsel." — *Journal of Discourses*, Vol. 2, pp. 8, 9.) *The History of the Reorganized Church of Jesus Christ of Latter Day Saints*, Vol. 3, page 18.)

Give some people a taste of authority and they never shut their mouths.



The GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

May 1968

Vol. 24 No. 4

Offices: 6th & Lincoln Sts.

General Conference Meets

By Dominic Moraco

The 1968 April Conference of The Church of Jesus Christ brought together the ministers from the various branches and districts for a four day gathering, which started on Thursday afternoon and was concluded on Sunday morning in the Clairton High School Auditorium.

The Quorum of Twelve Apostles, the President and his Counsellors, along with the president and vice president of the Quorum of Seventy, and the General Church secretaries, met for four sessions prior to the start of Conference. They reviewed and approved for publication the various resolutions and regulations passed by the Church in the past few years. This vital information will be included in the newly published Minister's Manual.

GENERAL CHURCH APPOINTEE

This committee also presented to the general priesthood a proposal, which was later endorsed by the Conference, calling for a full-time General Church appointee to work among the branches and districts of the Church. The proposal also provides for periodical meetings of the above committee to review the spiritual and temporal needs of the Church on an on-going basis. Apostle V. James Lavalvo volunteered for this important assignment while Brother T. S. Furnier was speaking on this subject. A very good feeling was manifested while this matter was presented. It will be the primary task of Brother Lavalvo to aid the overall growth and development of the Church in cooperation with the members of the Quorum of Twelve and the President and his Counsellors. The first meeting of this committee was scheduled for the end of July this year.

CALLING OF NEW ELDERS

The following new elders were approved by Conference for ordination into the priesthood: Carl J. Frammolino, Frank Morie, Paul Francione, Paul Whitton, Mario Cuppa, Lewis Vitto, and Norman Campitelli, all of Detroit; John Bickerton and John F. Olexa of Pennsylvania; and Juan Gonzales of Lorain, Ohio.

(Continued on Page 9)

Octogenarian Tells Of Life and Work In Church

By Oran Thomas

I was born on January 25, 1908, at Meden near West Newton, Pennsylvania. When I was six years old, an elderly man by the name of Joseph Haigh took me to raise. He had joined the Church some years before in the days of William Bickerton but was not with the Church at that time because there was no Church handy and he had fallen away. He told me some day I may find it, and if I did to go to it because it was the only right one. He had one of the little, old hymn books, and he taught me to sing many of the hymns. How well I remember singing "Come to the Supper" and "There's a Better Day."

I thank God for this grand elderly man. He taught me things that will follow me all the days of my life. How good it is to have someone to show the way. Those few short years were wonderful. After this man who was a friend and father to me passed away, I went on my way.

In the year 1908 I met Katie Masako, and in 1908 she became my wife. She was the granddaughter of Solomon King who also had been a member of the Church under William Bickerton but who was not in the Church at that time.

In that same year two men came to my mother's home and said they were from the Church. They were two elders, William Maxwell and John Armburst, who started holding meetings at my mother's home. My wife and I attended along with her grandfather, who was renewed along with many others. They told us how the Gospel was restored, and we received so much of a blessing that my wife and I were baptized. We found out, however, that these elders had left the Church. Nevertheless, we had given our home and our hearts, and the Lord was moving in a mysterious way so that we might find the Church.

Then one day a man came to my mother's home who had been sent to tell us about the Church. She told them we all belonged to the Church and offered her home to hold meetings.

(Continued on Page 10)

A Brief History Of The Modesto Branch

By Mark Randy

It was the early part of January 1951 when I heard a woman's voice cry out so loud that it woke me up and I couldn't return to sleep. It was so real that I inquired to see if there was any possibility of someone nearby being in trouble, but I could not find anyone.

That day at noon I went to my father's for lunch and told him of the strange voice which woke me up. The thought of it bothered me through the day. My father said, "Let us pray about it." So we did that very same hour. Upon finishing praying, my father said, "I feel that the voice you heard came from California." I told him that it could not be possible and went back to my duty as a general contractor.

The following day we received a letter from Manteca, California, from my Uncle Vito Cipponeri. In his letter he invited me to come to California and start a mission there. I had no desire to go there due to the fact that I was very active with the Church at Port Huron and Sarnia.

We answered Uncle Vito's letter and stressed the fact that having a mission in his home would mean being persecuted by his relatives and friends, since he was a Catholic. We continued our correspondence and asked our Church people to pray for me that, if it was the will of God, all would be well with us. Brother Nick Pietrangelo had had an experience shortly before which led him to come and help me in Port Huron, and Brother Joseph Lovalvo and others were going to Sarnia and Mt. Bridges, Ontario. I scheduled our trip for February, but we found it difficult to leave that soon, since I had two houses under construction.

In June 1951 we commenced our trip along with Charles VanBree, his wife, Sophie, and their two daughters. Our first stop was at Chicago in time to witness my brother Michael receive his medical doctor's degree on June 10. We were greeted on arrival by a number of people, and we were wonderfully treated. We had discussions about the Gospel of Christ but held no meetings at first.

A few days later we went to Monterey, California, and there we met some more of our relatives. To my surprise they asked me if I would mind preaching to them that night. The meeting was my first in California, and I truly felt good. On going to sleep, however, I dreamed of a man who came to me and said, "Marco, leave this city today." I had planned to stay there a few days, but instead I left that same day for Los Angeles and then for San Diego.

In each place we visited our Churches and would have gladly stayed at any of these, but my spirit was to go back to Manteca. We returned to Manteca to find a place to live, but, since places were hard to find, we were unsuccessful. We were staying at Uncle Bill's home, and one evening I thought of a dream that Sister Gam-

ichia from Detroit had, which indicated that I would establish a mission in Modesto, California. I did not know at this time where Modesto was. The next day I asked my Uncle where Modesto was, and he said it was sixteen miles south of where we were. That day we went to Modesto, and that same day we found a home in which to live and a promise of a job.

The following Sunday we had our first meeting in Modesto. The beginning was very hard, for we were very low financially. Brother Rocco Meo, his wife, and daughter came to visit us. We were down to our last ten dollars, and my wife asked, "What shall we do?" I told her to spend it and buy what she could, for if God truly sent us here, He will provide. When the Meos left, Sister Mary and I prayed. The next day we received \$50 and a telegram from Brother Jim Lovalvo which said, "Cheer up—more following." We were overjoyed because we had our last meal and no money. A few days later a letter came with \$75. Brother Jim wrote of a dream which he had in which he saw my wife with \$10 buying groceries, and he was told to help us, since this was all we had left. Our hearts were filled with gratitude because now we knew that God was with us.

The blessings in our meetings were great, but so were our persecutions. One day a deputy came to serve me a notice to appear at a zoning hearing because a neighbor had repeatedly complained against our holding meetings in our home. Numerous misrepresentations had been reported against us, but, thanks be to God, at our hearing the chairman in charge said that when his parents had moved to Modesto, meetings in homes were very common. He added, "I wish we had more like Mr. Randy."

We were given the privilege to meet until we could find a meeting place. By this time a number had been baptized. Also, some of the brothers and sisters had moved here from the East, among whom were my father-in-law and mother-in-law, Joseph and Pietrina Cipponeri, Vito and Grace LaCommare, Joseph and Virginia Lovalvo, Alex and Elsie Robinson, Lena Bologna, Vito and Josephine Boffa, and others.

Often we met in prayer, and the Lord met with us. Charles VanBree contracted an infection which the doctor said was very rare to human beings, and there was little that could be done for him. I prayed for him, but he continued to suffer. It was a skin infection with tiny pimples all over his body, and he had a constant fever.

One evening Jennie Catalano called, saying that Charles had fainted and she did not know what to do. I suggested that she and the whole family pray for him, and I told her I would come quickly. When I arrived, I found Charles up. The fever had gone, and in every respect he looked well. Jennie said that the whole family had knelt down and prayed, and while they were yet praying, Charles got up and said that he suddenly felt well. For this we praised God. Often we sang, "We serve a living Savior. He's in the world today."

After this occurred, Jennie and John Catalano

(Continued on Page 10)

**THE GOSPEL
NEWS**

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

**EDITORIAL
CONSULTANTS**

Thurman S. Fuenler

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones—Mgt.

GMAA EDITOR

Carl J. Frammolin
11129 Frank Drive
Warren, Michigan 48091

**GENERAL CIRCLE
EDITOR**

Rosa Corrado
1927 Robbins Avenue
Niles, Ohio 44446

**DISTRICT
EDITORS**

ATLANTIC COAST

Eugene Perri, Jr.
101 Amboy Avenue
Woodbridge,
N.J. 07095

OHIO

T. D. Bucci

144 E. Avondale Ave.
Youngstown, Ohio 44107

MICHIGAN-ONTARIO

Spencer G. Everett
22400 Alger Avenue
St. Clair Shores,
Michigan 48080

CALIFORNIA

Otto M. Henderson
14695 Loera Road
La Mirada, Cal. 90618

PENNSYLVANIA

C. W. Holmes
111 Chamber St.
Clairton, Pa. 15021

**BUSINESS AND
EDITORIAL OFFICE:**

Sixth and Lincoln Sts.
Monongahela,
Penn. 15063
Phone 218-3921

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Micah 6: 8

Since May is the month in which Mother's Day is celebrated, I had intended to use this space to write on that subject, but with the occurrence of the tragic death of the Negro leader, Dr. Martin Luther King, Jr., I believe it would be fitting at this time to touch somewhat upon the racial problem.

Needless to say, we share with the rest of the world the shock and sorrow brought about by the senseless assassination of Dr. King.

To his people Martin Luther King was a "Moses" in his struggle to gain racial equality, and it is not difficult to understand their great sense of grief over his death. Certainly he helped to open the door to racial equality for the American Negro, who, though he was freed from slavery over a hundred years ago, was never really given the opportunity to be a full-fledged citizen.

America has always been confronted with the problem of living up to Jefferson's great ideal, "All men are created equal," but at the present she is being challenged to act now to show whether this is an American ideal or not.

The quest for equality of all kinds throughout the whole world has been gaining momentum for centuries. The peasant who longed to be able to own and farm his own land and be free of the domination of his feudal lord who lived in the great stone castle one day saw his dream become a reality. The merchants and free men eventually freed themselves from the tyrannical controls of the king and gained their share of power. Through the long centuries men came to realize that every man should have the right to serve God in his own way, and Catholics and Protestants finally stopped killing each other for the cause of religion.

Much of this growth of freedom occurred here in America, and it is still very much alive, and rightfully so, in the racial issue. The problem of racial inequality exists throughout the world, but it is a particularly sore problem today in America. It is a highly complicated problem that is not likely to be solved over night because ours is a large, complicated society that does not lend itself to easy solutions.

In the last decade America has made progress toward racial equality. Martin Luther King started a crusade in the South to break down a system that completely separated the Negro from white society — separate schools, separate buses, separate restaurants, etc. Civil rights legislation has been passed breaking down this separation, and also progress is being made throughout the country to give the Negro more employment, better housing, and more of the material wealth of the nation.

The greatest and most difficult problem we will have to solve in breaking down racial inequality is one of its chief causes — prejudice. Because prejudice is based upon feeling and not reason, it is difficult to combat. You can change many things through legislation, but you cannot change feelings. Only through patience, understanding, and cooperation can we begin to make any inroads against prejudice.

While America must surely do its part to correct the injustices and inequalities against Negroes, but the Negro must also do his part, or his desire for equality will never be realized. He must do more than blame. He must first try to see himself, as well as the whole picture, in an effort to understand the many problems that stand in the way of achieving racial equality. He must realize that progress from this point will only come through cooperation — through the black and white community working together.

He must educate himself. Education, above all, will help to fit the Negro into American culture on all levels — social, economic, political.

He must work to rid himself of a built-in inferiority complex — no easy task in view of generations of subjugation. But if he is to be accepted by

(Continued on Page 4)

Church Official Visits Two Indian Missions

By Joseph Bittinger

(Continued from last issue)

After we left San Carlos, our next stop was at the home of Brother and Sister Richard Christman in Scio Dale, where we had a very enjoyable visit with them and the other saints living in the area. We were glad for having the opportunity of attending a few services in the Phoenix Branch and fellowshiping together in the worship of God. We were all very happy to see Brother and Sister Barkly from Mt. Brydges, Ontario, walk into the service on Sunday morning. They were expecting to spend some time in Phoenix before returning home.

Brother and Sister Christman took us about 250 miles north to visit the Hopi Indian Reservation, where we visited a village called Shongopovi on the second mesa. I believe they are sometimes called the Mesa Indians because their villages are built upon the high mesas overlooking a wide expanse. They are known as a religious and peaceful people. We are truly grateful to Brother Dick for taking us on this very interesting trip. From here we visited all the following branches in California: Bell, Anaheim, San Fernando, San Diego, and Yuccaipa Mission; and we attended at least one or more services in each place. I was invited to speak many times, and I enjoyed speaking to the brothers and sisters everywhere and fellowshiping together in the service of God.

It would take too much time and space to mention the names of all those we visited, but my wife and I are very thankful and appreciative of the love and hospitality shown to us everywhere by the brothers and sisters and friends. May God bestow His richest blessings upon each of you. We are grateful to Brother Rudy Moo and Brother Robert Ciarrochi for taking us to visit and also to see some things of interest in the area of Los Angeles.

Our next stop was at the home of Brother and Sister Perdue and their daughter, Norma. They had been expecting us for some time and were glad to see us arrive. We were just as happy and delighted to see them and to have the time and opportunity to spend a few days with them. Sunday morning we all got into the mission vehicle and went to the mission in Tijuana, Mexico, to spend the day. The building was soon filled to capacity with adults and children for Sunday School. All the singing and speaking is Spanish, but these people love to sing, and they sing without any kind of music. But it is music, indeed, as you listen to them.

After the close of Sunday School the morning preaching service began, with most of the speaking being done by the native elder, Brother Vincinte Arca. He appears to be very well qualified for the work and to be a great asset to the mission. Brother Perdue also took part in speaking.

Then he interpreted for me as I spoke briefly. He also interpreted for my wife as she bore her testimony. Many bore testimony of the Gospel and of the blessings they have received since coming into the Church. Through prayer many healings have been received from the Lord. He has manifested His power in many ways among them, for which they do not hesitate to praise Him. The services are long, but they enjoy every minute of them.

On the following Friday we attended services at Building No. 2, which has only been opened a very short time in a new area. Like the other building it too was filled to capacity with people eager to hear the Gospel of Christ preached to them and to learn of His ways. Most were new people coming to learn what the Church holds out for them in their poor and destitute conditions. They have a difficult time making a living, as jobs are scarce and wages very low. Water is a very serious problem, as they have to buy it from a truck that delivers throughout the area, and it is quite expensive for a people as poor as they are. We thank God for the promise of a better day that shall soon come to all that serve Him.

EDITORIAL VIEWPOINT

(Continued from Page 3)

others, he must accept himself first.

He must produce and follow good leaders. Such Negro leaders as Martin Luther King, Jr., who preached non-violence, Roy Wilkins, and Senator Brook have done more for the Negro cause than the violent, militant leaders could ever accomplish.

Perhaps most important of all, the Negro, if he is to achieve racial equality, must conquer within himself the very prejudice of which he has been a victim. Equality of any kind can never be build upon hate or any other negative emotion. It is such emotions which have produced inequality, and they surely will never help men to accept each other as equals and live in peace and harmony.

We who are members of The Church of Jesus Christ, I am sure, recognize equality as the foremost of Christian principles, for which we will continue to strive through the exercising of the love of God. It is disheartening to see our nation which has advanced such high principles fall so short of those principles. Hate is a great destroyer which will cut down all who indulge in it, and it could very well destroy the nation. Let us pray to God that we, both white and black, may not be caught up in this tide of hate, but, rather, that He will help each of us "to do justly, and to love mercy, and to walk humbly with (our) God."

Evangelistic Meetings Slated

Evangelistic meetings will be held at the Church in Monongahela, Pennsylvania, on May 21, 22, 23, 24, and 25. The meetings are sponsored by the Home Mission Service of the General Church Mission Board, with Brother Joseph Calabrese in charge. Everyone is invited.



The Children's Corner

Mabel Bickerton

"Ye shall know that it is by me that ye are led."
1 Nephi 17:13

Dear girls and boys,

I promised to tell you about the building of the ship to take Lehi and his people across the great waters to the Promised Land. In our last Book of Mormon story, we left them at the beautiful shore of Iremantum, in the land Bountiful.

These were happy days beside the seashore. One day the Lord spoke to Nephi saying, "Arise, Go up into the mountain." Nephi did as he was told. When he reached the top of the mountain, the Lord spoke to him again, "Construct a ship after the manner I shall show thee that I may carry your people across these waters." Nephi asked, "Lord, where shall I go to find ore to make into tools to build the ship?" The Lord told him where to go. Nephi made hammers from skins of beasts to blow the fire. After these were made, he struck two stones together to make fire. Up until this time they hadn't made fire to cook their food because the Lord had made food sweet. The Lord had been their light in the wilderness too.

Nephi's brothers saw him at work and were curious to know what he was building. When they were told it was a ship, they said he was a fool. They didn't believe Nephi could build a ship to cross the great sea or that the Lord had instructed him. These remarks made Nephi sad, and when the brothers saw Nephi's worried look, they rejoiced. They told him he never could accomplish such a great work and was just like their father. They felt their father had been led away by the foolish imaginations of his heart and the people back in Jerusalem were good people.

Nephi listened to the complaints of his brothers and then said, "You are swift to do wrong but slow to remember God. You have seen an angel, and he spoke to you; you have heard God's voice like a voice of thunder. Now, how can you be so hard hearted? I am afraid that you shall be cast off forever." Laman and Lemuel did not like to hear Nephi tell them of their faults. They were angry and came toward Nephi to throw him into the sea. Nephi stepped forward and said in a voice directed by the spirit of the Lord, "In the name of the Almighty God I command you not to touch me, for I am filled with the power of God. If you lay hands upon me, you will wither and dry up. Say no more against God from this time forward. God has commanded to build a ship, and you must labor with me. If the Lord has great power, surely He can teach me to build a ship."

As Laman and Lemuel listened to Nephi, a

great fear came upon them. They did not dare lay their hands on their brother for fear they would die. One day the Lord told Nephi, "Stretch out your hand to your brothers, for they will no longer wither and die, but when you stretch out your hand, I will shock them so that they might know that I am the Lord their God." Nephi told his brothers the Lord's words. They came near Nephi, and they did not die, but the Lord shook them. Now they knew the power of the Lord. They fell down on the ground and were about to worship Nephi, but he would not let them. He said, "I am your brother, your younger brother; worship the Lord and honor your father and mother, that your days may be long in the land which the Lord your God shall give you."

Everyone was busy working on the ship. The Lord showed them what timbers to use. Their work was of a curious workmanship. The ship was not built after the manner of man but of the Lord. Nephi went up to the mountain often to pray. Ever since the Lord had shaken Laman and Lemuel, they had been humble and had worked earnestly. At last the ship was completed. The Lord told Nephi now was the time to enter the ship. What an exciting time it was! They must now prepare the meat, honey, fruits, and seeds and load the ship. How happy the little group was! Everyone was busy. The ship was loaded. Lehi and the families were all aboard, and away they sailed toward the Promised Land.

Search the Scriptures

1. Did they soon forget God? How did they act on the ship? 1 Nephi 18:9, 12
2. What happened on the fourth day?
1 Nephi 18:14, 18
3. What was the Promised Land like?
1 Nephi 18:23, 25

I received an interesting letter from Arlene Collison. She will soon be thirteen years old. She was baptized in September. She especially enjoyed the story about Nephi in the wilderness and is reading about this in the Book of Mormon. Maybe someone would like Arlene for a pen pal. Here is her address: Miss Arlene Collison, 2440 George Avenue, Windsor, Ontario, Canada

Sincerely,
Sister Mabel

GMBA Conference Scheduled To Be Held In Niles, Ohio

The semi-annual General Missionary Benevolent Association conference is scheduled to be held in the Edison Junior High School in Niles, Ohio, on Saturday, May 18, starting at 10 a.m. There will be three meetings during the one-day gathering, which will be hosted by the Ohio MBA Area.

The following morning's regular service will also be conducted at the same location at 10 a.m. under the direction of the General Church's Ohio District.

M.B.A. Highlights

FIELD TRIP PLANS AMONG MAJOR ITEMS TO BE PRESENTED AT GMBA CONFERENCE

By Carl J. Frammolin, GMBA Editor

Final plans for the 1968 General Missionary Benevolent Association Field Trip will be among the major items to be presented at the GMBA conference in Niles, Ohio, on Saturday, May 18. The preparations made for the event by the General MBA Activities Committee will be discussed, and recommendations for the participants in the venture will be outlined.

The committee met on April 6 at Detroit, Michigan, Branch 4 to draft its semi-annual Association conference report and to complete the arrangements for this year's annual trip, which will be taken to Nauvoo, Illinois, the week of August 18. Other phases of the group's work to be also reported include the current MBA Fund-Raising Drive and the lesson plans being devised for the entire organization. In addition, attention will be focused on further stimulating MBA membership growth.

As detailed previously in this column, the November 1967 GMBA conference had authorized the GMBA activities officials to find and secure a site for the 1968 campout. In carrying out this mandate, several of the officers toured some of the possibilities available, and they found that the Nauvoo location appeared to be the most desirable. It was then reserved for the Church after full committee approval was received. A subsequent visit there by members of the Field Trip Sub-Committee the weekend of March 23-24 enabled the group to make the definite plans which will be summarized on May 18.

Balanced Schedule

Various activities will again be offered. A balanced schedule of Church services, seminar sessions, recreational periods, and relaxation times will be available for parties attending the second consecutive weeklong excursion. The seminar and recreational segments will be sectioned off according to age groups, allowing for maximum participation. Tours of the Nauvoo area, significant for early Restoration history, will also be on the calendar. The get-together will officially begin at the camp on the Sunday morning with a 10 a.m. Church service.

Fact sheets about the trip, along with registration forms, have been distributed to MBA local units. Details about the week's activities, lodging and dining accommodations, and other general data have been condensed on the informational pages. Both on-camp and off-camp facilities are available; so it is important that the accommodations group know the intentions of the participants in order to make on-camp activity plans. This is true even if private reservations are made away from the site.

Registration forms will be handled on the same first-come, first-served basis as prevailed

last year. Persons unable to attend the GMBA conference and who do not have access to this literature and form may obtain them from Paul Francione, 1053 Moran, Lincoln Park, Michigan 48146.

Other Projects

Fund-raising drives have been conducted by the Association in the past for the future General Church Auditorium. Six-month goals have been established for the last two years, and the progress has been evaluated at the end of each semi-annual period before recommendations have been made to the GMBA conference. Many of the member units have been working in last minute efforts to raise finances for the current span. So a composite tabulation could not be made on April 6. Final figures, along with other pertinent data, will be given on May 18, and the conference will then be in a position to determine its future projection.

Lesson plans have been prepared, reviewed, and printed from I and II Nephi. The first series is being designed for grade-school age children principally. These teaching materials were primarily planned for distribution to the locals at this GMBA conference. Of course, they will be mailed to those units which will be unable to obtain them or transport them at that time. The General Church Printing Staff has been commissioned to reproduce the lessons after they have been readied by the Association Lesson Plan Sub-Committee and have been reviewed by the General Church Reviewing Committee. By placing the completed sections in circulation immediately upon completion, it will be possible for them to be used while other lessons are being prepared.

To be of more benefit to the Association as a whole, the GMBA Activities Committee has asked that all local presidents, or their designees if they cannot attend, come to the conference ready to take part in discussions about how to further improve the MBA. Needs and methods will be analyzed so that overall attention can be given to servicing the entire organization. While activities at the general and area levels are noteworthy and contribute immeasurably to the stability and momentum of the MBA, it is acknowledged that the basic part of the organization is formed by the locals; hence, the committee is interested in discovering ways and means to fulfill membership requirements.

It is hoped to have a separate meeting with the local officials sometime during the day on May 18, with the intention of assembling as much information as possible about individual and group needs. For this reason, preparations for this discussion were urged by the committee, and it was thought that this matter could have even been conceivably considered in the local business and organization meetings.

The General Activities Committee, comprised primarily of GMBA officers and the MBA area presidents, is well aware that all its endeavors may be well-intentioned but may still somehow

(Continued on Page 11)



UR WOMEN TODAY

She Hath Done What She Could.

LADIES' UPLIFT CIRCLE GENERAL MEETING

The general meeting of the Ladies' Uplift Circle was held in Greensburg, Pennsylvania, on Saturday, March 16, 1968. Sisters were present from Ohio and Pennsylvania.

The Scripture was read from the 3rd Psalm. Sister Mabel Bickerton's opening remarks were encouraging to us. She urged us to continue to be helpers, for there is work for everyone. We seem to have an abundance of everything, and so we should share what we have with others—one of our aims as Circle members—and be thankful that we are doing a work that is approved by the General Church.

All of the officers were present. The delegates' reports were read. The Circles donated \$258.50 to the California Mission Board for food to the Missions in San Carlos Reservation, Arizona, and the Mexico Mission. \$2500.00 was donated to the General Church from the cook books sold, which will be used for missionary work.

The history of the Circles for the past year was read.

The remainder of the meeting was left to the Greensburg Circle. They sang hymns and told of several experiences concerning some of the trials they went through, signifying there is no room for the Lord in a proud heart, but only in a humble one. We felt the spirit of humility in our midst.

Brother and Sister Bittinger told us of the recent trip they took among the missionary fields in the Church.

The next meeting will be held in Youngstown, Ohio, on June 15, 1968.

A vote of thanks was given to the Greensburg Circle for their hospitality.

Gospel News Reporter
Mary Tamburrino

CIRCLE SISTER TESTIFIES

I just came home from our Ladies' Circle meeting and am so grateful for the Circle and God's love that I wanted to share this joy with you. Our Ladies' Circle is precious, and I am proud of this organization. We are few, but God has revealed Himself to us in answer to our prayers. We fast every Monday and have a season of prayer before we go into our meeting. Whatever we have asked, God has blessed us. Interest has been aroused in our brothers and sisters, and we are being asked to pray in our meetings for various situations. Some of our elders have visited us on occasions.

How great God really and truly is! It seems as though I have awakened to the realization of the wonders of prayer. Through prayer so many doors open. What is impossible to man is possible to God. Fasting becomes easy where before it

was such an effort. I find myself understanding things I never understood before and experiencing new and greater joy.

A Circle sister,
San Diego

NEWS FROM THE FORT PIERCE, FLORIDA, CIRCLE

We have eleven members in our Circle, and we meet every second Tuesday in our Church building. Every few months we visit a sister in Palm Bay, a distance of about forty miles, and hold our meeting at her home. We feel that our meetings have brought more love and unity in our midst. Our Circle has purchased a piano for our Church building and cabinets and various kitchen supplies for our use here, and we hope to be able to do more in the future.

We enjoy being able to discuss our lessons freely, and we feel that we have been enlightened in these lessons many times.

Our desire is to press onward, helping the Church in any way possible. We ask that you will remember us in prayer.

May God bless and keep you.

Your sister in Christ,
Jaunita Rogolino

EXCERPTS FROM LETTER SENT TO GENERAL CIRCLE

The people here in North Carolina are religious in their own way. On the Indian Reservation (Cherokee) the government is helping them out more and more. Other churches do a lot for the Indians; so our work is slow. Tourists, too, have done much, such as giving treats at Christmas, sending clothes, etc. The Indians here look for the natural more than the spiritual. They feel that the spiritual life they have is enough.

The main section of Cherokee is really expanding. The Catholics, Methodists, Baptists, and the Latter Day Mormons have all built beautiful churches on the reservation. The Indians consider all of this, and, of course, we don't have any church. Our prayers are that God will open their eyes that they may understand His work. But even with all these discouragements we still have the desire to go on and prove faithful.

We want to thank all for the beautiful cards and prayers for my husband while he was in the hospital. We know God heard someone's prayer because he is back home with us again.

Sister Margaret Iorio

I have more food than I can eat,
They die with hunger on the street.
I have more clothes than I can wear,
Their feet and legs and arms are here.
My walls are thick and warm and dry,
Their walls are wind and rain and sky.
I have the love of noble souls,
Their lot is cold and empty bowls.
O Lord, I would remember when
Cries of the needy rise again.

—Author unknown

Experience Show God's Love

By Judy Fallavelitta

Dear brothers and sisters, I feel to share this experience with you that when you are going through trials or feel that God doesn't love you, you might be comforted by these words.

In going through a trial, I had begun to feel that God didn't love me and had not forgiven me of certain things I had done before I had been baptized. I prayed to God concerning how I felt and asked that He might give me a dream wherein I might know that He had forgiven me. But weeks passed, and when my burden became heavier, I began to complain to God. I saw His blessing on those around me, and when my prayers were not being answered, I felt that God surely had turned away from me.

I arose one morning, feeling as though I were going to fall beneath this burden. I knelt to pray and poured my heart out to God. After I had finished praying, I went into the living room to do my housework. The words of God came to me: "If I can forgive David, I can forgive you." But because I had wanted a dream I wouldn't accept these words, and I answered back, "It isn't enough." I picked the Lord's words apart. "You said you can forgive me, but you didn't say you had." I felt to get the Bible and read about the life of David. I read how God had loved David and about the mercies and forgiveness He had toward him. All day this stayed in my mind, and by evening I felt I was going to take God at His word and believe that He loved me and had forgiven me.

The next morning after my husband left for work, these words came to me, and I knew I was to get a pencil and paper and write them down.

"Believe in the love of God! It is very displeasing to me when my people think that I don't love them. I gave my Son as a living sacrifice. The Scriptures are full of my love. What more can I do? I love my people. Believe that I can forgive! Read the Scriptures, believing. Pray, believing. Believe that trials are for your betterment. In going through trials, be patient and prayerful, for the reward is greater than the trial. If you learn one thing, even though you may think it small, rejoice, for in this you know that I love you. Know that I give you trials because I love you. For this is also displeasing to me, that in your trials you think that I have forsaken you. Know you not that I am your God? I am not a forsaking God. I give you trials that I may bring you again unto me. Cast not aside the thoughts that I bring to your mind, but grasp hold of these and meditate upon them, for in them are strength, comfort, and learning. Learn the ways of the Lord; harken to my voice, for at times it is a whisper and is often let slip by."

After I had finished writing and had read these words, I felt the great love God has for us.

The man who pokes fun at a woman trying to drive through a 12 foot garage door usually sobers up when he tries to thread a needle.

Looking Within

By James Curry

We members of The Church of Jesus Christ have for years had a great desire to achieve unity. Revelation after revelation has come to the Church, indicating that it is God's will that we should do so. We respond with fasting and prayer, expecting that by some mystic formula a switch may be thrown, or a burned out fuse may be replaced by a new one, and, magically, the bright light of unity shines again.

Unity, like a thousand other things that we can think of, cannot happen of itself. If we are to achieve unity, it must be made to happen.

There are those unthinking persons who suggest that, despite our different beliefs, we need only get together in a spirit of brotherly love, and we shall have achieved unity. I ask you, my dear brothers and sisters, can there be fervent love among brethren who bow to a dozen different standards? I say that there cannot! If men who profess to be of one faith bow to a dozen different standards, they have, whether they know it or not, created a dozen incompatible brotherhoods, among whom can be very little if any, love. It is the nature of man to look upon an alien or rival brotherhood with suspicion and distrust. Instead of "love inspiring the whole" a great, cold wall of wary aloofness prevents their understanding one another and resolving their differences.

It is to be observed that men of the same brotherhood have joy in the presence of one another. Their natures may be radically different. One may be artistic, another philosophical, a third, mathematical. God may have educated these three types in widely diverse fields, but when they commune with one another, they discover that their knowledge, like three converging streams of pure water, blend sweetly together. This is unity, or, more properly, unity in diversity.

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments;

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

Psalms 133: 1, 2, 3

In this year of our Lord, 1968, we are seeing the many churches of Christendom achieving a kind of unity. The hope of its sponsors goes beyond the mere creation of unity, however. Their goal is a One World Church, which will no doubt persecute any and all who refuse to follow the party line. The odd thing about their achievement of unity is the absence of dissent. Each of the many churches involved seems willing to abandon long cherished beliefs and practices in order to achieve the One World Church objective. There is a great need for unity in The

Church of Jesus Christ, but every member of our Church knows, surely, that we must not attempt to create unity at the expense of principle or the sacrifice of truth.

One of the octopus-like arms of the Ecumenical has invaded the political realm, and is nowhere more powerfully entrenched than in our nation's Capitol. One by one the ideals, principles, and truths which our flag symbolizes are abandoned and forgotten in the mad stampede toward unity. We fear that when the stampede is over the Church of Jesus Christ and a few other dissident denominations will have become the last out-post of true Americanism. Our flag, trampled in the dust, will have to be rescued and carried aloft to, and across, the border-land of Zion.

The techniques used by the Ecumenical Movement to rob America of its treasures are not new. Assyria used those same techniques to dispossess Israel. Isaiah wrote:

"For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.

"And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped."

Isaiah 13: 13, 14

Blind, passive acceptance of captivity!

What price unity?

In the field of politics and the military, men have achieved unity without regard to truth. But in the realm of the spirit, the situation is quite different. Someone has said that "where truth is concerned, dissent is much more likely to reveal truth and further it than is union." The lover of truth must not, therefore, fear dissent. He must learn that a great loud "Aye" to truth, and an equally loud "Nay" to falsehood, is the only means by which we may achieve unity.

The many false beliefs, concepts, and attitudes that afflict the Church of today must fall one by one before the onslaught of truth. When we attain the position of seeing all truth eye to eye, we shall have achieved unity and fervent love among ourselves.

GENERAL CONFERENCE MEETS

(Continued from Page 1)

NEW EVANGELISTS

Brothers Richard Christman of Phoenix, Arizona, and Anthony Piccola and Edward Perdue of California were approved for ordination as evangelists.

AUDITORIUM PLANS APPROVED

The plans for the proposed auditorium were approved by the Church, and the committee will now proceed with the final plans and drawings. Vital information on this project will be furnished

all branches in a brochure which this committee will prepare. In the meantime all branches and districts are urged to proceed with fund-raising drives to raise the necessary money for the long overdue building.

ELECTION OF OFFICERS

The President, Brother Carlo Chiaravino; First Counsellor, T. S. Furner; and Joseph Bittinger, Second Counsellor; and most of the other officers were re-elected by the Conference. A new Board of Trustees was elected replacing the Building Committee.

The election of district presidents was as follows: Atlantic Coast, Dominic Rose; California, Joseph Lovatvo; Michigan-Ontario, Nicholas Pietrangelo; Ohio, Rocco V. Biscotti; Pennsylvania, Joseph Bittinger.

FRIDAY MORNING SESSION

The Friday morning session was the highlight of the Conference. The President started by calling for a season of prayer for the many sick throughout the Church. The session ended some three hours later with no business conducted. Prayer, supplications, anointings, and great rejoicing dominated the entire service. Several brothers were unointed for various sicknesses, and a number of handkerchiefs were blessed for the shut-ins. The power of God was greatly felt, and, during one anointing, Brother A. A. Corrado spoke in a powerful gift of tongues and rebuked the affliction in the name of Jesus.

During this spirit-filled session Brother Joseph Shazer had a beautiful vision. He saw standing in the center aisle a beautiful woman dressed in purest white and the Church's name written across her chest. As he beheld this scene, he thought of the words: "A glorious Church not having spot or wrinkle." Brother Nathan Peterkin related that while the Brothers were praying, he heard a voice speak to him saying: "Thus saith the Lord, the priesthood of this Church has the authority of God."

SUNDAY SERVICE

A crowd of approximately 700 to 800 persons gathered on Sunday morning. The Monongahela choir and other groups sang several beautiful selections before the start of the service.

Brother T. S. Furner, who was celebrating his 83rd birthday, introduced the service, presenting the theme of liberty and showing how America has been a land of liberty and will be forever for those who wish to serve God. He was followed by Brother V. J. Lovatvo and Dominic Thomas. These brothers brought forth many inspiring words and concluded by inviting souls to come unto Christ. Brother Joseph Lovatvo concluded by relating a healing experience had recently on the San Carlos Indian Reservation.

The entire priesthood takes this opportunity to thank all the saints of the Monongahela and surrounding area for the hospitality and love shown us during our stay in Pennsylvania.

Dominic Moraco
Asst. Secretary

OCTOGENARIAN TELLS OF LIFE AND WORK IN CHURCH

(Continued from Page 1)

in. The man was Brother Leslie Hordersty from Monongahela, Pennsylvania. He brought Brother Alex Cherry and their wives with him.

The first meeting they held I knew I had found the Church because the power of God was revealed to me. I saw the gift of healing and the gift of tongues. The interpretation of tongues was "Come unto me!" The time had come! I had found the Church! What a golden day! Brother Charles Ashton and his wife, Marybelle, and Sister Gelak came and attended the meetings, and on October 8, 1910, Sister Thomas and I were baptized by Brother Ashton.

In 1911 I was called into the ministry and, along with a few others, started a branch known first as the Mount Pleasant Branch and later as the Hawkeye Branch. We were there from 1911 to 1925 and had a membership of about 150. Work in that area became scarce and many were forced to leave. Many died. I returned and held meetings when there were only two left. When they also moved, the branch was discontinued. I then moved to Smock, Pennsylvania, where Brother Martin King had a branch.

In 1929 I moved to Vanderbilt, Pennsylvania, and started to hold meetings. The first meeting was held in my yard. We invited our neighbors, and thirty-five people attended. Among them were Brother Isaac Smith, Brother Charles Ashton, and Brother Tony DiBattista. In 1930 our first convert, Sister Ada Hawk, was baptized. When others were baptized and some who had fallen away were renewed, we opened a mission under Coal Valley, which later became a branch of about 125 members. We traveled many miles, and the good Lord was with us all the way. My children came into the Church, which was a wonderful blessing.

Then in 1953 my wife and I went to a little town called Bethelboro where we started a mission of about forty members. I knew the Lord had sent us there, and He helped us to gather the people. Some were in their eighties, the eleventh hour. The Methodists there let us use a building free. We wanted to buy it, but they were leasing it and could not sell it.

We then heard of a building owned by the United States Steel Company in Bitner, Pennsylvania, that was for sale. It was a large store building, and they were asking \$10,000 for it. The brethren and sisters of our congregation were very poor, and we only had \$600. The man who was selling the building told us to see Mr. Moses from Pittsburgh. We got Brother William Cadman to write to him, and Mr. Moses said there was a chance that the United States Steel Company might deed the building over to us free. Brother Cadman wrote again, and they sent the deed. Brother Cadman asked, "How did you do it? We never had any place given to us." We know that the good Lord owns it all and that it was through Him we got it without money and without price.

We have had many blessings as well as

troubles, but I thank God for being with us all the way. We have a membership of around 45 and have a large Sunday school averaging from 75 to 140. I am now in my 78th year (now 80th) and have spent 55 years (now 57) of my life with the Church. Goodness and mercy have followed me all of my life. I am writing this for my children, grandchildren, great-grandchildren, and all who will come after. The Lord said if we would serve Him, He would bring our households. That is my hope and prayer. The gift of God is eternal life to all who love Him.

My prayer to all:

May the Lord richly bless you.

By His side ever keep you.

In Jesus' name. Amen.

A BRIEF HISTORY OF THE MODESTO BRANCH

(Continued from Page 2)

were baptized along with John Cipponeri and his wife, Clodell, Marian and Pesnie Catalano, Marian Buscaino, Eddie Costanzi, and others. I became satisfied and pleased in my own heart that it was the hand of God that had brought us to California. But I still could not understand that voice that had cried out, "God, help me!"

One evening we were visiting at Catalano's home, and I mentioned the experience of the voice to them and the fact that this was the convincing factor for us to make the move to California. Sister Jennie asked me when it was that I had heard this voice. We told her the time and date, and at this point Sister Jennie stood up and cried out in the manner which she had done several months before. My whole body was filled with emotion. I knew beyond the shadow of a doubt that it was her voice I had heard.

She then went on to relate her experience to us. This is her testimony today: "My daughter had an altar in her bedroom with saints and flowers, and there she would pray in her Catholic manner. Then one day when I could no longer take any more abuse and suffering, which involved our married life, I threw myself upon this altar and cried out, 'God help me!' I then lay in bed and cried and cried. I would always go to visit fortune tellers and sorcerers, thinking they could help me to find what I was looking for, but it only made things worse. I now know that it was the hand of God, and only Him, that gave Brother Mark the experience of a woman crying in California. I was that woman. It's now 17 years since this happened, and I can thank God for this Gospel. My girls have come to the Church and are baptized. Our home at 129 Alameda Street became the place of meetings."

We had much difficulty. One evening when I was preaching, someone pulled the fuses from our fuse boxes, and, since it was Sunday night and all stores were closed, I preached in the dark. One evening we had prayer service, and teenagers exploded fire crackers to disturb us. One was behind the front door, and the explosion had enough force to unlatch the door. Another evening when we felt that nothing disturbed us, Charles VanBree said, "Thank God we had a wonderful meeting, and no one disturbed us." But

on going out of the house, we discovered that our cars were gone. Several things of this nature tended to disturb our first meetings, but in spite of these things we had glorious meetings.

Our first feet washing was a remarkable one. When we commenced to wash one another's feet, it would be safe to say our hearts were filled with the love of God.

One Sunday evening in the home of Charles Vanbree we met for our evening service when John Cipponeri and his wife came with their little boy in their arms very sick with a fever. I asked him why he didn't take the boy to the doctor. He said, "You are a man of God, Pray for him, and he shall be well." Upon this request we prayed for him, and the boy's fever immediately departed. It was an evening of praising God.

We want to thank God for bringing the Gospel to this part of the vineyard. He has been truly wonderful to all of us. We pray that we may maintain ourselves faithfully to the end. May God bless each one of you in reading this. In concluding, we can say God is the same yesterday, today, and forever. Blessed is the name of the Lord.

MBA HIGHLIGHTS

(Continued from Page 6)

lack the fundamental requirements necessary, which is meeting the needs of the members. To date, most projects, such as field trips, fund-raising, and lesson plans have been found to be meaningful and fruitful. To continue successfully, therefore, the committee members are most interested and anxious to hear what local groups want them to do. Only in this way can the advancements being made be compounded into real progress and significant contributions be made at all levels of the Association as it attempts to be of greater service as an auxiliary unit of The Church of Jesus Christ.

TAKE HIS HAND

When troubles loom at every turn,
As they most always do,
Reach out and take the hand of God,
And He will comfort you.
In Him you'll find the strength you need
To go along the way;
For God will lead you from the darkness
To a brighter day.
It matters not if you should stray
Far from the righteous track;
Trust in the Lord and you will find
The road that takes you back.
God is a wondrous resource
On Whom you can depend.
When mortals leave you all alone,
The Lord will be your friend.
So take His hand and cling to it
Through happiness and woe.
The hand of God works miracles,
So never let it go.

Ben Burroughs

CHURCH LITERATURE . . .

Scriptural References on the Establishment, Apostasy, and Restoration of The Church of Jesus Christ, printed by The Church of Jesus Christ in 1966. (Continued)

BLESSING LITTLE CHILDREN

Listed below are Bible and Book of Mormon references showing that little children are without sin and should not be baptized. Note, Christ did not baptize them — HE BLESSED them.

Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them. But Jesus said, suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

And he laid his hands on them, and departed thence. (St. Matt. 19:13-15)

Also compare St. Mark 10:13-16.

Behold I say unto you that this thing shall ye teach—repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.

And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and is a respecter to persons; for how many little children have died without baptism! (Moroni 8:10-12)

Children Learn What They Live

- If a child lives with criticism, he learns to criticize.
- If a child lives with honesty, he learns to be honest.
- If a child lives with ridicule, he learns to be sly.
- If a child lives with shame, he learns to feel guilty.
- If a child lives with tolerance, he learns to be patient.
- If a child lives with encouragement, he learns confidence.
- If a child lives with praise, he learns to appreciate.
- If a child lives with fairness, he learns justice.
- If a child lives with security, he learns to have faith.
- If a child lives with approval, he learns to like himself.
- If a child lives with acceptance and friendship, he learns to find love in the world.

Seen in a government office — Please don't go home during your coffee break.

A family man is one who replaces the currency in his billfold with snapshots.

Obituaries

JOHN KARAS

Brother John Karas, born on June 10, 1885, in Poland died on February 17, 1968. He was baptized into The Church of Jesus Christ on June 18, 1935. Brother John assisted in the building of the Hopelawn Branch and was one of the five original trustees of this branch.

He leaves behind four sons, three daughters, seventeen grandchildren, and four great-grandchildren.

Services were held at the Muska Funeral Home in Perth Amboy, with Brothers Paul Benyola, Nick Perisco, and George Benyola officiating.

WALTER MELLINGER

Walter Mellinger of Monongahela, Pennsylvania, passed away unexpectedly on Friday, February 2, 1968. He is survived by his wife, Sister Margaret, two sons, and a daughter. Brother James Moore of Imperial, Pennsylvania, was in charge of the funeral services.

Although Walter Mellinger never became a member of our Church, he was always willing to help the Church and its people. All his friends and loved ones will greatly miss him.

Readers Write . . .

Dear Brother Curry,

Just a few quick lines to send along the fee for my subscription renewal and to let you know how much I enjoy reading *The Gospel News*.

Although I'm not a member of your church, I do find many common beliefs and certainly lots of sincerity among your followers. I've been able to visit your Orange County Branch once and hope to get back real soon.

My own faith is centered with the Church of the Firstborn of the Fullness of Times, with headquarters in Colonia LeBaron, Mexico. It is also a Restoration church claiming authority from Joseph Smith. We do like to call ourselves Joseph Smith Mormons and do try to preach Jesus Christ and Him crucified! In the ten years of our formal existence we have gathered about 5,000 members together.

Again, thanks for a fine publication. If you should ever desire an article for the *News* on Firstborn history or beliefs, please feel free to call on me.

Most sincerely,
George I. Windes
PO Box 146
Atwood, California 92601

In Shaugh Prior, England, John Byrnell, a minister, complained to his wife as he was helping her with the dishes, "This isn't a man's job."
"Oh yes it is," she replied and quoted from II Kings 21:13 — "... and I will wipe Jerusalem, as a man wipeth a dish, wiping it, and turning it upside down."

Hopelawn Has Baptism

Leonard Benyola and his wife, Jean, were baptized at Hopelawn, New Jersey, Branch on March 10. Brother Leonard is the son of Brother and Sister Mary Benyola.

The theme of baptism, as expressed in the morning meeting by our elder brethren, brought joy to the hearts of everyone present. A wonderful spirit of testimony was present in the afternoon service as the new converts were confirmed and the ordinance of feet washing was performed.

All who attended felt it was a day rich in God's blessings and one well spent in His service.

News Notes . . .

HOPELAWN, NEW JERSEY

Terry Lou, a new daughter of Sister Lucille and Larry Zampella of the Hopelawn Branch, was blessed by Brother Paul Benyola.

LORAIN, OHIO

Brother Joseph Calabrese is home from the hospital and doing very well. He extends his appreciation to all those who sent cards and offered prayers in his behalf.

Brother Thurman Furnier and his wife have recently moved from Vanderbilt, Pennsylvania, to Lorain, Ohio. Their new address is 901 7th Court, Lorain, Ohio 44052.

MONONGAHELA, PENNSYLVANIA

Brothers John Griffith and Kem Metz were ordained as teacher and deacon respectively on Sunday, March 10.

YOUNGSTOWN, OHIO

On March 17 Edward Paul, George Alan, and Kimberly Marie, triplets born to Margaret (Berardino) and George Palko on November 10, were blessed by their grandfather, Brother Rocco Berardino.

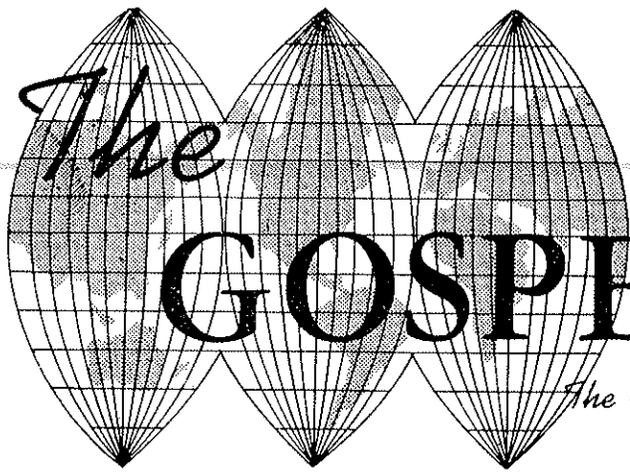
GLASSPORT, PENNSYLVANIA

The members of the Greensburg Branch visited the Glassport Branch on Sunday, March 24. Brother Paul Gehly opened the morning service, and the Greensburg young people sang a number of inspiring selections in the afternoon service.

Corrections

The following quotation found in "Kansas Program Recalls Life of William Bickerton" in the April 1968 issue — "Unto this man will I look, even to him that is of a lowly and contrite spirit, who trembleth at my word, who offered an oblation as though he offered the blood of a swine . . ." — should read: ". . . to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

The late Brother Harry M. Hendler was a member of the McKees Rocks Branch, not the Imperial Branch.



The GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

June 1968

Vol. 24 No. 6

Offices: 6th & Lincoln Sts.

A Message To Graduates

By Ruth Mountain

When asked to write this article for the paper, I consented, thinking it would not be too difficult. However, it has not been an easy task. In fact I have made several attempts to put into words the wishes we, your brothers and sisters, have for you, and I have failed to do so satisfactorily each time.

I think the difficulty is that we want so much for you. We want for you the very best life has to offer. Just now life stretches out before you as an exciting journey into the unknown. New experiences await at each turn of the road, some pleasant, some adverse; and the way you meet these challenges will determine the course of your life.

In the myths of ancient Greece we read of a goddess named Pandora to whom Zeus gave a beautiful golden box which he commanded her not to open. However, yielding to her curiosity, she disobeyed. When the box was opened, all the evils and human ills in the world were released and have plagued mankind ever since.

If it were possible, we would present you with a box filled with all the good things of life. What a huge box it would need to be! In it we would place first of all a large package of happiness. Upon closer examination you would find this large package to be composed of many smaller ones combined to form the large one. On smaller ones you would find labels such as charity, peace, freedom, wisdom, enthusiasm, health, faith, endurance, industry. You might look in vain for evidence of wishes for wealth, fame, ease, luxury, rank, and success. Our good wishes would be numberless; the box would be bottomless and filled to the brim.

However much we would like to give you these gifts, the fact remains that they cannot be given to anyone. These must be earned and developed by living each day the abundant life which Jesus has promised us. Living this kind of life is somewhat like erecting a great building. There must first be a plan; then the structure is begun upon a strong foundation. Many of you began this foundation when you made your de-

(Continued on Page 9)

What Is Happiness?

By Domenic Maroco

(The following is a reprint of an article, "Happiness," by Domenic Moraco published in the April, 1968, *M.B.A. Bulletin*.)

The 20th century is perhaps the most exciting era of history as well as the most dangerous. Today men possess the power to totally destroy mankind and the technical and scientific knowledge to eradicate human suffering around the globe. We also live in the age of prophetic fulfillment. Living in a world divided by ideology, racism, and the ever present threat of war brings many pressures upon us which can undermine our state of happiness which no pressure, however potent, can mar or remove from our lives.

What is happiness? Happiness arises largely from contentment, confidence, serenity and active good will. It includes the pain of losing as well as the joy of finding. Happiness is to know God and to keep His commandments.

Many of you are in high school or college and are faced with the question: What is a good profession for me? If you are a member or interested in becoming one, you must center your educational aspirations around the Church. There are branches of learning which will require much of your time, and you will be expected to participate in certain social functions. Such functions, although harmless in appearance, may rob you of the Gospel. Conversely, refusal to participate may result in loss of job promotion. Thus, whatever choice you make must be reached prayerfully, for it will affect your entire life. It can mean the difference between true happiness and sorrow.

Education is good and can be utilized in the service of God. You will be happier with education; however, it is more important to choose Christ rather than education if a choice must be made. For your own peace of mind strive to obtain both — Christ first and then education. If you choose Christ first, He will help you to choose your profession. Remember, there is no happiness in ignorance in or out of the Church. Before you lies the only really tested and successful plan for happiness, the Gospel Restored.

(Continued on Page 10)

The Missionary Field

By Domenic Moraco, Missionary Editor

Missionary Board Indebted to Meridith Griffith

I thought it appropriate that the first article under this heading should pay tribute to one of the most energetic, conscientious, and dedicated missionaries in the Church today — Brother Meridith R. Griffith.

The entire missionary program of the Church as it exists today came about as a result of his suggestion to the General Church.

Although he has never been assigned to a mission field, it is a fact that none of the present General Church missions operating today could have progressed as well as they have had it not been for Brother Griffith's dedication and awareness to the missionary needs of the Church.

Through the years he has spent numerous hours in correspondence with our field workers and in addition has handled the arduous task of being General Church treasurer. No missionary request or problem, great or small, ever referred to Brother Griffith between Board meetings has ever been delayed or neglected. I am certain that all of our field workers, past and present, join in this tribute to a faithful and willing worker.

Missions Services Program

An example of the manner in which Brother Griffith anticipates the needs of our missions was noted in our last April Board of Missions meeting. At that meeting Brother Griffith presented a plan for incorporating the assistance of lay workers in a Missions Services Program. This program provides that lay members, especially young persons, can volunteer their vacation or leisure time for freeing missionaries from such responsibilities as property maintenance work, painting, repairs, etc., hygiene programs, and other charitable deeds required to be performed on mission fields.

The program requires volunteers to pay for their own transportation, food, and clothing while in this service. Brother Griffith's Monongahela Golden Rule Class has saved sufficient funds to purchase a house trailer to be stationed at one of our missions to provide living quarters for lay members while on assignment. When the trailer is not used by lay members, it can be utilized by elders assigned on a temporary basis to assist the missionary.

The Church is certainly indebted to Brother Griffith and his class for this splendid contribution. This program will afford many members the opportunity of observing on a first-hand basis the work going on among the seed of Joseph.

Again, we say thank you and God bless you, Brother Griffith, for your many efforts and contributions to the total missionary work of the Church, remembering that a church without the missionary spirit is indeed a dead church.

The Wisdom Of God

By Mark Randy

"If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraideth not and it shall be given him." James 1:5

There is the wisdom of God and the wisdom of this world. "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels." Proverbs 1:5 "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." I Corinthians 3:19

Learning is very important in our day. It is an accumulation of information and a study of man's organized knowledge. Our school system is producing many learned men and women. There is a continual demand for professional experts, college and university professors, and well educated people in all fields. Our government is always seeking well educated men for work in all areas of civil service.

Learning and education alone, however, is not sufficient. There must also be men of wisdom. Learning alone will tend to turn men into learned fools, and learned fools can be very dangerous men. Learning is good when applied with wisdom and believing in God, the author and giver of wisdom. Without wisdom learned men become arrogant, acting as lords, and despising those who are uneducated and unlearned.

The wisdom of the world can be described as learned men who feel that wisdom came to them by education. Some of the wisest men, both of our time, and in history, had very little education. Their wise counsel lives through the ages along with those who have been well educated. The same is true today as yesterday. Unlearned fools despise wisdom, and learned fools think that they are already wise because of their education. "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." Proverbs 9:10

The reason that we have both learned and unlearned fools is that they do not ask God who will give them liberally. Many do not believe in God; so how could they ask? Solomon says: "Be ye not wise in thine own eyes; fear the Lord and depart from evil." Proverbs 3:7

Seek learning and education because it is the need of the day, but use it not to your own destruction and the destruction of others. Remember your creator who is the author of all learning and all wisdom that you may better serve your fellowman.

"And my speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

"That your faith should not stand in the wisdom of men, but in the power of God." We do need today, as yesterday, the manifestation of the power of God and the wisdom of God. The emphasis of our day is upon education, as if education alone can solve our many problems. Too often we forget the upper chamber in Jerusalem and how those assembled became one

(Continued on Page 10)

THE GOSPEL
NEWS

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

EDITORIAL
CONSULTANTS

Thurman S. Furnier

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones — Mgr.

GMBA EDITOR

Carl J. Frammolin

31329 Frank Drive

Warren, Michigan 48093

GENERAL CIRCLE
EDITOR

Rose Corrado

1927 Robbins Avenue

Niles, Ohio 44446

DISTRICT
EDITORS

ATLANTIC COAST

Eugene Perri, Jr.

301 Amboy Avenue

Woodbridge,

N.J. 07095

OHIO

T. D. Bucci

344 E. Avondale Ave.
Youngstown, Ohio 44507

MICHIGAN-ONTARIO

Spencer G. Everett

22400 Alger Avenue

St. Clair Shores,

Michigan 48080

CALIFORNIA

Otto M. Henderson

14605 Lorca Road

La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes

311 Chamber St.

Clairton, Pa. 15025

BUSINESS AND
EDITORIAL OFFICE:

Sixth and Lincoln Sts.

Monongahela,

Penna. 15063

Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

This month hundreds of thousands of young people throughout the country will be graduated from high schools, colleges, and universities. Among these will be many members and children of members of The Church of Jesus Christ. Not many years ago in grandmother's day, a person was considered to have a good education if he finished the eighth grade, and a high school graduate was very educated for his time. The average person didn't even think of going to college. Today most of our young people are expected to finish high school, and college is within the grasp of most who have the ability and desire to attend.

There is little doubt that a college education brings financial rewards and the satisfaction of working in a profession of one's interest. But for members of the Church there are some other important points to consider when making a decision to go to college. Chief among these considerations are the questions: Will a college education tend to pull me away from the Church, and will I be able to give as much service to the Church if I go into a profession?

Down through the generations when higher education was scarce and the average person received little or no formal education, there somehow developed the idea that there is an incompatibility between having an education and serving God. Some thought that learning made people proud. Another idea was that learning just wasn't necessary. Whatever the reasons these ideas developed, most people now realize that not only is education necessary but also that education does not necessarily draw one either toward or away from religion.

It is pretty well understood that by the time a person reaches college age, his personality and moral character are rather set. By this age the tree is growing as the twig has been bent. Thus we find all kinds of people — good, bad, and in-between — going to college — just as we find all kinds of people in all other walks of life. A college education is not designed to train one morally, but it is designed to give the young adult the opportunity to broaden and expand in many directions. Thus if a person studies medicine and chooses to think more about making money from his patients than easing their discomforts, this is not the fault of his medical training. Likewise a person like Albert Schweitzer who dedicated his great talents to serving the poor people of Africa probably did not acquire this desire for service through his education. In both cases education made it possible for each to better fulfill his goal, but each one probably would have worked for his particular goal even without the education.

One of the great fears of parents in the Church is that their children going to college will come in contact with ideas and philosophies that conflict with the Church and thus be spiritually weakened or even influenced to leave the Church. The person who is well rooted in the Church will remain true to his convictions no matter where he goes or whom he contacts. Many things in life may tend to pull a person away from the Church — a marriage partner of a different faith, influence from friends, a job, etc. The risk of an education is not necessarily any greater than these. I have heard the statement, "He was educated right out of the Church." If this is happening, we had better take a hard critical look at the Church.

I would like to quote the words of a young college sophomore, Larry Watson, son of Brother and Sister Watson from California: "The more I live with other people and communicate with other students the greater is my appreciation to God for what He has done for me. Three wonderful things come to my mind for which I am especially thankful. The first is for a father and mother who brought me up with the help of God, parents whose guidance and moral example have contributed greatly to creating a self which I now feel is fit to live with for the rest of my life. The second is for a mind which is capable of both recognizing and understanding all the things which God expects of His children. The third and last is the most important. Through my exposure to the Restored Gospel, God, through His grace, has granted to

(Continued on Page 10)

Records Tell Of Rigdon Colony

By Thurman S. Furnier

"A disinterested historian says: 'Sidney Rigdon led a large colony, and that of the best material, to Pennsylvania; but there was not sufficient ignorance in the laity or secretive cunning in the leader, and little by little they scattered among the Gentiles.' It would seem that as an organized body, they became extinct. Just how long this band of followers of the Restored Gospel functioned, it is hard to determine. To my knowledge there are no records of their activities. One writer says this of the Rigdonites: 'For a couple of years the Church prospered and about May, 1846, it moved to Greencastle, Pennsylvania, and the next year broke up. Rigdon left the state in April, 1847, and as late as 1863 while living at Friendship, New York, tried to revive his church and some of his following moved to Marion County, Iowa, but Rigdon died at Friendship, New York in 1876.' Greencastle, Pennsylvania is located in Franklin County right near the southern boundry of the state." (See *A History of The Church of Jesus Christ*, page 5.)

We have had but very little knowledge of Sidney Rigdon and his followers after they left Pittsburgh, Pennsylvania, and went to Greencastle, Pennsylvania. Recently I had occasion to pass through Greencastle, Pennsylvania. I stopped in the *Echo-Pilot* newspaper office and had a conversation with Mr. G. Fred Ziegler. He loaned me a copy of an anniversary paper dated September 22, 1949, which has given us much wanted information. At the present time we have several photographic copies of the paper. In our 100th anniversary paper, volume 18, no. 7, July 1962, page 24, it is stated that Sidney Rigdon went wrong after he and his followers left Pittsburgh, Pennsylvania, and wanted to have a gathering in the Emlenton Valley of the Allegheny Mountains. William Bickerton said: "No one followed him from that branch, we knowing by the Spirit he was going wrong. After Rigdon went wrong all that followed him fell away, and I (Wm. Bickerton) was left alone."

I was informed by Mr. G. Fred Ziegler that the valley where Sidney Rigdon settled was the Cumberland Valley and not the Emlenton Valley, as stated by Wm. Bickerton. You will note that the article in the *Echo-Pilot* states that Rigdon and his followers "came east from Missouri." This is wrong; they came east from Nauvoo, Illinois, not Missouri.

The following was copied from the *One Hundredth Anniversary Edition, Section II: History of the Echo-Pilot*, founded in 1849 as *The Conococheague Herald, The Echo-Pilot*, Greencastle, Pennsylvania, Thursday, September 22, 1949.

First Publishers of Pilot Members of Mormon Colony

"By one of history's oddest incongruities the old Scotch-Irish community of Greencastle and Antrim, founded as far back as 1734, owes its first newspaper to Ebenezer Robinson, church printer of a colony of Mormons, known as the

Latter Day Saints of Jesus Christ, who settled on the McLanahan farm, along the Conococheague Creek, in the year 1846. After the killing of Joseph Smith and his brother Hyrum, on June 27, 1844, a contest arose as to the succession to the Mormon leadership, with Sidney Rigdon and Brigham Young as the rival candidates. When Young was chosen, Rigdon and his followers continued their opposition and were ex-communicated from the church. They came east from Missouri (Nauvoo, Illinois — correction that of the writer) to Pittsburgh where they started a church paper, but were unable to make a success of it and decided to move to a rural neighborhood.

"Late in the fall of 1845 two of Rigdon's emissaries traveled through the southern part of Franklin County, along the turnpike leading from Mercersburg to Greencastle. When they reached the bridge spanning the Conococheague Creek they looked over the farm of Andrew G. McLanahan, Esq., which lay spread out just north of them, and reported that 'there was the place the Lord had shown them in vision to be the site of the City of the New Jerusalem.'

Negotiations were begun with Mr. McLanahan for purchase of the farm. While most of the colony remained in Pittsburgh, Rigdon and a few of his followers came to Greencastle and occupied a house on the corner of Carlisle and Madison Streets where the home of G. Fred Ziegler now stands. A short time afterward Peter Boyer, a wealthy farmer of Allegheny County, came on and contracted with Mr. Lanahan for his farm of 400 acres, at the price of \$14,700. Six hundred dollars were paid in cash, and on April 3, 1846, McLanahan received \$5,400 additional, gave a deed and took a mortgage for the balance of the purchase money, \$8,700, payable April 1, 1847.

"The purchaser at once took possession, and Rigdon and from one to two hundred followers joined him on the farm. Among them were professional men, mechanics and farmers, and one or two who had been heavy capitalists in Pittsburgh. They began laying out the 'New Jerusalem' and talked of building glass works, cotton mills, etc. While they were erecting a small building to be used as a church, they held services in an old barn which is still standing, but which was badly damaged by a severe wind-storm 10 years ago. They attempted to make converts among the people of the neighborhood, but their services, though well attended, failed to produce the expected results.

"The disheartened Rigdon at last declared that there was not enough religion in the churches of Greencastle 'to save a nest of woodpeckers' and prophesied that the streets of the town would run with blood. On April 1, 1847, they were unable to meet the payment to Mr. McLanahan, and the farm was sold at sheiff's sale and bought in by Mr. McLanahan in August of that year.

"Among the colonists was a young man by the name of Ebenezer Robinson, who was the church printer. He was one of Sidney Rigdon's counselors and moved to Greencastle with him in May, 1846. He remained in Greencastle, with the

(Continued on Page 10)



The Children's Corner

Mabel Bickerton

"Go ye therefore and teach all nations."

Matthew 28:19

Dear boys and girls,

After Jesus' resurrection, he appeared to the eleven disciples as they sat eating. He upbraided or reproved them for their unbelief and hardness of heart because they had not believed those who had seen Him after He had arisen from the dead. His command to them, was, to go into all the world and preach the Gospel to everyone.

Jesus was a Jew and also his original disciples were Jews. It was hard for the disciples to accept peoples other than Jews. The Jews thought they should accept their customs such as the laws concerning clean and unclean foods. It took a vision from God to Peter to admit Gentiles into the Church and silence some of these customs.

In Caesarea there lived a very good Gentile named Cornelius. He and his family feared the Lord, gave alms to the people and prayed always to God. He had a vision about the ninth hour of the day. An angel came to him. He was afraid and asked, "What is it Lord?" The angel said, "Thy prayers and alms are come up for a memorial before God. Send men to Joppa for Simon Peter who is a tanner and lives in a house by the seaside, and he will tell you what you ought to do." Immediately Cornelius called his servants and went to Joppa.

The Lord gave Peter a vision which prepared him for Cornelius' visit. As Peter knelt in prayer, he fell into a trance. He saw the heavens open, and a great sheet, knit at the four corners, containing all kinds of four-footed beasts, wild beasts, fowls of the air and crawling things, let down before him. A voice said, "Rise, Peter, kill and eat." Peter saw in this sheet many 'unclean' animals which the Levitical laws forbid him to eat. Peter refused saying, "Not so, Lord, for I have never eaten anything that is common or unclean." This happened three times; then all was drawn up into heaven. The voice had told him, "What God hath cleansed call not common."

While Peter was thinking about this vision, three messengers of Cornelius were at the gate. They asked if Simon, surnamed Peter lived there? The Spirit said to Peter, "Behold three men seek thee; arise, go with them and doubt nothing, for I have sent them." Peter went with the men to the house of Cornelius, where he found not only the centurion but many of his kinsmen and close friends. As Peter was coming in, Cornelius met him, fell down at his feet, and worshipped him. Peter said, "Stand up, I myself also am a man." Peter told them it was unlawful for a Jew to keep company or come unto one of another nation, but God had shown him he was not to call any

man common or unclean. Cornelius told Peter about his experience. Then Peter preached a sermon to all present about Christ, His resurrection, the Holy Spirit and how God was ready to forgive all who would believe in Him.

While Peter was still speaking, the Holy Ghost fell on the listeners, and they began to speak with tongues and magnify God. Peter asked, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost?" Cornelius and his household were baptized. These were the first Gentiles to obey the Gospel.

When the apostles and brethren heard of this, they held their peace and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

Search the Scriptures

Read about Peter's wonderful release from prison. Acts 12

1. What happened to this Herod who killed James and put Peter in prison?
2. Was the work of the Lord stopped when Peter was in prison?

Sincerely,
Sister Mabel

Bell Has Baptisms

By Betty Capone

Sister Frances Compos and her daughter, Sister Irene Hinojas, were recently baptized in the Bell, California, Mission. Sister Campos is Sister Carmen Luna's mother.

Many visitors were present, including Brother James Heaps, who spoke in the morning service on the parable of the Prodigal Son.

We met at the water's edge in a large group to attend to the baptisms. Sister Frances Compos, who is unable to walk due to a paralysis, was brought to the water in a wheel chair. Brother Otto Henderson and Jim Scalise carried her into the water where Brother Henderson baptized her. Brother Jim Scalise officiated the baptism of Sister Hinojas.

Hoplawn Has Baptisms

By Alan Raub

On Sunday, March 31, the Hopelawn Branch was blessed with two baptisms. Many visitors were present in our morning meeting, and Brother Joseph Perri of Metuchen spoke on the theme "Draw Closer to God," in which he stressed the importance of our youth giving their lives to the Savior. Brother Thomas Benyola, son of Brother Louis and Sister Anna Benyola, was baptized in the morning, and in the afternoon Sister Linda D'Orazio of the Edison Branch asked for her baptism.

There was an enjoyable MBA meeting in Hopelawn in the evening, after which we left for home reluctantly but filled with the goodness of God.

M.B.A. Highlights

SPECIFIC ASSISTANCE TO LOCAL GROUPS REQUESTED FROM GMBA COMMITTEE

Article written by

Carl J. Frammolin, GMBA Editor

Specific assistance to MBA locals for the benefit of their membership was added to the existing General Missionary Benevolent Association plans at the semi-annual GMBA Conference held in the Edison Junior High School in Niles, Ohio, on Saturday, May 18. More attention to the needs of the member units was highlighted as local and area officials asked the General MBA Activities Committee at a special meeting to investigate ways to aid them in their quest to improve their groups.

The Committee, which will meet in Erie, Pennsylvania within the near future, will seek to find the means to provide for the growth and development of the locals at the same time as it continues its efforts to maintain the other undertakings under its jurisdiction. Other current projects now under its care fall in the groupings for field trips, lessons, and fund-raising.

As a preliminary step to looking after membership requirements, the distribution of the first Association-wide lessons was made at the Conference. The study materials passed out were from I and II Nephi and were regarded as the first step in establishing a solid on-going program to offer a variety of Church-approved activities for regular attendants. The completed lesson packages can be used as directed or can be adapted to meet the particular needs of the classes.

It is possible that a sub-committee may be formed to collect the suggestions advanced and to work along the lines recommended to more fully satisfy individual and local needs. In the process, greater involvement for all members will be sought, so that overall participation may be experienced.

Shares Agenda

Emphasis on local requirements shared the agenda with official Conference reports, all of which were accepted. Among these were the ones about the impending field trip to Nauvoo, Illinois, the week of August 18, the projection for further lesson plans, and the establishment of another fund-raising goal for the next six months.

Final arrangements have been made for the trip, and sub-committee information disclosed that the wide-range of activities for the week had been almost completely finalized. These will include periods for Church services, seminars, and recreational activities. Looking forward to 1969, the Conference passed a motion to meet in Yucaipa, California, from June 28 through July 5, 1969. Selection of the dates and location at this time was made so that all parties interested in attending the annual event may plan accord-

ingly. The California MBA Area has been interested in having the other parts of the Association visit the west coast and spend a week in that locality, so the designation was widely hailed as being a popular and appropriate move. The California Region will hold its own weeklong gathering this June as a forerunner for the 1969 event.

Work on preparing lessons from ensuing parts of the Book of Mormon will continue, with the intent of getting them into circulation as soon as possible. In the meantime, reactions to the sections distributed will allow the lesson-plan sub-group to evaluate the progress being made.

Although the goal of \$3,000 for the last semi-annual period fell about 20% short according to tabulations, the Conference once again set the figure at \$3,000 for the next six months. These drives are being conducted for the future General Church Auditorium scheduled for completion in 1970. Brochures of this building are now being readied by the architects and they will be distributed to all branches and missions to show the design of the installation to be built near Imperial, Pennsylvania. Funds for these MBA drives are being raised for the most part by approved projects and are being conducted to supplement the other Church efforts for this cause.

Conference disbursements included \$300 to the General Church Missionary Fund, \$700 to the GMBA Auditorium Fund, and a subsidy of \$100 to the MBA Bulletin, the Association's official monthly publication. The Conference also extended a vote of thanks to the host Ohio MBA Area for its superlative hospitality and accommodations for the gathering. In addition, it was announced that the November 9 GMBA Conference will be held in Aliquippa, Pennsylvania.

During the day, many young people gave their testimonies. They described their conversions and how they viewed their lives in The Gospel. A new convert from Lorain, Ohio, Becky Miller, asked for her baptism at this segment.

Evening Program

In the evening, the Ohio Area presented a well-arranged and well-delivered program entitled, "Without Faith It Is Impossible to Please God." The importance of having a greater awareness of the power of faith was stressed. It was emphasized that God will supply us with faith, but we must apply it for it to be operative.

Scriptural references were cited to show how faith brings us close to God. Some of the results of having and applying faith were enumerated as being removal of fear, healing of the body, and provisions in times of need.

The Sunday morning service was at the same location under the direction of The General Church's Ohio District. John Bickerton introduced the meeting, speaking on Psalm 119:33-35. He used the text to elaborate on the last dispensation of time, and he specified that there are three necessary points for God's people. These factors are acknowledging our nothingness before God, adapting to the ways of The Lord, and praying for understanding. He stated that we today have a clearer concept of Christ's mission than His

Disciples had and thus we should be in a better position to serve Him.

Other speakers were Gorie Ciaravino, Frank Calabrese, Isaac Smith, Dominic Rose, and Rocco Biscotti. They attested to the goodness of God and substantiated the importance of this last dispensation of time. Their comments typified and verified the necessity for adherence to the standards which must be upheld.

Youngstown Has Baptisms

By Teresa Pandone

On Sunday, April 28, Sisters Ruth Donnan and Dorothy Sparks were baptized into The Church of Jesus Christ. Sister Ruth was baptized by Brother Travis Perry and confirmed by Brother William Gennaro, Sr. Sister Dorothy was baptized by Brother Donald Pandone, assisted by Brothers Travis Perry and Tony Corrado. She was confirmed by Brother Corrado. A wonderful spirit prevailed.

Testimony of Sister Dorothy Sparks

My mother (Sister Ruth Donnan) and I were first introduced to The Church of Jesus Christ through a letter from Sister Monnie Clopton, who was recently baptized. Group visits were held in our home with the saints beginning in December, 1967, and we rejoiced in knowing people who loved to talk of the teachings of Christ. Each one brought a blessing to our home. They were an answer to our prayers, especially since my only trips away from the house were to the doctor for treatments for a spinal and muscular disability. I had not been able to wear a dress since 1961; nevertheless I was invited to attend church services wearing slacks. I'm so thankful to the elders who invited me to "come as you are." We first attended services on February 25.

Before attending Church I had several dreams and a vision that showed me that the power of evil would attempt to disrupt my baptism. Brothers Donald Pandone and Travis Perry officiated my baptism with the aid of a folding lawn chair, as my disability posed a problem. Brother Corrado also assisted, tilting the chair back in order to complete my baptism.

God had been directing me to the water's edge for two months, and I held no fear of receiving any additional pain or discomfort, but, however, immersion was interrupted due to a severe paralysis which prohibited my breathing. When I assured the elders I was all right, they continued with the immersion, but the grip-like paralysis seized me again, and I lost all significance of baptism.

My birth in Christ brought me forth in a state of confusion, and that evening I petitioned God to reveal the matter. My thoughts in prayer became most vivid and magnified, and I felt the touch of God's spirit. When God revealed to me that a Satanic power in our midst had tried to prevent my death in sin and birth in Christ, a heavy burden was lifted from me, and I felt immediate joy and peace. I thank God for His Son, Jesus Christ, the Restored Gospel, and, above all, for the love of God; for in my desparate hour it was His divine love which conquered all.

Spanish Mission Ordains Elder Deaconess Also Ordained

By Joseph Calabrese

Brother Juan J. Gonzalez, a Spanish-speaking member of the Spanish Mission in Lorain, Ohio, was ordained an elder on April 28. Sister Lucy Gonzalez was also ordained a deaconess.

Brother R. V. Biscotti, Apostle and Ohio District president, presided over the service, which was attended by many members and friends of the Church. A wonderful spirit accompanied the message on the calling and responsibility of a minister of the Gospel.

Brothers A. A. Corrado and R. V. Biscotti ordained Brother Juan and Sister Lucy, respectively. The gift of tongues was spoken on each occasion, and one sister saw the name "Rebecca" standing out while Sister Gonzalez was being ordained. (Note Rebecca was the mother of Esau and Jacob. Sister Lucy is a descendant of the seed of Joseph.)

After the meeting the husband of one of our Spanish sisters (he is not a member of the Church) revealed to us that in a vision he saw Christ enter the room while the ordinations were taking place.

Two Ordained In Monongahela

By Joseph Griffith

Brothers Fred Olexa and John Bickerton, both from Monongahela, Pennsylvania, were ordained elders during the Sunday afternoon meeting on April 28. After their ordination both brothers testified that they felt God had confirmed this office upon them. In their testimony they also thanked God for the privilege of serving Him and stated that they want God to be their guide and inspiration in all that they do. We pray that God will constantly bless and be with them.

News Notes...

Hopelawn, New Jersey Brother Michael A. Feher is recovering from an operation to correct an upside-down stomach, a condition existing since birth. He extends his gratitude to all who offered prayers in his behalf.

Monongahela, Pennsylvania Brother George and Sister Sarah Neill have recently moved to Phoenix, Arizona. Brother and Sister Neill were longtime residents of this area, and they were quite active in Church affairs. Brother Neill retired as editor of *The Gospel News* a year ago. We shall miss them.

Brother John A. Grimes who recently suffered a fractured ankle is being returned to Germany on May 31 for a third operation. He is a member of the U. S. Air Force and is stationed in Athens, Greece.

Apostle Visits New Jersey

By Alan Raub

Apostle Joseph Lovalvo visited the New Jersey area in the Atlantic Coast District during the week of April 22-28. He held a series of meetings throughout the week which were refreshing and uplifting to everyone.

Brother Lovalvo spent Sunday in Hopelawn where he spoke about the duty of the saints, emphasizing that our greatest duty is to love one another in order to have unity. He related many experiences and examples of how the saints, both living and departed, have demonstrated the love of God in their lives.

In the afternoon service the choir sang a few selections, and many testified to the goodness of God.

Brother Lovalvo spoke with inspiration and the power of God in an MBA service in the evening. Many young people testified, and, as the spirit of God moved upon the congregation, a young man called for his baptism.

We can only say, summing up a week of joy and inspiration, "Our cup runneth over." May God bless our brother in his endeavors. Our prayers are with you, Brother and Sister Lovalvo.

Reformation

By James Curry

About the month of June, 1946, on an occasion of kneeling before God in prayer, I had an experience of seeing three words float across the bed at which I was kneeling. Each of the words was enclosed in a ball of light. They advanced slowly across the bed in the direction of my forehead, which they penetrated, to enter my thought stream. The three words were: "SEND VINE DRESSERS!"

I understood instantly upon receiving these words that I was supposed to ask God to send vine dressers to the Church. Having had many visitations from Satan in times past, I was at once suspicious of the source of this experience, which caused me to arise from my knees without obeying the prompting of the Spirit. Troubled exceedingly, I paced about the room exclaiming again and again: "Woe is me! Woe to that person who is unable to discern between the revelation of God and the revelation of the devil!" In a calmer moment, as I pondered the significance of the experience, it occurred to me that the words "Vine Dressers" had a familiar ring. Where should I look for Scriptural confirmation? Where, indeed, but in the parable of the pruning of the vineyard? Opening the Book of Mormon to the sixth chapter of Jacob, I read these words: "The Lord sent His servants into the vineyard, to prune and to nourish them, that the hidden things of the Lord might be revealed." Delighted, I called my wife from another room to hear what I had found, little realizing that I did so to establish the word of the Lord in the mouths of two witnesses.

The reader has perhaps already guessed that

these words are not in the sixth chapter of Jacob. The fact that they were there at the time referred to shall, however, remain to me a living reality. I understood their application to be as follows: "~~The Lord sent His servants (I knew that the servants would be sent to, but were not at that time members of, the Church) into the vineyard (the Church), to prune and to nourish them (the saints), that the hidden things of the Lord might be revealed.~~" What the hidden things of the Lord are I, of course, do not know. The very fact that they are "hidden" things intimates that their identity will be kept secret at least until the vine dressers finish their work.

However, let us turn back the pages of time and apply these same words to another and much more extensive pruning process which occurred among the Gentile nations beginning with Martin Luther and ending with John Wesley: "The Lord sent His servants (the reformers) into the vineyard (of the Gentile nations) to prune and to nourish them, that the hidden things of the Lord (in effect, the Record of the Nephites) might be revealed."

If a member of The Church of Jesus Christ were to be caught up and somehow transported back to those centuries preceding the advent of Luther upon the stage of Gentile reform, he would notice among other things the strangely contrasting pattern of the natural lives of those who lived in Rome-ruled lands, with the pattern of the natural lives of men, women and children in America; particularly of those who comprise the body of the Church of the Prince of Peace.

A glance at the family life of that day would reveal a conformity to type that would be startling in its implications: The aggressive husband whose word was absolute law; the cowed, over-awed, too submissive wife who, upon every occasion, reflected the degeneracy of the husband. Her yoke was hard, and her burden was heavy to be borne. The strict discipline of innocent children, whose impressionable minds and tender hearts must also be molded to the diabolical pattern. Who was responsible for the gross darkness that covered the minds of these poor people? Ignorance, superstition, disease and death were rampant everywhere. The common man found it so difficult to obtain life's barest necessities that he sacrificed all of the energies of body, heart, mind and soul upon the altar of physical need. It seems not to have occurred to him that God either blesses or curses the earth in direct proportion to man's righteousness.

"The home," we are told, "is the cradle of the nation." Every Rome-ruled home was in those days, as each is today, a dictatorship in miniature; a national dictatorship in embryo.

The Apostle, Paul, foresaw that Satan would one day sit in the Temple of God, showing himself that he was God. We need not examine the tenets of the Roman Church to understand that here is the abandoned Temple of the Prince of Peace. We need only glance at the pattern of their lives in the natural to conclude that the beautiful Prince had departed many centuries ago to a realm whose pattern was more in keeping with His divine kingship. But who is this new

resident of the once beautiful Temple? Behold the overturned altar, the changed ordinances, the broken covenant. As we stumble through its dark corridors we wonder why the place is so dark and ill-smelling. A black shape flits before us for a moment and is gone. It is blacker than the gloom of the Temple itself. Aha! This is not the Prince of Peace whom our soul loveth, but that creature of darkness, the son of perdition, who sits in the Temple of God showing himself, and his followers believe wholeheartedly that he is God. It is all clear to us now. The too aggressive male; the overawed, dejected female, the discouraged, fearful obedience of the children. The whole setup is a torpid fount of bitter waters which reflects to us the personality of the evil genius who lurks everywhere behind the scenes. Further inquiry reveals that he is not content to relinquish his hold upon mankind when time has ceased its onward flight, but seeks to extend his kingdom beyond the grave. He promises them a fiery purgatory. We fear that they shall receive even as they believe.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3:10.)

How shall we prove Him? Well, you don't put a square peg in a round hole. If the pattern of our lives in the natural agrees minutely with the pattern of life in the heavenly, we shall have created a receptacle, a vessel or a house capable of containing a goodly portion of the spiritual. The Temple of Solomon was built to exact specification. God did not condescend to fill that house with His glory until it had been completed in every detail. When every husband has the same attitude toward his wife as Christ has toward His Church; when every wife has the same attitude toward her husband as the Church has toward her Redeemer and King; when every parent enlists the cooperation of every child in obeying him or her intelligently as a creature of free will; then, and not until then, will the pattern of our home life approximate that of the spiritual. The Lord teaches His children as creatures of free will. We must learn to do the same.

In The Case For Christianity, C. S. Lewis says:

Free will, though it makes evil possible, is also the only thing that makes possible any love or goodness or joy worth having. A world of automata — of creatures that worked like machines — would hardly be worth creating. The happiness which God designs for His higher creatures is the happiness of being freely voluntarily united to Him and to each other in an ecstasy of love and delight compared with which the most rapturous love between a man and a woman on this earth is mere milk and water. And for that they've got to be free.

If you don't put a square peg in a round hole, neither do you set the four square city, New Jerusalem, on the seven hills of Rome. It wouldn't fit.

What is to be gained by arranging the pattern of home life to operate on the same sturdy principles as those of the spiritual? Should we not have led captivity captive? Should we not have regained the dominion of the marriage state? It is the first step in regaining the dominion of the earth. (to be continued)

A MESSAGE TO GRADUATES

(Continued from Page 1)

cision to build your life and plans upon the admonition, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." Without this firm foundation the most pretentious structure will fall and be in ruins.

At this time of commencement you will think more seriously about the "house" which you will build day by day. You will need many rooms for many purposes, and you will constantly need to remodel or add to the original plan. You must plan for all the facets of life—living, working, resting, and study. Your "dream house" must include plans for true living — finding happiness through communion with God, being nourished by the spiritual rewards in His service. Work and responsibility must have their places to meet both the natural and spiritual requirements of man. Plan for a secret place in your soul where you can find rest and peace after labor and trials. There will be many times when you will need energy and enthusiasm to meet the coming tasks. This you can find only in solitude with God.

Never close the door on study. The close of these school years should not mean the end of learning. You should have learned enough now to make you realize how much more you need to learn. To the real learner new vistas open constantly, revealing unknown areas to be explored. These will be the new room additions which will supplement your original plans. Study God's word, but correlate all your learning with it. Every truth you have studied, and all you will study, can be woven into the truth of God's word, and a beautiful design for living can result.

Perhaps this sounds like a big task. It is the task of a lifetime, one which should be approached seriously and soberly. We have only one life; we will not pass this way again. Life is too precious to waste in making random haphazard choices without a master plan. Chart your course, even though you may see fit to alter it from time to time. Have a goal and conscientiously aim toward it. Remember Paul's advice that we go on to perfection, and share in his hope that at the close of this life he would inherit a home not made with hands but made eternally in the heavens.

This is the greatest wish we could have for you, the noblest gift we would desire to give. May your life as it unfolds daily show that you are striving to follow the plans of the Master Builder. If it does, you will have found the secret of real happiness.

May goodness and mercy follow you all the days of your life, and may you dwell in the house of the Lord forever.

WHAT IS HAPPINESS?

(Continued from Page 1)

To be truly happy in the Gospel one must know and understand the will of God and His commandments. This knowledge is acquired through prayer and a systematic search of the Scriptures, Church literature, and a host of good books.

Knowledge is the facts we have learned; intelligence is the capacity for putting them together. Capacity in a job is ability to do it well. If you are a member of The Church of Jesus Christ, you have a great job — do it well, for God will require this of you, and you will be happy with yourself. Do not seek the impossible, for you can not achieve it, and you will only become frustrated with yourself. Face the facts — learn your strengths and your weaknesses. The Greek philosopher said, "Know thyself." The Roman philosopher improved this by saying, "Be yourself." The Apostle Paul struck the complete cord by saying, "Neglect not the gift which is in you."

THE WISDOM OF GOD

(Continued from Page 2)

mind and one accord. The learning and wisdom of the rulers of Jerusalem and their cry, "We have no King but Caesar," did not spare them or their city from the Romans. Neither will we be spared in our day, except we seek the learning linked with the wisdom of God. To God be the Glory and the power forever.

RECORDS TELL OF RIGDON COLONY

(Continued from Page 4)

exception of a few months in 1847 when he lived on the McLanahan farm, until April, 1855, when he moved to Iowa and settled in Decatur County. In the summer and fall of 1846 he printed in the borough of Greencastle a few numbers of the *Messenger & Advocate* of the Church of Christ, a monthly, and on September 19, 1849, he began publication in Greencastle of *The Conococheague Herald*, a weekly newspaper of which he published thirteen numbers.

"While in Greencastle he also compiled and printed a *Child's Book* and several editions of a small work entitled *Legal Forms For The Transaction Of Business and A Set Of Tax and Interest Tables* together with *A Short System of Book-keeping*; of which some 40,000 copies were sold. Each of these works is advertised in the early issues of the *Conococheague Herald*, the primer at 3 cents a copy and the *Legal Forms* at 15 cents a copy. The latter is recommended, in the advertisements, by Washington Crooks, Greencastle attorney, and other citizens of the community.

"Associated with Robinson in the editorship of the *Herald* was J. Kilbourn, who, according to an advertisement in the paper, was principal of the Greencastle Academy, which opened October 15, 1849, for the reception of pupils of both sexes. It is obvious from the pages of the *Herald* that both he and Robinson were educated men, with a high conception of the purpose of a news-

paper. Curiously enough there seems to be no reference whatever in the paper to the Mormon faith or to the unfortunate colony.

"No more authentic source of information as to the Mormon enterprise exists than a letter, dated Davis City, Iowa, April 24, 1886, written by Ebenezer Robinson himself in reply to a letter addressed to him by J. Fraise Richard, Esq. of Chambersburgh, Pennsylvania. This letter, published in *Franklin County School Annual* in 1930, tells of Robinson's publishing activities, as mentioned above, lists the leaders of the Mormon organization in Franklin County and tells what had become of them by 1886.

"Among the leaders mentioned are Sidney Rigdon, Samuel James William Richards, Dr. George M. Hinkle, Jeremiah Hutch, Jr., Edward B. Wingate, Joseph H. Newton, Leonard Soby, Amos B. Tomlinson, and Robinson himself. Rigdon, he says, was the first president of the church. He moved from Pittsburgh to the McLanahan farm in May, 1846, and left there April, 1849, and settled in Friendship, Allegheny County, New York, where he died some years since. In reply to the question whether Rigdon advocated polygamy while connected with the enterprise, Robinson writes: 'No, he did not. He was a firm believer in the divine authenticity of the *Book of Mormon*, which positively forbids it.

"Dr. Hinkle, Hutch, Wingate, Newton Soby, and Tomlinson were members of the Grand Council of the organization. Robinson married a Miss Rockwell, of Antrim Township, a young woman not of his faith. Of himself Robinson says, in concluding his letter: 'He has been for many years and is a member of the Reorganized Church of Christ of Latter Day Saints, and a firm believer in the Gospel of Christ, as revealed in the New Testament Scriptures and *Book of Mormon* but always strongly opposes polygamy, as does also the church of which he belongs.'

EDITORIAL VIEWPOINT

(Continued from Page 3)

me a most rare opportunity. It has been laid before me through no merit of my own, but if I accept it, God will give me a cause to live for, a faith to live by, and truth to live with."

Perhaps the greatest advantage of an education, aside from learning professional skills, is the broadening effect it may have upon an individual. I say "may have" because some people gain no more from an education than learning job skills. By broadening effect I mean that the student becomes aware of many things in the world of which he before was unaware. He becomes concerned with new and different ideas, discovers new fields of study, gains new interests and insights, acquires a thirst for knowledge, and above all, learns how to fit the best of these into his own life and experience to make himself a better, more productive person.

Can a college education help one to better serve the Church? I emphatically believe that it can! Many of our young people are going into teaching, which I believe is a wonderful field to help them acquire skills they can use in the Church. They are trained in administration,

public speaking, writing, counseling, and psychology. Many other professions such as business administration, medicine, law, nursing, sociology, psychology, etc., are helping our young people gain the same skills. The Church right now has a need for more administrators, writers, editors, teachers, counselors, missionaries, music directors, architects, and other professional people. Our expanding missionary program, our growing building needs, and the prospect of building future nursing homes and summer camps (the MBA summer camp meetings are already drawing on a great number of skills) will all increase the demand for more skills.

While we know that education in itself will not make us good or moral, if we can, as the **Book of Mormon** teaches, combine learning with righteousness, we can certainly put education to work for the betterment of the Church.

Church Literature . . .

Scriptural References on the Establishment, Apostasy, and Restoration of The Church of Jesus Christ, printed by The Church of Jesus Christ in 1966. (Continued)

ANOINTING THE SICK

Anointing the Sick was installed as another important ordinance of The Church. As quoted, faith is the key to this act.

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord;

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (James 5:14-15)

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

And he sent them to preach the kingdom of God, and to heal the sick. (St. Luke 9:1-2)

And they went out, and preached that men should repent.

And they cast out many devils, and anointed with oil many that were sick, and healed them. (St. Mark 6:12-13)

In His last Commission to the disciples, Jesus commanded that all of the preceding ordinances were to be practiced in The Church without exception or variation.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen. (St. Matt. 28:19-20)

From passages cited in this section, there can be no doubt that precise ordinances of The Church were distinctly pointed out as being proper and necessary. Further, it has been shown that these ordinances were observed during the days of the Apostles after the death of Christ.

DIVINE GIFTS TO THE CHURCH

The Scriptures show that The Church which Jesus Christ established was endowed with diverse gifts which were manifested through The Holy Spirit in The Church. The passages which follow show that some of these heavenly gifts included healing, dreams, prophecy, speaking in tongues, interpretation of tongues, and many others. The Apostle Paul explained the gifts in the following words:

Now there are diversities of gifts, but the same spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues, to another the interpretation of tongues.

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. (I Cor. 12:4-11)

The scriptures which follow serve to illustrate that the Church did enjoy the promised gifts and blessing:

THE GIFT OF TONGUES

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:4)

THE GIFT OF HEALING

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful to ask alms of them that entered into the temple;

Who seeking Peter and John about to go into the temple asked an alms.

And Peter, fastening his eyes upon him with John, said, Look on us;

And he gave heed unto them, expecting to receive something of them.

Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength.

And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping and praising God. (Acts 3:2-8)

ANGEL ADMINISTRATION

For there stood by me this night the angel of God, whose I am, and whom I serve.

Saying, Fear not, Paul; thou must be brought before Cæsar and, lo, God hath given thee all them that sail with thee. (Acts 27:23-24)

(Continued on Page 12)

OBITUARIES

SAMUEL BASSINGER

Brother Samuel Bassinger, 84, passed away on April 13, 1968, at Connellsville, Pennsylvania. He was a member of The Church of Jesus Christ at Bitner, Pennsylvania.

The funeral service was held on Tuesday, April 16, at 2:00 p.m. Brothers George Neill, Oran Thomas, and George Timms officiated at the service.

ROY KELLER

Brother Roy Keller, 68, died on April 17, 1968. He was a member of The Church of Jesus Christ at Bitner, Pennsylvania.

The funeral service, held at the Blair Funeral Home on April 20, was officiated by Brothers George Johnson and George Neill.

FELIX LUIS TORRES

A five-year-old kindergarten student, Felix Luis Torres, whose parents are visitors of the Spanish Mission in Lorain, Ohio, died of injuries received when he was struck by a car. He was born July 22, 1962. He died on May 1, 1968, at Elyria Memorial Hospital.

He leaves to mourn, his mother and father, Auria Gonzalez Torres and Felix Torres; three brothers, Miguel, Raphael, and Francis William Torres, four sisters, Matia Teresa, Carmen, Milagros and Iris Torres; his grand-parents in Puerto Rico, Mr. and Mrs. Manuel Torres and Manuel Gonzalez, along with a host of many friends. May the Lord comfort the bereaved.

He was blessed in The Church of Jesus Christ on April 21, 1968. Funeral services were conducted by Brothers Joseph Calabrese and Juan J. Gonzalez.

FRANCES MADELENE WADE

Sister Frances Madelene Wade of Denver, Colorado, passed away on December 30, 1967.

She was born on June 20, 1906 and was a member of the Monongahela Branch of The Church of Jesus Christ.

Funeral services were held at Howard's Berkeley Park Chapel, with the Reverend Wallace K. Pearson of the Calvary Temple Church officiating.

CHURCH LITERATURE (Cont. from P. 11)

HEAVENLY VISIONS

Then spake the Lord to Paul in the night by a vision. (Acts 18:9)

DISCERNMENT OF SPIRITS

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? (Acts 5:3)

Space will not, of course, permit the listing of other texts attesting to the manifestation of many other gifts, experienced by the believers. The examples presented show that The Church enjoyed the presence of these gifts during the Apostolic Era.

To complete the establishment of The Church, Christ issued commandments and teachings

which were reiterated by His Apostles.

LOVE

One of the most important commandments given to The Church was the command to love one another:

This is my commandment, That ye love one another, as I have loved you. (St. John 15:12)
If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, That he who loveth God love his brother also. (I John 4:20-21)

Let Brotherly love continue. (Heb. 13:1)

For a comprehensive study on the subject of charity, the pure love of God, read Paul's writings to the Corinthians found in I Corinthians, 13th Chapter and Moroni's teachings found in Moroni 7:44-48)

PRAYER

Jesus Christ taught His disciples to pray for all their needs, both temporal and spiritual.

Prayer is the means of communicating with God. Jesus made this communication possible through His death on the cross; therefore, we must pray to The Father in The Name of Jesus, our Intercessor.

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (St. Matt. 6:9-13)

Also compare III Nephi 13:9-13).

And I say unto you, Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (St. Luke 11:9-10)

(to be continued)

NUPTIAL

JOHNSON-SEIGHMAN

Brother George Johnson, Jr., of Grindstone, Pennsylvania, and Sister Judy Seighman of Monongahela, Pennsylvania, were united in marriage on April 12 at The Church of Jesus Christ, Monongahela, Pennsylvania. Brother George Johnson, Sr., officiated.

George and Judy are residing in Clairton, Pennsylvania. May God bless them in their life together.

The GOSPEL NEWS

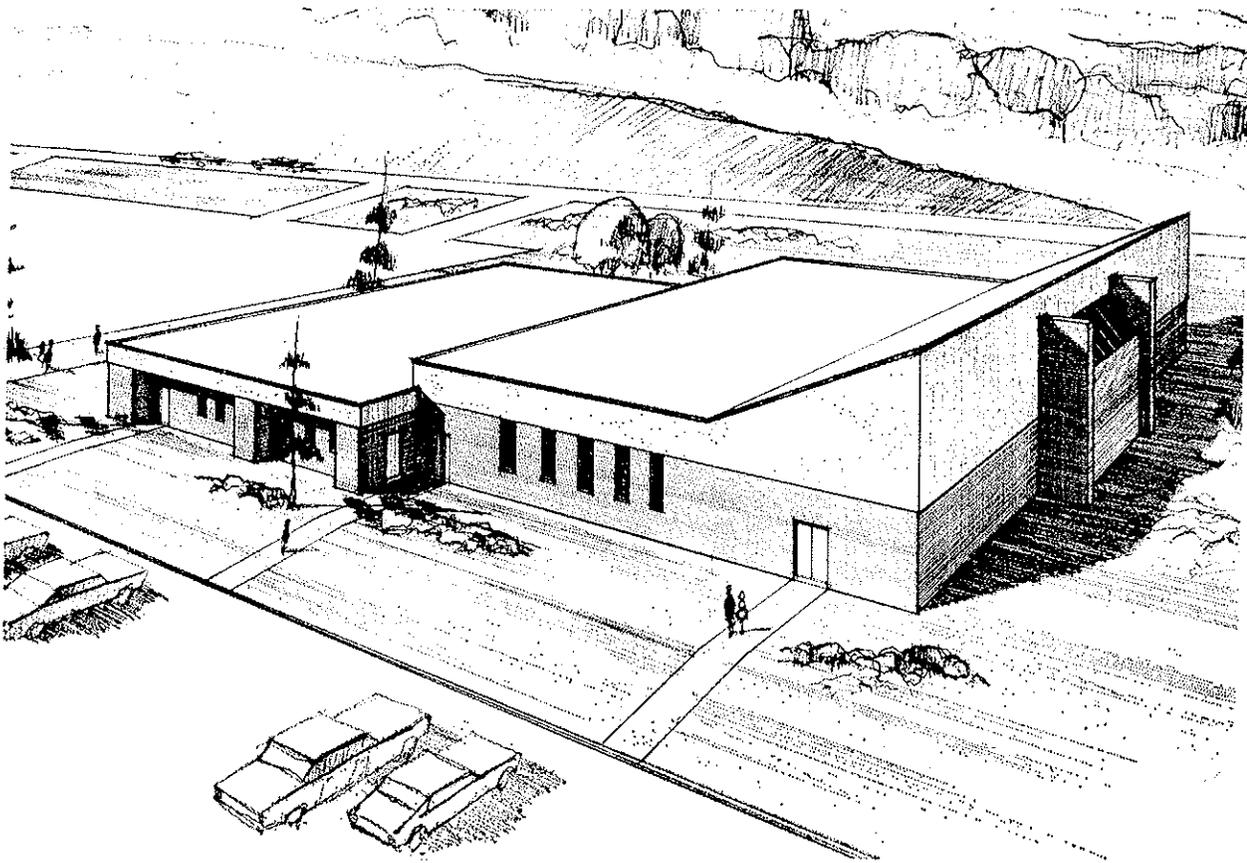
The Church of Jesus Christ, Monongahela, Pa.

July 1968

Vol. 24 No. 7

Offices: 6th & Lincoln Sts.

General Church Auditorium Nears Groundbreaking Date



An Artist's View of the Proposed General Church Auditorium

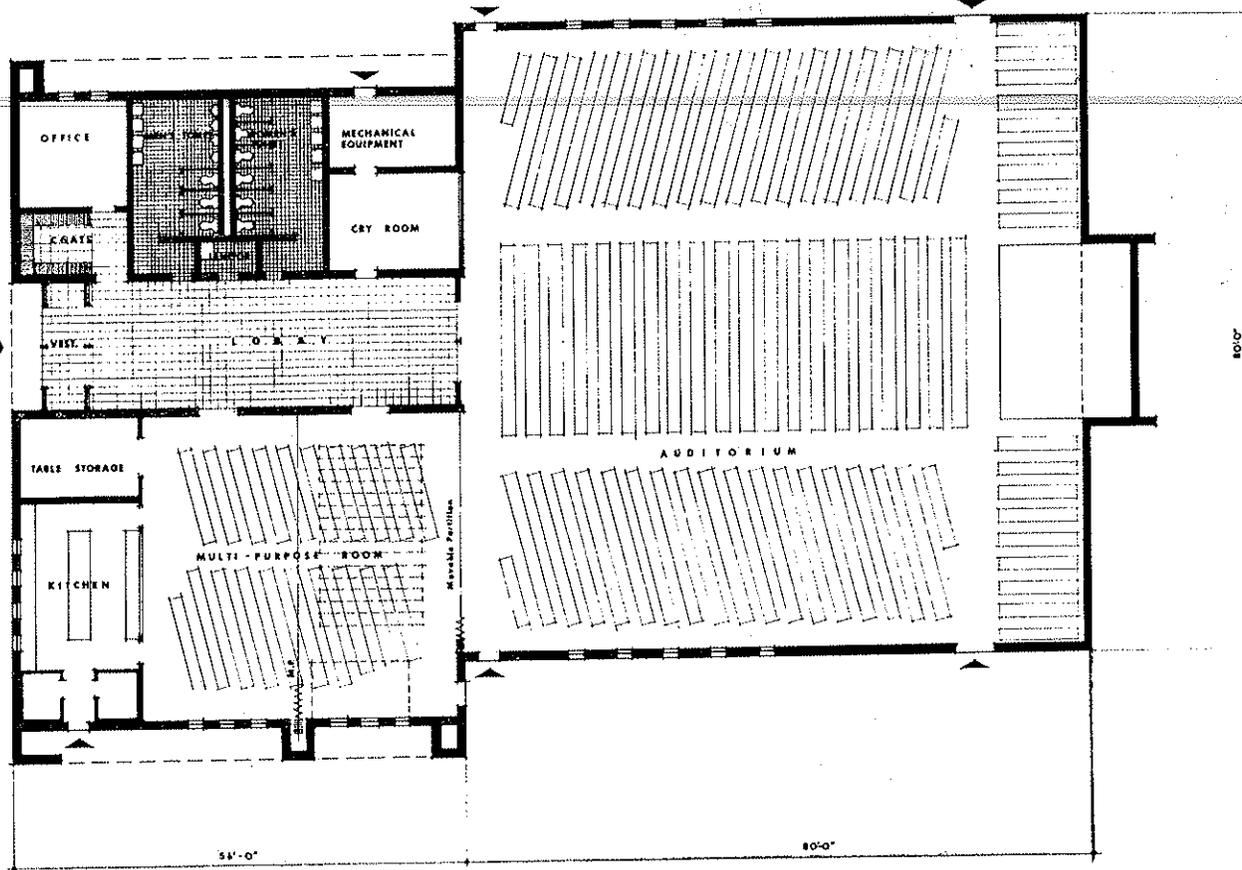
After nearly eight years of planning for the building of a General Church Auditorium, The Church of Jesus Christ is about to see its dream fulfilled. The 1968 April Conference authorized the drawing of final plans, and groundbreaking for the new auditorium is scheduled for May 1969.

The idea for a General Church Auditorium goes back to 1960 when the need for an auditorium was discussed in a General Missionary Benevolent Association conference. Many present in that conference agreed that the Church needed its own auditorium, and some far-thinking in-

dividuals suggested that the GMBA establish an Auditorium Land Purchasing Fund. The Land Purchasing Fund was established with the thought that this money would be turned over to the General Church when it was ready to purchase land for an auditorium site. Brother Gorie Ciarovino, who is now President of the Church, made the first donation to the fund.

Since that early beginning the GMBA Land Purchasing Fund has been converted into the General Church Auditorium Fund, and the GMBA

(Continued on Page 2)



General Church Auditorium Floor Plan

**GENERAL CHURCH AUDITORIUM
NEARS GROUNDBREAKING DATE**

(Continued from Page 1)

young people have been raising money through a series of fund raising drives, with a definite goal set for each six-months period.

Because of the increased difficulty in obtaining buildings for our many Church conferences and functions, the idea for a General Church Auditorium grew, and in 1963 the October Conference elected the first General Church Auditorium Building Committee.

The first job of the committee was to select a suitable building site. After completing this task, they had to spend many more long hours working with the architects to plan for building construction and costs. All who have served on the committee deserve our appreciation for their dedication and labor.

The building site, located in Imperial, Pennsylvania, was approved by the 1965 October Conference. It was donated by the Imperial Branch and the MBA. The 16 acre site has a beautiful, serene setting. Through it flows a fresh water stream. It is located about ten miles from Pittsburgh and a few miles from the Greater Pittsburgh Airport. It is less than a mile from U. S. Highway 30 and quite near several interstate highways. Its location in Pennsylvania makes it a central location for the majority of the Church membership. It is also near adequate motel accommodations.

In 1967 the April Conference retained architects Pellis and Lettrick, who have proved to the conferences and the Building Committee that they know their profession. They have spent many hours working with the committee and presenting information at conferences.

The present building design was chosen over several earlier designs because it offers reduced costs and greater multi-utilization of facilities. In fact, multi-utilization of facilities will be one of the main features of this contemporary building, which will contain facilities for all Church functions.

The total building will contain about 11,000 square feet of floor space and will measure 136x 80 feet.

The auditorium, measuring 80 x 80 feet, will seat 850 persons. With the use of an adjoining multi-purpose room with a movable partition the seating capacity will be increased to 1000.

In addition to increasing the auditorium seating capacity, the multi-purpose room will serve the following functions: a dining room (130 to 150 persons), two classrooms (30 persons each), a meeting room (150 persons), and a chapel for the Imperial Branch (65 to 130 persons).

The building will also contain a kitchen, a cry room, office facilities for the General Church for records and library, and necessary ancillary facilities such as toilet rooms, coat room, storage room, and mechanical equipment room.

The total approximate cost of the completed

(Continued on Page 9)

THE GOSPEL
NEWS

EDITOR

Donald J. Curry
ASSISTANT EDITOR
James T. Grazan

OFFICE EDITOR
Sara I. Vancik

EDITORIAL
CONSULTANTS
Thurman S. Furnier
Joseph Bittinger
Alma B. Cadman

CIRCULATION DEPT.
Hertha Jones — Mgr.

GMBA EDITOR
Carl J. Frammolin
31329 Frank Drive
Warren, Michigan 48093

GENERAL CIRCLE
EDITOR
Rose Corrado
1927 Robbins Avenue
Niles, Ohio 44446

DISTRICT
EDITORS

ATLANTIC COAST
Eugene Perri, Jr.
301 Amboy Avenue
Woodbridge,
N.J. 07095

OHIO
T. D. Bucci
344 E. Avondale Ave.
Youngstown, Ohio 44507

MICHIGAN-ONTARIO
Spencer G. Everett
22400 Alger Avenue
St. Clair Shores,
Michigan 48080

CALIFORNIA
Otto M. Henderson
14605 Lorca Road
La Mirada, Cal. 90638

PENNSYLVANIA
C. W. Holmes
311 Chamber St.
Clairton, Pa. 15025

BUSINESS AND
EDITORIAL OFFICE:
Sixth and Lincoln Sts.
Monongahela,
Penna. 15063
Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

"Man has succeeded in setting some men free, but he has failed to set ALL men free, and until ALL men are free, we shall not know the true meaning of freedom."

On July 4 Americans celebrate that memorable day in the history of the nation when in 1776 through **The Declaration of Independence** the Thirteen Colonies separated themselves from England. Since that time one of America's basic political and social philosophies has been that we are a society founded upon the principles of freedom and equality. It is true that as a people we have gained a great deal of freedom and equality, but it is also true that we have a long way to go to fulfill these ideals of freedom and equality:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by our Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness.

Freedom is not a new concept. The Greeks conceived and put into practice the idea of the free citizen, and the Romans followed them. Many people down through history were free, but unfortunately many others were not free. It is said that at one time there were more slaves in Greece than free men and that one thing that contributed to the downfall of Rome was that free men could not find work because it was all being done by slave labor.

Man has succeeded in setting some men free, but he has failed to set all men free, and until all men are free, we shall not know the true meaning of freedom.

When we examine the characteristics of freedom, we come to the conclusion that freedom comes not only by one giving another freedom, but also by the recipient of freedom learning how to be free. In short, to be free, men must learn to be free.

The classic example of a people learning to be free is the story of the Children of Israel leaving Egypt. They had been slaves for 400 years, and when they were freed, they didn't quite know what to do. From the very time they crossed the Red Sea until they reached the boarder of the Promised Land, some thought it better to return to slavery in Egypt. Through His Law God had to teach them to grow up and assume responsibility that they might act on their own as free men.

If men must learn to be free, it follows that gaining freedom takes time. In all of his thousands of years of history man is still learning how to be free.

If man must learn to be free, what is it that he must learn? The answer is really very simple. He must learn how to properly treat his fellowmen. He must not enslave them by taking advantage of or exploiting them. He must learn not to strike his fellowman down through force, hate, prejudice, greed, pride, or unkindness. What we are saying is what Jesus tried to teach men and women 2000 years ago. How important the words of Jesus were when He said, "The truth shall set you free . . ." The truth is the Gospel that Jesus taught, teaching men and women how to treat each other. If we learn to live by the Laws of Christ, we shall be free, indeed.

Freedom, like the Laws of Christ, is based on giving rather than getting. If I am free to live a good life but deny this same freedom to others, where is freedom? Our school histories teach that the Pilgrims came to America to gain religious freedom. This is true because they were not permitted in the Old World to worship as they wished, and when they colonized in America, there was no one here to stop them from worshipping as they desired. The Pilgrims, however, did not fully understand freedom because they were unwilling to allow others who came in their midst to worship as they pleased.

Perhaps the most important thing for any people striving to achieve freedom to understand is that freedom comes only through self discipline and close adherence to a set of standards. Freedom to do anything we please is not freedom — it is slavery and oppression. When we hurt and disregard the rights of others, we deprive them of their freedom, and eventually this same disregard will be turned upon us.

We stand in danger of losing what freedom we have gained in Ameri-

(Continued on Page 9)

The Missionary Field

By Domenic Moraco, Missionary Editor

" . . . wherefore, they shall be scattered among all nations and shall be hated of men.

"Nevertheless, after they shall be nursed by the Gentiles, and the Lord has lifted up His hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren who are of the house of Israel.

"And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea even upon the face of this land; and by them shall our seed be scattered.

"And after our seed is scattered the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders." I Nephi 22:5-8

Most of the foregoing Scripture has been literally fulfilled, and the remainder is taking place today. For example, no one will dispute the fact that Israel has been scattered. The Gentiles have indeed been established upon this land as the greatest nation on earth. They have scattered, confounded, and hated the American Indians who are a remnant of Nephi.

Nephi saw the day when the Gentiles would have the Gospel restored unto them and would become nursing mothers and fathers unto the seed of Joseph and carry them up in their arms and upon their shoulders.

Those who have done missionary work on Indian reservations have seen a literal fulfillment of this prediction by Nephi. In working among them, they have experienced what it means to be nursing mothers and fathers both temporally and spiritually. They have also been rewarded by experiencing the great blessings associated with the return of Israel.

The Apostle Paul said: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

It would be remiss on our part if we did not pay tribute to the many willing and diligent workers, past and present, who have given so much of themselves that the seed of Nephi might be brought back to the knowledge of the truth.

Although only a few have been privileged to participate personally in this great undertaking, all can have a part by continuing their generous contributions to the General Church Missionary Fund and offering their unending pray-

(Continued on Page 9)

The Restoration

(Under this heading will appear articles pertaining to the history, faith and doctrine, etc. of the Restoration Movement. The present article is a continuation of a series of articles by Thurman S. Furnier., Editor)

Visit to Greencastle, Pennsylvania, Yields History of Ridgon and Followers

By Thurman S. Furnier

The following article was written by the late Brother William H. Cadman.

"Brothers Furnier, Alma B. Cadman, George Neill, and I drove to Chambersburg and Greencastle on September 13, 1962, and aside from what is already written, I don't know that there is much I can write further on the subject. But we did go to Chambersburg, a very nice town possibly one hundred and fifty miles from Monongahela, Pennsylvania.

"The man we wanted to see was out of town on that day, so we were directed to the school superintendent's office, and there we met the assistant who was very courteous with us. He showed us a **School Annual** in which was much history concerning Sidney Rigdon and his two or three hundred followers. He did not have an extra one that he could give us.

"We then drove to Greencastle where Ridgon and his followers had located in the year of 1846. We had quite a talk with the editor of the **Echo Pilot**, and there we met a gentleman who was a descendant of Andrew G. McLanahan from whom Ridgon and his people had bought a farm of 400 acres for a place to settle on.

"The gentleman was very accommodating to us. He took us to the home of his aunt who was 85 years old with whom we visited a short time. Later she got in the car with us, and we drove out to the old farm about one mile out of town. She had spent her childhood days on the farm and remembered much about it. She remembered much of what she had heard of the Mormons, as they were called. We saw the old barn (a very large one) where they held meetings pending the erection of a house of worship and also the old brick house where Rigdon once lived. A frame addition has since been built onto the brick house. There were some old out buildings that were original still standing. The farmland lay very nice, and a creek of water ran through it. All told, it looked to me like a very nice place on which to build homes. However, we were told that they failed to meet their obligations financially, and they lost the farm.

"I took a number of pictures of the premises. I might add that this helps to fill in the gap of a period of time which was much of a blank to us. According to our findings, he went to Greencastle in 1846 and left there in 1849. He was recognized as President of the church by his followers. He died in Friendship, New York in 1876. His first counselor, Ebenezer Robinson, some time later returned or went to Iowa and associ-

(Continued on Page 10)



The Children's Corner

Mabel Bickerton

"I can do all things through Christ, which strengtheneth me." Philipians 4:13

Dear girls and boys,

How many of you will attend the M.B.A. Field Trip in Nauvoo the last of August? I am looking forward to seeing you. Our theme this summer will be "Jesus, my friend." We have very fine teachers and helpers again this year. Sister Virginia Carlini is my helper and has charge of the crafts.

Our story today is about a man named Stephen who gave his life for the Gospel. He has been called the first Christian martyr.

Stephen is a Greek name, and it is thought that Stephen was a Greek living in Jerusalem. There was complaint in the Church by Greeks because they thought their widows were not fairly treated in the daily distribution of food. A group of seven men were appointed to care for these needs. These men were called deacons. Stephen was chosen to be their leader. He was a man full of faith and power and performed great miracles and wonders among the people.

Some groups of people at the synagogue disputed with Stephen. They accused him of blasphemy against Moses and God. Stephen continued to preach about his risen Lord, the promised Messiah. This angered the people. Evil men went among the people until they were so aroused they arrested Stephen. He was taken before the council and accused of speaking against Moses, God, the Temple, and the Law. Stephen had much wisdom and spoke by the Spirit. His face was as the face of an angel. The high priest asked Stephen, "Are these things so?" Stephen told them how from the beginning God had appeared to Abraham and made a great promise to him. He reminded them of Jacob and his twelve sons and how God used Joseph to feed the people in Egypt. Then Stephen told about Moses and how God let him lead his people through the wilderness. None of these things could be denied by the listeners.

Stephen reminded them that their own prophets had said that "the most High did not dwell in temples made with hands." He asked them a question, "Which of the prophets did not your fathers persecute?" They had slain their Messiah just as their fathers had killed prophets before Him. They had failed to keep their own law. When the people heard Stephen's words, they rushed upon him. They were cut to the heart and gnashed their teeth. Stephen looked up into heaven and saw the glory of God. When he told them what he saw, they stopped their ears and seized him. He was taken outside of the city and stoned. As they stoned him, Stephen knelt

in prayer. He commended his soul to God and in a loud voice cried, "Lord lay not this sin to their charge," begging forgiveness for his persecutors. The witnesses laid down their clothes at a young man's feet whose name was Saul. Stephen, like others, preferred death rather than deny His Lord.

LASTING TREASURE

Some may gather money
Along the path of life,
Some may gather roses
And rest from wordly strife,
But I would gather children
From among the thorns of sin,
I would seek a golden curl
And a freckled toothless grin.

For money cannot enter
In that land of endless day,
And the roses that are gathered
Soon will wilt and fade away.
But, Oh the laughing children
As I cross the sunset sea,
And the gates swing wide to heaven
I can take them in with me.

Author Unknown

Sincerely,
Sister Mabel

Readers Write...

Dear Brother Curry,

Enclosed is a check for my renewed subscription.

Today I received the June Gospel News. I want to tell you, Brother Curry, how inspiring your editorial was to me. I feel so strongly that capable young people should gain the tools of a higher education. This is especially true for the young people in the Church. We, as a Church, have so much to live for, and with the tools of a good education we have a greater capacity to heal the wounds of mankind.

I will always be grateful for my college training. It was there that I understood more fully the great gift that I had been given in life. Yes, my beliefs were challenged, but it only served to strengthen and refine my dedication to God and my church. I learned that I must evaluate and broaden my philosophy to a point where I could stand on a sure foundation.

I would also like to compliment you on your endeavor to communicate that "a college education is not designed to train you morally . . ." I feel that it is important for all of us to realize that a well adjusted personality remains so throughout a college career. One's added exposure to a college education matures him and gives him the background he needs for his future career.

God bless you in all that you try to do.

Sincerely,
Sister Elaine Jordan
Granada Hills, California

M.B.A. Highlights

THE IMPORTANCE OF TEACHINGS GAINED EARLY IN LIFE DISCUSSED

By Carl J. Frammolin, GMBA Editor

In last month's issue of *The Gospel News*, several articles were addressed to graduates and students in colleges and high schools. Their contents, filled with well wishes and appropriate advice, were thought-provoking, as well as being excellent for counseling purposes. In a broader sense, they also pointed out the importance of working with young people.

Perhaps most illuminating to the Missionary Benevolent Association was the following observation found in the June "Editorial Viewpoint." "It is pretty well understood that by the time a person reaches college age, his personality and moral character are rather set. By this age the tree is growing as the twig has been bent." Realistically, the MBA is once again reminded of its role, along with the Sunday School and all other phases of the Church, in helping youngsters to mold their lives significantly before "the twig has been bent" in the wrong direction.

Analysis of the challenges found in directing proper growth and development discloses that there are many problems which face young people today. Dangers and adverse world conditions begin to prey on youngsters sooner than before, because this advanced educational and technological era has exposed them to many different physical and psychological factors earlier in life than was possible in the past. Teenagers today, for example, are thrust into many situations which formerly were encountered by persons in their 20's. To be able to evaluate matters as they are confronted, a solid foundation must have first been built; and this basic layer must be affixed early in a child.

Share Responsibility

The Church, as well as the parents, is responsible for teaching proper values, affording room for continuing development as the child grows older. To gain in stature, love for God and fellowman must be cultivated through the demonstration of love and concern for the individual beginning at the youngest age possible. As in the home, a child who is sincerely loved and is made to feel genuinely wanted and accepted will feel secure. Without these assurances, true teaching cannot take root and grow correctly.

With a loving parental background and being reared in the teachings of The Church of Jesus Christ, a person can find it easier to incorporate the adjustments needed to ultimately become a mature adult. The task of the MBA, therefore, is to help establish the desirable values within its students. It is fundamental that they become as knowledgeable as possible about God, His commandments, His Gospel, the Scriptures, and His Church today. They must learn to feel comfortable living with Christ and His teach-

ings, so that they will not consider it extraordinary, for example, to speak about the Church or Christ to their friends and acquaintances. Rather, they should feel normal, perhaps even happy, to discuss beliefs, doctrine, and faith.

To accomplish this feeling of serenity, it is essential to teach MBA classes in any usual interesting way that education is achieved in classroom situations. Children will learn best if they are somewhat familiar with the methods and procedures being used. Of basic concern, naturally, is having the feeling of trust in the teacher. When one can feel confident in the teacher as a dependable, patient, and understanding person, he will be more willing to grasp the information. His mind will be more open to receive the instruction so needed in his life.

Besides establishing the feeling of trust, the instructor should have the proper setting for the class. Being comfortable and being allowed to participate in discussions further improve the chances for a useful exchange of ideas and more meaningful learning. If youngsters are permitted to express their views, they will be better able to think their problem through and thus gain the necessary balance to face their situations. They will see how and why they must blend their Church values with other important ones they have accumulated.

Scriptures to be Learned

Although the teacher and the setting are the assists for acquiring knowledge, what is to be learned is even more important. The Scriptures, of course, compose the subject matter, but the vivid parallels of how they can be used as a guide to present living must be drawn. While it is essential to understand what is written in the Word of God, it is of greater value to comprehend how it may be applied.

Basically, what must be cultivated are **belief** and **faith** in God. Not only are these significant for future use but they can also be utilized at relatively early ages. Even more noteworthy is that fact that God may want to work through younger people, so appropriate teaching can offer the framework upon which He can capitalize. Examples of how God chose young individuals to perform His work are offered by the roles played by David, Joseph of Egypt, and Joseph Smith. Each approached God through strong faith and were rewarded proportionately.

That instilling of proper values has taken place in the Church and the MBA is acknowledged. As cited in the previously mentioned "Editorial Viewpoint" about a young college student who was raised by Godly parents in the Church, this learning has great bearing on the lives of youngsters. He stated his thankfulness for his parents' guidance and moral examples, for the understanding of the things which God expects of His children, and for The Restored Gospel.

There certainly is no greater satisfaction in teaching than to attain the objective. What greater proof of the worthiness and appropriateness of this mission can be pointed to than the remarks of this lad who represents his peers to-

day? It is prayerfully hoped that all similar "twigs" will be so bent.

Branch and Mission News

Modesto, California, Holds Evangelistic Meetings

By Mark Randy

During the week of April 9-14 the Modesto, California, Branch held evangelistic meetings which began on Tuesday and ended on Sunday.

Brother Benjamin Ciccati of the San Diego Branch was the guest speaker on Tuesday evening. His subject was "Perseverence." On Wednesday evening Brother Samuel Ciccati, also of the San Diego Branch, spoke on "New Wine in Old Bottles." "Dedication" was the subject of Brother Thomas Liberto on Thursday. He is also from the San Diego Branch.

On Friday evening all three brothers from San Diego took part in the meeting. Their theme was the need for us to analyze our lives to find within us a new and more effective way to serve God and our fellowmen.

On Sunday morning the young people presented a play entitled "He IS Risen," written by Brother Joseph Loyalvo. Special choir selections were also sung.

The guest speaker for the Sunday morning service was Brother V. J. Loyalvo of the San Fernando Valley Branch. His subject was on the Christian hope that is found in the resurrection.

Throughout the week of meetings the Modesto young people presented many solo, duet, and trio selections.

Glassport Has Baptism

By Ishmael Humphry

Linda Lou Ottavian was baptized at the Glassport, Pennsylvania, Branch on May 26, 1968. Sister Ottavian is the daughter of Sister Ann Pape and the granddaughter of the late Brother and Sister Dintino. The baptism was officiated by Brother Alma Nolfi.

Erie Has Baptism

By Delbert Lockwood

Sister Dolly Bucci Kovacic had a special Mother's Day blessing on Sunday, May 12. Her sixteen year old son, George Kovacic, surrendered himself to Christ. He was baptized by Brother Delbert Lockwood and confirmed by his grandfather, Brother T. D. Bucci of Youngstown, Ohio.

Five Baptized in Greensburg

by Ruth Carr

The Greensburg, Pennsylvania, Branch has had five new converts since January. They are Brother Robert Beam and his wife, Sister Pat Beam, John Nelevako, Sister Pat Mellor, and Sister Vera Smith.

Detroit-Ontario District Holds Gathering

by Frances J. Capone

On Sunday, April 28, the Detroit-Ontario District held a gathering at the Melby School in Warren, Michigan. Visitors were present from Ohio, Illinois, Pennsylvania, New York, and California.

The speakers were Brother Rocco Biscotti from Cleveland, Ohio, Brother Paul D'Amico from

Lockport, New York, and Brother Frank Calabrese from Lorain, Ohio.

The crowning point of the service was the ordination of seven elders: Brother Carl Frammolin, Brother Louis Vitto, Brother Norman Campitelli, all from Branch #1; Brother Paul Francione, Brother Frank Morle, both from Branch #2; and Brother Paul Whitten and Brother Mario Coppa, both from Branch #3.

Two weeks previous to this event Brother Meryl Swanger was ordained a teacher at the #4 Branch. Brother Meryl and his wife, Sister Geraldine, and their family are former members of the Greensburg, Pennsylvania Branch. We are happy to have this congenial family with us.

Edison Has Baptism

By Danny Stefani

Sister Linda D'Orazio of the Edison, New Jersey, Branch has recently been baptized.

Several weeks prior to this Brother Danny Stefani was renewed into the Church.

St. John Has Visitors

In a recent letter to The Gospel News staff, Sister Eva Delp of St. John, Kansas, informed us that Brother and Sister Neill, Brother and Sister Burgess, Brother and Sister Watson, and Brother and Sister Bittinger have been recent visitors in St. John.

Fredonia Has Visitors and Baptism

By Martha Kelly

Brother Samuel and Sister Ruth Kirschner visited the Fredonia, Pennsylvania, Branch the first week-end in May. Brother Kirschner spoke in both the Saturday evening and Sunday services.

Many visitors from Erie and Youngstown were present for the Sunday Services.

Sister Marlene Wade was baptized by Brother Arthur Gehly and confirmed by Brother Russel Cadman. It is interesting to know that Sister Marlene had two great-great-grandfathers in the Church—Brothers Robert G. Love and William Cadman.

Youngstown Has Baptism

By Teresa Pandone

Sister Carol Fortunato, daughter of Sister Ann Fortunato, was baptized on Sunday, May 12. Brother Ralph Berardino performed the baptism, and Brother Donald Pandone confirmed her.

Painesville Holds Social

The Painesville, Ohio, MBA held a social in honor of Brother and Sister Ernest Picciuto and their family, who are leaving to reside in Arizona for the health of their small son.

Visitors were present from Cleveland, Ohio. Films of baptisms were shown and a luncheon was served.

Several weeks ago I visited the Warren, Ohio, Branch and enjoyed the hospitality of the families of Don, Frank, and Domenic Giovannone.

The members of the Warren Branch are in the process of constructing their new church building and have much of the foundation completed. They are doing the work themselves and are badly in need of help. I am sure that they would appreciate a visit from anyone who would like to help in the construction.

Reformation

By James Curry

(Continued from last issue)

Think of the potential inherent in each of these opposite patterns. While Rome is producing her dictatorships, with their attending miseries of superstition, ignorance, poverty, diseases and death, the Church of Jesus Christ will quietly produce the children of Zion, who will build an eternal city the like of which has never been seen on earth.

The reformers, beginning with Luther, were a class of people who were primarily interested in learning. It was their difficult task to awaken the intellects of a people who were primarily interested in getting. Let us not suppose that these poor earthbound creatures were actuated by greed, but by necessity. The devil, by many cunning devices, induces men and women to believe that the spiritual, after all, is right here in the natural. He subtly hints that we ought to worship the creature more than the Creator. He creates an ever widening gulf between man and God by dispossessing men of everything except that which they are able to apprehend by the use of their physical senses. We receive our most vivid and lasting impressions through the sense of sight. The superpsychologist, Satan, knows it, too. His poor, deluded victims imagine they see God in crosses, prayer books, rosaries, vestments, pipe organs and stained glass windows.

How well the reformers succeeded in teaching these misguided ones is evidenced by the fact that America was built by those who had been pruned and nourished in the ways of the Lord. They were a people who dedicated their lives to the proposition that they should "seek first the Kingdom of God and His righteousness," trusting that all material needs would thereby be added unto them. They arranged the pattern of their natural lives to agree more perfectly with the pattern of the heavenly. The overall grand result was amazing. America became, in the eyes of the nations, a bit of heaven. Men and women from lands across the sea came here in such numbers that we had to enact legislation restricting their entry. Alas, that the "getters" should come to America seeking the abundance produced by those who "sought first the Kingdom of God and His righteousness."

When God first touched the heart of Martin Luther, the Gentile nations, like some great sleeping giant, began to stir in their sleep. That first touch of the Spirit in the life of Luther started the long, long march of the human family back to the Ancient of Days. Aroused, Luther took a few faltering steps in the wilderness toward the green pastures of restoration. Others took up the journey where Luther left off. Some three hundred years later John Wesley arrived at the borderland of complete restoration, but, like the Children of Israel's inadequate approach to the land of Canaan, he was denied entry to the Promised Land. They were as the voice of one crying in the wilderness: "Repent ye, make straight the path-

ways of the Lord!" They did their work well. They created a pattern on earth that had a wonderful capacity to contain the heavenly.

All things were now ready. (See Luke 14:17.) The record of God's dealings with the Nephites "sprung out of the earth, and righteousness looked down from heaven." (See Psalm 85.)

The founding fathers of America gave us an excellent interpretation of the moral law when they framed our Constitution. The heavens inspired them, as Katherine Lee Bates said in *America The Beautiful*, to confirm the soul of America in self-control, her liberty in law. This pattern of things; this lawful order of things on earth, made it possible for the angel, Moroni, to "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." (See Rev. 14:6,7.)

We ask the reader to note particularly the fact that the hour of God's judgment had come. Why?

Consider man's free-will agency which, in the presence of moral law, is, among other things, liberty to practice cooperation and restraint in human relations, and to command an ever-developing sense of responsibility toward both man and God. Free-will, as we understand its exercise in America, is a testimony to the excellence of our law which affords every man and woman the right to worship God according to the dictates of the individual conscience.

If liberty in America was predicated upon a knowledge of the moral law; if the creation of a pattern having the capacity to contain the heavenly arose from a knowledge of that law, what possible excuse could Americans have had to refuse the gifts of heaven? Does a square hole refuse a square peg? The reformers did such a good job of pruning and nourishing that the Gentiles had no cloak for the sin of refusal. "They all began with one consent to make excuse." (See Luke 14:18.)

You can't make excuses unless you know what the standard of moral conduct is. The Gentiles in Joseph Smith's day knew—and made excuses. Because they had been pruned and nourished in the ways of the Lord; because America was created a receptacle having the capacity to house the spiritual; because the exercise of free-will had been established as a lawful order of things; because the true light of heaven was now in their midst—the hour of God's judgment had come.

The evil genius of the dark temple didn't like this order of things. His kingdom suffered an agonizing blow when God raised up Joseph Smith to restore the light of heaven to the earth. The story of how the rebel prevailed against God's own government is well known to the saints. We need not recount his misdeeds in this article.

The Lord took advantage of the confusion that was wrought by His powerful adversary to

hide us away in the midst of many contesting factions, where we have been preserved until this day, unseen and unknown to the world. Few among us have realized that we expose ourselves to annihilation when we try to break out of hiding. It is my personal conviction that God has withheld the greater things of His law from us to prevent too aggressive action in attempting to convert the world. The Church of Jesus Christ is a small force surviving in enemy occupied territory. The wisdom of our great Commander has kept us supplied and reenforced throughout the years. It is my personal conviction, also, that He has suffered us, at least in our outward appearance, to look enough like the others that we have been agreeably acceptable to our enemies.

It shall not always be thus. That little brightly colored identifying ribbon that we have worn for a hundred years, which looks so conspicuously like the one worn by the enemy, will have to be taken off, and the badge of Divine Authority worn in its place, where it will be seen.

God has always publicly advertized who His people are and where His authority lies by such signs and wonders as healing the sick, restoring the eyesight of the blind, and raising the dead. Even the most casual observer among the saints will concede that God since the year 1862 has not publicly advertized us as His people; nor can He do so until the Church achieves that degree of unity in diversity possessed by the early saints at Pentecost. To advertize us publicly in our present state of disunity would be to invite the same fate that overwhelmed Joseph Smith: disaster, swift and terrible.

However, once we have achieved that unity, once we have become of "one heart and soul, with only love inspiring the whole," God will bring us out from behind the facade of what seems to be, into the pure, bright light of reality, and, in effect, say to the world: "These are My people, and I am their God. Hear ye them!"

The demonstration of who God's people are and where His authority lies may not be spectacular so far as words are concerned. The demonstration of the Spirit and power of God is seldom a wordy affair.

The newly pruned grape vine is a naked looking thing. Those long branches which claimed so much of the vital fruitbearing sap to support them have been cut away. The short branches that remain seem to snuggle up closer to the vine, as if seeking, in their denuded state, for comfort. We are almost moved to feelings of pity as we observe its forlorn demeanor. As winter's cold breath is modified by the gentle zephyrs of spring, the short strong branches, freed of the necessity of supporting a superfluous foliage, concentrate on bringing forth their fruits more abundantly.

Let us not be surprised if we are asked to lay aside ideologies, concepts, and traditions. As we observed on another occasion: to grow much is to change much. It is through the medium of the divinely created law of change and growth that we are able to rise to all the life of God. To change, to grow, we must first learn. That word "learn" is the keynote of the latter day glory.

Not those who are interested in getting, but those who are interested in learning; those who seek first the Kingdom of God and His righteousness shall inherit the earth.

Not the "getters," but the sincere seekers after Truth shall come to America in those abundant fruitful years to come. "And many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk His paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

GENERAL CHURCH AUDITORIUM NEARS GROUNDBREAKING DATE

(Continued from Page 2)

auditorium is \$250,000. The Church presently has approximately \$50,000 for this project and will need an additional \$75,000 at the start of construction in May 1969. It is hoped that we can raise the balance of the total cost by the completion of construction in July 1970.

Groundbreaking is scheduled for May 1969, and July 1970 has been set as a target date for completion.

A fund drive is now getting underway to raise needed money. The Building Committee and architects are preparing a fund raising brochure which will soon be ready for distribution. A Fund Drive Committee has been formed with a member represented from each district of the Church. The members are: Anthony Ensano, Atlantic Coast District; Joseph Loyalvo, California District; Anthony Scolaro, Michigan-Ontario District; Joseph Calabrese, Ohio District; and Arthur Landrey, Pennsylvania District.

Every Church member is urged to give through his district Fund Drive Committee member. Friends who wish to contribute may send donations to: The Church of Jesus Christ, M. R. Griffith, Church Treasurer, R. D. #1, Box 117, Bentleyville, Pennsylvania 15314.

EDITORIAL VIEWPOINT

(Continued from Page 3)

ca because of the growing lack of adherence to a set of standards. In everyday language we would call these standards law and order—law and order that demand respect for the rights of others.

Will men ever fully achieve freedom? We cannot answer this. But this we can say—men will become free in direct proportion to their ability to learn and apply the Laws of Christ.

THE MISSIONARY FIELD

(Continued from Page 4)

ers before the Throne of God for those who labor today in reservations located in Canada, Arizona, Mexico, and South Dakota.

Your donations will insure that this work is continued and will also provide relief for the many hungry and ill-clad people who look to us as a Church for help both temporally and spiritually.

(Continued on Page 10)

THE MISSIONARY FIELD

(Continued from Page 9)

How very proud and happy Nephi would be today if he saw our brothers and sisters laboring among the seed of his brethren. Moroni once prayed that the Gentiles might have charity for the seed of his people which were to be scattered by the Gentiles.

Everyone reading this article is urged to give as generously as possible to the Missionary Fund so the Church may be in a position to open new missions among the Seed of Joseph, for the harvest of souls is ripe and waiting the reapers of the Gospel Restored.

Periodic reports of the growth, development, and progress of this work will be presented under this column from time to time.

THE RESTORATION

(Continued from Page 4)

ated himself with the Reorganized Church of Jesus Christ of Latter Day Saints. We hope to receive a copy of the *School Annual* from Mr. G. Mowery, Historian, who lives in Chambersburg."

I, Thurman S. Furnier, have received two copies of the *Franklin County School Annual*. One copy I gave to W. H. Cadman, and the other copy I have in my possession. I wish to refer to that part of the article which reads: "No more authentic source of information as to the Mormon enterprise exists than a letter dated Davis City, Iowa, April 24, 1886, written by Ebenezer Robinson himself in reply to a letter, addressed to him by J. Fraise Richards, Esq. of Chambersburg, Pennsylvania. This letter was published in the *Franklin County School Annual* in 1930." We have been interested in getting this article in full. Part of the article contains a duplication of what we already have published from the *Echo Pilot* anniversary paper dated September 22, 1949. Therefore, I will not repeat that part which has already been written.

The article is entitled "Three Dream Towns of Antrim; the New Jerusalem," from which I will copy a few extracts.

"After the killing of Joseph Smith and his brother Hyrum, June 27, 1844, Sidney Rigdon desired to succeed to the leadership of the Mormons, but Brigham Young was chosen instead. When Rigdon and his friends continued their opposition, they were promptly excommunicated. They then came east to Pittsburgh and started a paper. On account of the local sentiment against the movement this project failed, and they decided to go to a rural neighborhood. I. H. McCauley says, 'In September, 1845, the city of Nauvoo was cannonaded for three days by the forces of the State of Illinois, its inhabitants driven out at the point of the bayonet, and the city, with its magnificent temple and public buildings, wholly destroyed. (Page 51)

"In their new settlement on the McLanahan farm . . . death swung his scythe amongst them and cut down quite a number of them; others became discouraged and left. After this death-blow to their hopes and prospects all discipline and organization were at an end, and the band dis-

solved. In the pines on the farm a number of them lie buried, and the spot is known as the Mormon Grave-yard.' (Page 52)

"We give below two letters dealing with the Mormon Settlement in our country. They are from a scrap book of Mr. Charles Martin, a former teacher of Antrim, and were printed in *Public Opinion* forty-four years ago.

" 'Mr. Editor — The following letter by the Church printer of the Mormons in Franklin County will be interesting to your readers. It presents some matters not usually understood, and speaks with the authority of one who knew. Many of your readers, doubtless, remember Ebenezer Robinson. He was, it seems, a conspicuous and, I presume, quite a worthy man among the Latter Day Saints of the Conococheague. Very truly, J. Fraise Richard.' " (Page 52)

Davis City, Iowa

April 24, 1886

J. Fraise Richard, Esq.
Chambersburg, Pennsylvania

Dear Sirs;

Your letter of recent date is at hand (having been forwarded from Pleasanton), in which you submit certain questions with regard to the Mormon settlement made on the McLanahan farm near Greencastle, Pennsylvania, in 1846, with the request that "they be answered as fully as possible."

1. Did you as printer for the institution ever publish a paper on the farm? If so, what was its name?

Answer-No. Not on the farm. Published a few numbers of the *Messenger and Advocate of The Church of Christ*, monthly in the summer and fall of 1846, in the borough of Greencastle.

2. Did you publish any tracts for distribution amongst the people? If so, can you send me a copy, or a copy of paper issued?

Answer-No. In publishing the *Messenger and Advocate* we printed 2000 copies of each issue, which was greatly in excess of our subscribers. A large number of the extra copies were distributed among the people. I have not preserved a copy of any of those printed in Greencastle. Have a copy of each of the first 22 numbers printed in Pittsburg, before we moved to Greencastle, bound in a book.

3. Did Sidney Rigdon advocate polygamy while connected with the enterprise?

Answer-No, he did not. He was a firm believer in the divine authenticity of the Book of Mormon, which positively forbids it.

4. Who were the leaders of the organization, and what has become of them?

Answer — Among the prominent members of the organization who moved to Franklin County, I will name Sidney Rigdon, Samuel James, William Richards, Dr. George M. Hinkle, Jeremiah Hutch, Jr., Edward B. Wingate, Joseph H. Newton, Leonard Soby, Amos B. Tomlinson and your correspondent.

Sidney Rigdon was the first president of the church, and leader of the organization. He moved from Pittsburg to the McLanahan farm in May, 1846, and left there April, 1849, and settled in Friendship, Allegbeny County, New York, where he died some years since. He had two counsellors in the organization.

Samuel James moved from Illinois to Greencastle, in 1846, and left there in the spring of 1847. The last I heard, he was living some place in Southern Missouri.

He was one of Mr. Rigdon's counsellors.

William Richards moved to Greencastle, in May, 1846 and left there in 1847 and settled in or near Mt. Holly, New Jersey, where he formerly resided. He was Bishop of the church. He died a few years since.

Dr. George M. Hinkle moved to Greencastle in 1846, and remained there two or more years, when he removed back to Illinois from whence he came. He was a widower and married in Greencastle a widow lady by the name of Hartman. He finally settled in New Buda, Decatur County, Iowa, where he died some years since.

Jeremiah Hatch, Jr. moved to Greencastle in 1846, married one of Elder Rigdon's daughters, Lucy Ann, and moved from the McLanahan farm to Friendship, New York, in August or September, 1847. He attained considerable notoriety as a temperance lecturer, and organizer of Good Templar Lodges in New York and Ohio. Held a responsible position under the Canal Commission of New York. When the war broke out he was commissioned and served as captain in the Union Army. Died soon after his return from the war.

Edward B. Wingate came to Greencastle, in 1846, he also married one of Elder Rigdon's daughters, Sarah, and moved from the McLanahan farm to Friendship, New York in company with Mr. Hatch. The last I heard he was foreman of the bridge carpenters on the New York and Erie Railroad.

Joseph H. Newton moved to Greencastle, and left there in the fall of 1847 and settled in Philadelphia, where he formerly resided. He died a few years since.

Leonard Soby moved to Greencastle, in 1846, and left there in 1847 and went to Philadelphia. He now resides in Beverly, New Jersey.

Amos B. Tomlinson moved to Greencastle from Pittsburg, in 1846 and in 1847 or 1848 settled upon the east side of North Mountain about 8 miles north-west of Chambersburg, where he lived nearly thirty years, when he moved to Kendall County, Illinois, where he died some years since. (Note: Mr. Tomlinson was a Yankee. His home was in the gap now called Yankee Gap.)

The six last named were all members of the Grand Council of the organization.

Your correspondent, E. Robinson, was one of Elder Rigdon's counsellors, and moved to Greencastle in company with him in May, 1846, and remained in Greencastle (with the exception of a few months in 1847 that he lived on the McLanahan farm) until April, 1855, when he moved to Iowa and settled on a farm near Pleasanton, Decatur County, where he resided until 1883, when he removed to Davis City, Decatur County, his present place of residence.

While in Greencastle he compiled and printed several editions of a small work entitled, "Legal Forms for the Transaction of Business and a Set of Tax and Interest Tables together with a Short System of Book-keeping" of which some 40,000 copies were sold. Also a "Modern Letter Writer" and a "Child's Book," a primer, also some 13 numbers of the Conococheague Herald, a weekly newspaper. He has been for years and is a member of the Reorganized Church of Christ of Latter Day Saints, and a firm believer in the Gospel of Christ, as revealed in the New Testament Scriptures and Book of Mormon, but always strongly opposed to polygamy, as is also the church to which he belongs.

Respectfully yours,
Ebenezer Robinson

(Page 53, 54)

Are the Young Out of Reach, Out of Touch, or Out of Mind?

By Anthony Picciuto

Who are the young people of this generation? What makes them tick the way they do? Are they really restless?

To understand who the young people are today, we must look to the era of their conception. The youth of today who seem to "act differently," and "expect different avenues of expression," are a product of post World War II. They were born when the United Nations, a vehicle intended for peace, was established.

The young have witnessed via film and television an unleashing of atomic and nuclear power. Their day also conceived the concept of interplanetary space travel, concepts of new science, new math, and new English. They have witnessed the birth of television and have grown to expect it as a normal part of their household goods.

Too often the need for a television set is essential to their way of life. It provides entertainment, fantasy, educational pursuits, and a media of communication for which their ears have been tuned by ministers, educators, world leaders, and parents alike for the need to listen and beware of national and international spectacles, which affect each breath of their lives. It is often through this media, along with other media, that the youngsters develop fears, problems, doubts, and conflicting ideas, which strengthen or weaken the very base of their ideological or spiritual philosophies.

Few of our young people know and understand the pressures that force them to compete for new jobs, prestige, and success. The requirements of educational institutions demand more of our youth today than ever before in the history of man. They have heard and witnessed social problems from unemployment (the bulk are from 19 to 25 years) to race riots. They notice, too, a change in morality, sex, concepts of God, often related to the creation of pills, contraceptives, temptations of L.S.D., and continued economic growth which helps to create an affluent society. New terms fill their vocabularies such as hippie, square, cool, sharp, with it turned on, pad, and the like. Their conversations do not include Dick or Jane going to their grandfather's farm to see the animals. The idea of the graduation prom often becomes old hat by the time a student graduates from high school, as their dating habits change because of more opportunity, more money, and more leisure time during the teens.

Now then, these youths are not much different from young people of the early twenties, at least not physically; yet emotionally and spiritually there may be slight or grave differences depending on the relationship of the individual to his family. The family structure has definitely changed, according to a leading sociologist (Margaret Mead.) Each family member is now

(Continued on Page 12)

OBITUARIES

NANCY NICKLOW

Sister Nancy Nicklow, 31, of the Glassport, Pennsylvania, Branch died on May 24, 1968.

In addition to her parents, Edward W. Mason, Jr. and Mrs. Edith McCormick of Connellsville, Pennsylvania, she is survived by her husband, Brother Robert D. Nicklow; three daughters, Sister Bonnie Sue, Sister Robin Diann, and Tamara Ann; a son, Robert D., Jr., and two brothers.

Sister Nicklow was born on September 30, 1936, in Connellsville, Pennsylvania. She was baptized in Vanderbilt, Pennsylvania, on May 29, 1966.

Brother Alma Nolfi, assisted by Brothers Joseph Bittinger and Joseph Shazer officiated at the funeral. She was buried at Green Ridge Memorial Park, Scottsdale, Pennsylvania.

ANGELINA FAIR

Sister Angelina Fair, 58, was found dead in her home on June 12, 1968.

Sister Fair was born on May 23, 1910, in Italy. She was baptized into the Church at Glassport, Pennsylvania, on June 9, 1968.

The widow of the late Brother Fred Fair, of Greensburg, Pennsylvania, she is survived by four sons and four daughters.

Funeral services were held in the Edward C. Check Funeral Home, McKeesport, Pennsylvania, by the Reverend Albert M. Inteso.

ARE THE YOUNG OUT OF REACH, OUT OF TOUCH, OR OUT OF MIND?

(Continued from Page 11)

less attached to the family and more attracted by outside activities and pressures. This has had its effect on our youth; frustration created by conflicts between liberal, conservative, and radical thoughts and behavior often leads to rebellion or conflict.

Perhaps the values of our young people have changed because the values of society have changed. Such changes have created a restlessness among our youth. As a result of this restlessness, their needs, desires, and aims have changed.

I say that strong Christ-like examples are needed in parents, church members, educators, ministers, and political leaders so that our youth can be guided by example and not word alone. We must prove to them that the Christian philosophy will help us to resolve who we are, where we are going, and how to get there. We leaders of youth must establish more communication through panels, debates, lectures, open discussions, campouts (such as the successful one held in Kansas by our youth last summer), film strips, etc. These can help to pull together the best minds of our Church in every walk of life, regardless of sex, age, or vocation. We need to prayerfully seek legitimate outlets, sincere guidance, and research and educational pursuits that that will enable us to aid our restless youth to develop peace, joy, patience, love, understand-

ing, and faith in relation to our fellowman regardless of race, religion, or creed.

Such practicing of Christ's principles will enhance empathy between young and old alike, thereby making all our lives more complete. I suggest to you each that the young need not be, nor should they be, out of reach, out of touch, or out of mind.

Remember Me

Oh Lord, my God, wilt Thou remember me
When I in prayer with Thee do cry and plead
For Thy great love and mercy for my need?
Dear Lord, forgive.

I need Thy guiding light to lead me on;
I need Thy strength that I can lean upon;
I want to walk with Thee til day is done.
Dear Lord, forgive.

And when my days upon the earth are o'er,
I pray that Thou wilt take me to that shore
To reign with Thee, oh Lord, forevermore.
Dear Lord, forgive.

Then I shall see my loved ones face to face;
And there I'll feast upon eternal grace;
I pray I'll reach that great and holy place.
Dear Lord, amen.

By Juanita Rogolino

THE BEST THINGS IN LIFE

The best and sweetest things in life are things you cannot buy:

The music of the birds at dawn, the rainbow in the sky.

The dazzling magic of the stars, the miracle of light.

The precious gifts of health and strength, of hearing, speech and sight.

The peace of mind that crowns a busy life of work well done.

A faith in God that deepens as you face the setting sun.

The boon of love, the joy of friendship. As the years go by,

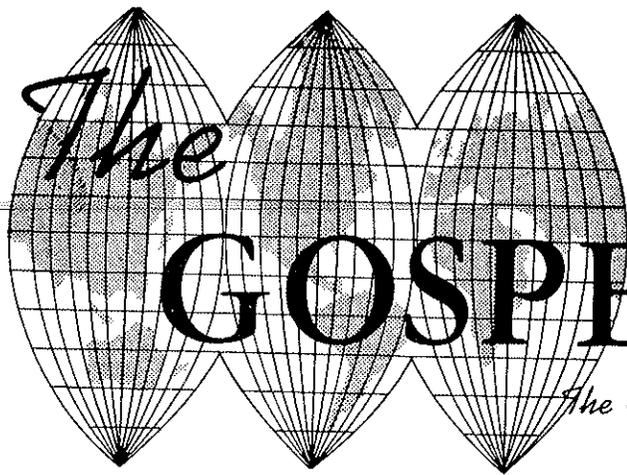
You find the greatest blessings are the things you cannot buy.

Patience Strong

NUPTIAL

HENCE-PETERKIN

Mr. Arnold Hence and Miss Anna Peterkin were united in holy matrimony at the Edison, New Jersey, Branch, with Brother August D'Orazio officiating. After a nice reception the couple left for Minnesota to visit with the bridegroom's family.



GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

August 1968

Vol. 24 No. 8

Offices: 6th & Lincoln Sts.

The Looking Glass

By James Heaps

*"O wad some Pow'r the giftie gie us
To see ourselfs as ithers see us!"*

Burns

So far as the physical appearance is concerned, the best way to see ourselves as others see us is to look in a mirror, or what was anciently called a looking glass. Wrinkles, blemishes, a receding hair line are all unflatteringly revealed.

The magnifying looking glass reveals the most minute imperfections of the flesh. Blemishes become mountains. Wrinkles are valleys. We stand aghast at what we thought was smooth skin texture. Our face seems as pitted and convulsed as the surface of the moon.

Some time ago I got out of bed and went straight to the looking glass. When I looked at myself, I said, "Oh, no!" So I put on a big smile and said to myself, "That looks better."

It sometimes pays to take inventory — to take a long, hard look at ourselves and try to see ourselves as we are, which is not always the ideal we have of ourselves.

While the looking glass is a nearly perfect instrument for revealing the physical imperfections, it is practically useless as a reflection of character and the Christ-like personality.

Referring to the law of God as a looking glass, the Apostle James wrote: "Be ye doers of the word and not only hearers, deceiving your own selves. For if any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

God's law revealed to mankind is a revelation of God's nature. If we would discover the imperfections in our character, we need only use God's law as a looking glass, which will un-

(Continued On Page 8)

My Role As A Christian In A Changing World

(A Commencement Address)

By Claudia Koshinsky

Modern technology is unmistakably changing our world at a faster pace than ever before. This has made man more fully aware that change is part of his existence. Change tends to disturb us though; we look back to when change was so slow that the institutions and cultures we created lasted longer than the individual's life span. This gave us the illusion of permanence. This feeling of permanence allowed men to order their lives around these permanent institutions. Man was secure that these institutions would stand against time. However, institutions are changing right now during our lives at a very rapid rate. We now lack the security of permanence.

Of all institutions in our society, the church is probably the most interested in looking back into the secure past. Our heritage focuses our memory on God's action in the past. This often tends to blur our vision of God's action in our world today. When this occurs, and we lose sight of God's influence on our world now, we become confused and insecure within ourselves. In attempting to find our roles as individual Christians in a world in which we don't even feel God's influence, we become baffled and perplexed. Clearly, in order to find our roles as Christians today, we must do more than just believe what God has done: We must be ready to respond to what God is doing right now, in our world. In order to do this, we must determine how we should respond to His work.

In II Corinthians, we find the following description of man's response to God:

(II Corinthians 5: 17-18) "When anyone is joined to Christ he is a new being: the old is gone, the new has come. All this is done by God, who through Christ changed us from enemies into his friends, and gave us the task of making others his friends also."

Thus, to live our roles as Christians in this changing world, we must realize God's influence on the world today, "become friends" with

(Continued on Page 8)

The Missionary Field

By Domenic Maraco, Missionary Editor

Meredith R. Griffith Establishes First Lay Mission on Trial Basis

(The following article is a description of Meredith Griffith's trip West to establish the first lay mission on a trial basis on the San Carlos, Arizona, Reservation. The article was written by Meredith Griffith.)

On June 7, 1968, we left by plane for Phoenix, Arizona. We were met there at the airport by Brothers Richard Christman and George Neill. The weather was very hot but bearable. We met with the brothers and sisters of the Phoenix Branch. They invite all of you to stop and visit with them on your travels through the West. They, like all of us, are in need of encouragement and fellowship with the brothers and sisters of the Church.

We began immediately to fulfill the most important reason for our being there. The Board of Missions, having already accepted a proposition to establish a Lay Mission Service, had authorized me to inaugurate the program at San Carlos, Arizona, on a trial basis this summer.

After spending much time looking, we finally purchased a beautiful three bedroom Mobile Home, 10 x 55 feet. On Wednesday of the next week it was delivered and set up ready for use.

This home was made available to the General Church through the efforts of the Golden Rule Class of the Monongahela Sabbath School. This is a class of boys in their teens and early twenties.

The home will be occupied this summer mostly by the members of this class. At the end of the trial period it will be turned over to the Missions Service Committee of the General Board of Missions. This committee will program and accept reservations for service from lay members throughout the Church. All will be advised of the full particulars and requirements for this kind of missionary service.

On Thursday my wife Irene and I, our twin daughters Joyce and Joy, and Brother George and Sister Neill went to San Carlos and lived in the trailer for several days. While visiting with our brothers and sisters we found the Spirit of God there in abundance. Brother Dan and Sister Dolores Piccuito are doing a marvelous and great work through the help of God and the spiritual and financial support of the members of the Church. Our prayers are needed in their behalf continually.

We also made a trip along with Brother Dan and his family north of San Carlos about a hundred and twenty miles to the White River Reservation, which is another tribe of the Apache Nation. We were very much encouraged to have the opportunity to talk to these people. An Indian family there has offered to open their home for our people to hold meetings.

We also spent a few days with Brother and Sister Perdue in the Tijuana, Mexico, Mission. A

(Continued on Page 9)

The Restoration

RECORDS GIVE TESTIMONY OF WILLIAM BICKERTON

By Thurman S. Furnier

I believe it would be appropriate at this time to refer to William Bickerton and records that have been written concerning the events which have taken place since he obeyed the Gospel.

Wm. Bickerton was born January 15, 1815. "I, Wm. Bickerton, was a member of the Methodist Church, until I heard the gospel of Jesus Christ preached, in the year of our Lord, 1845. I was convinced of the doctrine of Christ, viz: Faith, repentance and baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Spirit, and its effect as according to St. Paul's writings. I was never taught such a gospel; so I left them as a member in good standing, and was baptized into Christ June, 1845, and put Him on. I received the gift of the Holy Ghost at the laying on of hands, and signs have followed me. I have spoken with new tongues, and have had the interpretations, and I have seen the sick healed myself, so that I know that the gospel is the power of God. I entered the Church under Elder Rigdon's organization. I was called by the Holy Spirit to be an Elder. I received ordination, and the power of God came down and sealed that office upon me. I went forth preaching to all that would hear. I was afterwards called into the Quorum of the Seventies. I received ordination the second time, but the Church became disorganized." (The Ensign, published by The Church of Jesus Christ, 1863, page 10.)

"I can testify that Sidney Rigdon had the power of God. He was the right hand Counselor of Joseph Smith, Brigham Young and the rest of the Twelve rejected him, and they had no President for eight months. He was the best orator I ever heard in classing the Scriptures together. He went wrong after he came to Pittsburg and wanted to make a gathering in the Emlenton Valley of the Allegheny Mountains. (Now Cumerland Valley, T.S.F.)

"At the same time we had organized a School of the Prophets, or solemn assemblies, and many things were revealed to us showing things were going wrong. No one followed him from that branch, we knowing by the Spirit he was going wrong. He sent two of his Apostles to stop our Assembly of the School of Prophets. The object of the School of the Prophets was to teach the young Elders to know the teaching of the Spirit, and many things were revealed that came to pass.

"After Rigdon went wrong all that followed him fell away, and I was left alone. As I had lived true to God, and to His interests, I was carried away in the Spirit and placed on a high mountain with just room enough to stand. The Lord told me unless I went ahead and preached the gospel I would fall and be torn into bits. I moved with

(Continued on Page 9)

**THE GOSPEL
NEWS**

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

**EDITORIAL
CONSULTANTS**

Thurman S. Furnier

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones—Mgr.

GMBA EDITOR

Carl J. Frammolin

31329 Frank Drive

Warren, Michigan 48093

**GENERAL CIRCLE
EDITOR**

Rose Corrado

1927 Robbins Avenue

Niles, Ohio 44446

**DISTRICT
EDITORS**

ATLANTIC COAST

Eugene Perri, Jr.

301 Amboy Avenue

Woodbridge,

N.J. 07095

OHIO

T. D. Bucci

344 E. Avondale Ave.

Youngstown, Ohio 44507

MICHIGAN-ONTARIO

Spencer G. Everett

22400 Alger Avenue

St. Clair Shores,

Michigan 48080

CALIFORNIA

Otto M. Henderson

14605 Lorca Road

La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes

311 Chamber St.

Clairton, Pa. 15025

**BUSINESS AND
EDITORIAL OFFICE:**

Sixth and Lincoln Sts.

Monongahela,

Penna. 15063

Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

The subject of religion has always been one of the most controversial subjects and a source of many differences and conflicts among people. The divisions in Christianity attest to these differences and lead us to the conclusion that where there are so many different beliefs and practices, there surely must exist a great deal of error and uncertainty. To put it another way, it doesn't appear that the human family has advanced very far in its understanding of God and religion.

Of course, every reader will be inclined to say to himself, "Yes, this is true, I'm so thankful, however, that I have a proper understanding of who God is and what He expects of me." I would like to advance the thought that perhaps none of us really has a complete understanding of God and what He expects of us and that, in fact, many of us are very immature in our spiritual understanding. With this thought I would like to discuss the subject of spiritual maturity and advance some ideas for thought.

First, I believe that God is in the process of teaching the human family how to be spiritually mature. The most spiritually mature individual was, of course, Jesus Christ who laid down the pattern for spiritual maturity. As with most other advancements, spiritual growth has come through individuals like Moses and Christ and other great spiritual leaders who taught the people what they had learned. Thus, while The Children of Israel were like infants before God when they left Egypt, God spoke to Moses as one man to another, telling him that He would be a God to him and Moses would be as a god to the people. It is quite evident that Moses attained considerable spiritual stature in his own time, while it took the Israelites many generations to grow spiritually.

The early Israelites believed that every tribe or nation of people had its own god and that when two tribes waged war their gods also fought each other. Whichever god won determined which tribe was the victor.

Their early concept of Jehovah was a God who expected them to obey His law and who meted out justice and vengeance without mercy to those who would not comply. Consequently, their strongest feelings toward Him were awe and fear. It was not until the time of Hosea that they came to see Him as a merciful and forgiving God.

When Christ came, He taught them several other important lessons that were necessary for their spiritual development. One was that God was a God of love who required them to love also. Another was that God was not just their own personal property but that He had concern for all people everywhere. The third was the idea of the fatherhood of God. He taught them that He was the Son of God and that they too thought faith and obedience could become the spiritual sons and daughters of God the Father.

With this brief but important background let us take a look at our own level of spiritual maturity.

Many people today approach God and religion in a spiritually immature way. To some, religion goes no further than the rituals of the church, and they see God as an awesome being who will surely bring some mishap upon them if they do not serve Him. What these people fail to realize is that God does not want people to serve Him through fear or force but to serve Him because they see the value of serving Him.

Another immature outlook in serving God is the pre-occupation with the thought that we must not do certain things in order to please God. It is quite natural for a new convert to be pre-occupied with the thoughts that he no longer must commit certain sins, but as he grows spiritually, not committing these sins becomes habit, and he turns his mind to things that he should do. Some people who never get beyond the stage of thinking what they should not do turn this upon others and constantly find fault with the wrongs that others do. They are continually saying how wrong everyone is and how the church must be cleaned up.

Another type of spiritual immaturity is the feeling that God is our own exclusive property. Some almost make a religion out of the feeling that they are accepted by God and everyone else is rejected. Very often such people consider themselves to be better than everyone else and are self righteous.

(Continued on Page 10)

Church Literature . . .

Scriptural References on the Establishment, Apostacy, and Restoration of The Church of Jesus Christ, printed by The Church of Jesus Christ in 1966. (Continued)

COMMANDMENTS AND TEACHINGS BY CHRIST AND HIS APOSTLES

PRAYER (Continued)

And the twelve did teach the multitude; and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Jesus.

And the disciples did pray unto the Father, also in the name of Jesus. And it came to pass that they arose and ministered unto the people. (III Nephi 19:6-7)

And it came to pass that when they had all knelt down upon the earth, he commanded his disciples that they should pray.

And behold, they began to pray, and they did pray unto Jesus, calling him their Lord and their God. (III Nephi 19:17-18)

And when he was at the place, he said unto them, Pray that ye enter not into temptation. (St. Luke 22:40)

Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

Therefore ye must always pray unto the Father in my name;

And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.

And behold, ye shall meet together oft; and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you and forbid them not;

But ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft ye shall pray for them unto the Father, in my name. (III Nephi 18:18-23)

FASTING

There were times when prayer alone did not obtain satisfaction for the spiritual and temporal needs of the disciples. In such situations Jesus taught them to fast.

When entering a period of fasting, of course, they were not to partake of food or drink. Also, they were to give themselves wholly unto the Lord by not indulging in anything which would disturb their attitude of solemn prayer, devotion, and meditation.

The act of fasting, however, was to be performed as inconspicuously as possible for Jesus said:

Moreover when ye fast, be not, as the hypocrites, of sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their

reward.

But thou, when thou fastest, anoint thine head and wash thy face;

That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. (St. Matt. 6:16-18)

And when he had fasted forty days and forty nights, he was afterward an hungered. (St. Matt. 4:2)

Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. (I Cor. 7:5)

FORGIVING (THE LAWS OF OFFENSE)

Jesus Christ gave His Church a clear explanation regarding 'The Laws of Offense.' He made it clear that His followers should not attempt to worship or fellowship if they were offended with any other Brothers or Sisters. Reconciling of any differences or ill feelings were taught as being essential.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. (St. Matt. 18:15-17)

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way; First be reconciled to thy brother, and then come and offer thy gift. (St. Matt. 5:21-24)

Also compare III Nephi 12:21-34.

The Apostle Paul instructed The Church at Corinth regarding offense in the following words: Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?

If then ye have judgements of things pertaining to this life, set them to judge who are least esteemed in the church.

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethen?

But brother goeth to law with brother, and that before the unbelievers.

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? (I Cor. 6:1-7)

STUDYING THE SCRIPTURES

(Continued on Page 12)



The Children's Corner

Mabel Bickerton

"Fear not, from henceforth thou shalt catch men."

Luke 5 : 10

Dear girls and boys,

Recently I told you the story of Peter and Cornelius. Maybe you would like to hear how Peter became a disciple of Jesus.

Jesus needed good men to help him with the Lord's work. He chose twelve men from different walks of life. One day as Jesus was walking along the shore of Galilee, he saw two fishermen casting a net into the sea. He called to them, "Follow me, and I will make you fishers of men." Immediately the men laid down the net and followed Jesus. These men were two brothers, Peter and Andrew.

Peter became an ardent follower of Jesus. He was bold and strong, preaching sermons, performing miracles and delivering the Gospel's message to both Jew and Gentile. He helped to build a solid foundation for the early Church. Peter always stands out when we speak of the Apostles. To no other disciple did Jesus give such promises, blessings, rebukes, prayers, encouragements, and commissions. Jesus took Peter with him on His journeys. Peter saw and heard all that was done. He was with Jesus at His Transfiguration, in the Garden of Gethsemane, and at the Resurrection. He is the author of "I and II Peter" in the New Testament.

Once when many were turning away from Jesus, he asked his disciples, "Will you go also?" At once Peter answered, "Lord to whom shall we go? Thou alone hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the Living God." Another time Jesus questioned his disciples, "Whom do men say that I, the Son of Man, am?" Some of the people were not sure, but Peter knew how to answer the Lord. He said, "Thou art the Christ, the Son of the living God." He did not hesitate; he was sure. Jesus said, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee but my Father which is in heaven."

Christ told his disciples again and again that He must go up to Jerusalem and be crucified and raised the third day. But when the time drew near, the disciples were not prepared for this. It did not seem possible that Jesus would be placed on trial for his life. But it happened, and Peter denied his master. Many people, when they deny or sin, do nothing about it, but Peter did. He went out and wept bitterly. It was a very sad time for Peter and Jesus' followers. In the Resurrection and the events following, Peter is forgiven, and we read of his love for Jesus.

Peter directs the choice of Mathias to Judas' place as an Apostle. Peter preaches the first ser-

mon after Christ's ascension. He organizes the Church with about three thousand members. He dares to go to the Temple and tell Jewish rulers how they had killed the Son of God. This is a very different Peter from the one who denied his Master just a short time before.

Peter had seen with his own eyes, and he knew what he preached about Jesus was true. For three years he had been with Jesus. He had seen Jesus heal multitudes of sick folk; he had seen Jesus walk on the sea and with a word still a storm. Three times he saw Him raise the dead and saw Him alive after the Crucifixion. All this prepared Peter for his death. He was ready to meet his Lord and in his writings tells us, "Shortly I must put off this my tabernacle even as our Lord Jesus Christ hath showed me."

SEARCH THE SCRIPTURES

1. What were Peter's words at the transfiguration of Jesus?
2. How did Peter act when Jesus wanted to wash his feet? What was Peter's answer?
3. Jesus told Peter that Satan wanted to have him to sift him as wheat. What did Jesus say he had done for Peter?
4. Was Peter a married man? How do you know?
5. Jesus gave Peter the keys of the kingdom of heaven. What did this mean?

(Matthew 16 : 19)

Sincerely,
Sister Mabel

JESUS SAID

By Samuel Kirchner

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?"

"And when he hath found it, he layeth it on his shoulders, rejoicing.

"And when he cometh home, he calleth together his friends and neighbors, saying unto them, rejoice with me; for I have found my sheep which was lost.

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?"

"And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Luke 15: 4 - 10

IN APPRECIATION

Brother Robert Nicklow and his family wish to thank all for their wonderful kindness and consideration at the time of the death of Sister Nancy Nicklow. They especially thank the MBA and Ladies' Circle for their help.

M.B.A. Highlights

MBA AGAIN IN THE MIDST OF BUSIEST TIME OF YEAR

By Carl J. Frammolin, GMBA Editor

Once again the Missionary Benevolent Association is in the midst of its busiest period of the year. The July-August segment, as has been pointed out in the past, is the time when many Association projects and meetings are being held for various purposes and when many enjoyable visits are spent together.

Starting the busy season was the California MBA Area Field Trip in the Yucaipa Mountains the first week in July. The highlight of this highly edifying occasion was the conversion of seven persons. All of them expressed their desires to join The Gospel on the Monday night, and they were baptized on the Thursday. The seven were Dennis Damore, Luci Cavalaro, Lynn Daniels, James Henderson, Robert McDonnell, Deborah McDonnell, and Frank Verardo.

Previously, this Area had successfully held an outing over a weekend at the same site. Understandably, the efforts to meet for one week were greatly rewarded by the new additions to the Church. The entire General MBA will be journeying to this location for its annual field trip next year; so the realization that a larger gathering will be held there further heightened interest in the undertaking.

Similar activities were offered as were presented at the GMBA field trip at Arlington, Kansas, the week of last July 30 and which will be available at this year's GMBA excursion to Nauvoo, Illinois, the week of August 18. As a special feature, the yearly California MBA Area Conference was conducted on the Wednesday, July 3.

Other Area Conferences

All other Association areas, in addition to California, conducted their annual conferences last month in accordance with the MBA By-Laws which have appointed them for July. Regional officers were elected, reviews of past projects were made, and plans for future programs were analyzed at these gatherings.

The areas have attempted to establish on-going programs for the benefit of their regional members, particularly the younger people. Inspirational Church services, discussions on problems of the youth, and projects to raise for the future General Church Auditorium have been some of the methods employed. Involvement in these endeavors has not only been useful in satisfying the mentioned necessities but have been stimulating to the participants.

Although each area must seek to fill its own specific requirements, it must consider the distance between its locals when plans are formulated for the members. Whether persons can gather frequently or whether correspondence must be used to maintain the programs has a great bearing on the kinds of activities which

can be utilized and the methods by which they can be implemented. As a result, every region must first evaluate its potential, as well as its needs, when making its projections.

GMBA Sub-Committee Meetings

During the busy MBA summer season, General Activities Subcommittees have also been meeting to handle the various overall programs being conducted by the Association. The Nauvoo field trip, lesson plans, fund-raising, and assistance to locals with respect to membership growth and development have been the matters being worked upon.

The field trip will be discussed later in this article. Preparation of the lesson plans is continuing; the current six-month Association-wide fund-raising drive for \$3,000 for the General Church Auditorium is being pursued. Assistance to locals is being approached realistically and with the hopes that more specific information can be obtained with which to proceed.

Before any long-range plans will be made, the locals will be given an opportunity to indicate what forms of aid they desire. The full GMBA Activities Committee will then be in a better position to provide what is needed. Obviously, the group is most anxious to be of help, but it wants to know what items it should focus upon first. Course materials, special recommendations for projects, and outlines for on-going programs are some of the various aids which can be offered.

The assistance to locals was requested by the member units themselves at the last May GMBA Conference. It was stipulated that the experience accumulated from around the entire Association could be used for the betterment of the locals which are desirous of seeking ways to further improve their status. The significant thing to be remembered is that the units may use the advice or outright aids as they choose and that this is not the kind of information which is being dispensed for use by all units as a set pattern.

GMBA Field Trip

Plans for the GMBA field trip taking place the week of this August 18 are designed to offer a relaxing and enjoyable interval for the busy MBA members. People from around the Church and the Association are assembling at Nauvoo with the expectation that the wonderfully successful trip to Kansas last July will be duplicated.

Reports of this event will be given in subsequent issues of *The Gospel News* so readers who were unable to attend will be familiar with what occurred. Church services, Restoration historical sessions, seminars, and recreational activities will comprise the schedule.

Visiting with old and new Church acquaintances will also be of great interest to those who will be in Nauvoo. The projects which have taken place lately will provide much of the MBA conversational material, particularly about the busy July-August period. The events during this time span, along with other significant endeavors during the last year, will provide the parties with sufficient important data to review and renew their common dedication to the Church and the MBA. In total, the field trip undoubtedly

serves as an appropriate conclusion to the Association summer.

Branch and Mission News

Florida Members Hold Gathering

The branches and missions of Florida held a gathering on June 9 at Ft. Pierce. Brother Alvin Swanson was in charge of the meetings.

A lunch was served after the service and at 2:30 they met in an MBA meeting. Brother Swanson read letters he had written on missionary work in Africa. During their reading the gift of tongues was spoken which was interpreted as "The Spirit says the day will come when you will go out once again. There will be nothing to bind."

News from Lorain

Sister Becky Miller was recently baptized in Lorain, Ohio. Brother Frank Calabrese officiated at the baptism, and Brother Alfred Dominico confirmed her. Sister Becky just graduated from high school in June.

Other young people from Lorain who, along with Sister Becky, received white Bibles in Sunday School after graduating from high school were Mickey McGuire, Cynthia Altomare, and Frances Altomare.

Brother Clifford and Sister May Burgess and Brother Bob and Sister Nancy Watson visited Lorain several months ago. Brother Burgess and Brother Watson both were guest speakers in a Sunday morning service along with Brothers August D'Orazio of New Jersey, James Campbell of Pennsylvania, Gorie Ciaravino of Michigan, Patsy Marinetti of New York, Tony Loyalvo of Michigan, Joe Genaro of Ohio, and Paul D'Amico of New York.

Evangelistic Meetings Held In Pennsylvania District

Evangelistic meetings were conducted by evangelists Mark Randy and Joseph Calabrese in the Pennsylvania District from May 21 to June 2. Brother Mark Randy is from Modesto, California, and Brother Joseph Calabrese is from Lorain, Ohio.

The meetings were sponsored by the Home Mission Board, which was formed through the suggestion of the General Ladies' Uplift Circle, who several years ago laid aside \$1000 for transportation costs for any minister who would do evangelistic work in the Church.

Meetings were held in Monongahela beginning on Tuesday, May 21 to Sunday, May 26. In addition to Brothers Randy and Calabrese, other featured speakers were Brother George Neill of Monongahela (now in Arizona) and Brother Samuel Kirschner of West Elizabeth.

A meeting was held in Lorain, Ohio, on Tuesday, May 28, and the next was held at Aliquippa, Pennsylvania, on Wednesday evening. Meetings were held in McKees Rocks on Thursday, in Greensburg on Friday, in Aliquippa on Saturday evening and Sunday morning, and in Roscoe on Sunday evening.

Many members from various branches of the District attended.

The two evangelists stayed in the homes of

members during their visit.

Their other activities included visiting hospitals and nursing homes to encourage and pray for the sick, visiting among the saints, attending a fasting and prayer meeting, a special meeting of the evangelists, an MBA meeting, and a Bible class meeting.

The young people of the various branches provided many solo and choir selections. A special musical feature at one meeting was the singing of a new hymn, "We Believe in God," of which Brother Randy composed the words and Sister Mabel Bickerton the music.

At the first meeting in Monongahela Brother Joseph Bittinger, Second Counselor of the Church, announced that these meetings will continue and that any minister who wants to participate in them may do so by getting in touch with Brother Joseph Calabrese, who is in charge of the Home Mission Board.

Bronx Has Baptisms

Brother Donald Ross, son of Brother and Sister Thomas Ross of Aliquippa, Pennsylvania, was baptized at the Bronx, New York, Branch on April 7.

On May 5 Brother Frederick Laessig, son of Sister Rose Laessig of Dumont, New Jersey, was also baptized in the Bronx.

Brother James Link officiated at both baptisms. He was assisted by Brother Salvatore Feola.

Aliquippa Has Baptisms

The Aliquippa, Pennsylvania, Branch had two baptisms during the month of May. The two new converts are Andy Gula and his wife, Diane. Brother Andy was baptized by Brother Anthony Ross, and Sister Diane was baptized by Brother Paul Palmieri. The baptisms took place on Brother James Moore's farm in Imperial, Pennsylvania.

Monongahela Has Baptism

Brother William Chepanoske was baptized on April 28 in Monongahela, Pennsylvania.

Brother John Bickerton, Jr. performed the baptism.

Detroit, Branch #1 Has Baptism

Brother Grandville Mooris Tucker was baptized in Detroit, on Sunday, May 26.

Brother Louis Vitto baptized Brother Tucker and Brother Carl Frammoline confirmed him.

Lockport and Rochester Hold Gathering

The lockport and Rochester Branches held a gathering in Lockport, New York, on June 9.

The main speaker was Brother Patsy Marinetti from Rochester who spoke about the drastic times in which we are living.

Brother Ansel D'Amico, also of Rochester, continued; speaking on the same subject.

A highlight of the meeting was the testimony of Sister Mary Stone who had been in Alaska for three years.

Windsor Has Baptisms

On June 2 Brother Fred Currier requested his baptism at the Windsor, Ontario, Branch. Brother Everett Spencer from Detroit Branch #1 was

(Continued on Page 12)

Final Tribute

By Harry Lorber

How gratefully, distinctly I remember,
As if the time were only yesterday,
The hours when you would read the Holy Bible,
And seeds took root within this heart of clay;
The wind has blown, the fierce floods have
descended,

My house unmoved upon the Rock I see;
Despite the storms, I rest my hope in Jesus,
Because you read the word of God to me.

Before I reached the age of understanding,
Before I had a taste of right and wrong,
But faintly, very dimly I can hear it,
Your voice uplifted to the Lord in song;
Now, in my hours of gloom and times of sorrow,
My heart is filled with flowing melody;
I seek to honor and to praise my Maker,
Because you sang the old time hymns to me.

The devil with his forces has encircled,
And sought by every ruse to bring me low;
There have been many times when I have
wondered

Just how much farther I'd have strength to go;
I was about to yield to his temptation,
But when he would have gained the victory,
The Lord sent down His messenger to succor,
Because of fervent prayers you raised for me.

Because of you, I would press on to glory,
Despite the pain that future days may hold,
Aware that in this world, my light affliction
Can't be compared with heaven's joys untold;
From day to day, this life is so uncertain,
That you may never see this poetry;
But I will tell you in that land so blessed,
Just what your life on earth has meant to me.

THE LOOKING GLASS

(Continued from Page 1)

flatteringly reveal how far short we are of the glory of God. When we use God's law as a looking glass, we are comparing ourselves with God. Jesus could look into that glass and find no imperfection. How could He? He is God's word made flesh. How do we compare with Him?

We all have the wonderful privilege of asking wisdom of God. If we obtain wisdom by looking into the perfect law of liberty — if we walk in the light as Christ is in the light — the word and the light of the word will cleanse us of all sin.

Once we have seen ourselves in the looking glass of the Lord, we will not so readily find fault with our brother. We will constantly be reminded that love works no ill to its neighbor, that love is thoughtful and kind, that love seeks not to be served, but rejoices in that it can be of service to others.

Isaiah describes the true man of God in these words: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

How do we compare with this man? Do we have a contrite spirit, or are we stubborn, selfish, and hard to get along with? Do we tremble at God's word, or are we defiant and rebellious? Do we judge others? Let us look into the looking glass with Paul:

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Romans 2:1

SERMONS WE SEE

I'd rather see a sermon than hear one any day.
I'd rather one should walk with me than merely show the way.

The eye's a better pupil and more willing than the ear;

Fine council is confusing, but examples, always clear.

And the best of all the preachers are the men that live their creeds,

For to see the good in action is what everybody needs.

I can soon learn how to do it if you'll let me see it done.

I can watch your hands in action, but your tongue too fast may run.

And the lectures you deliver may be very wise and true,

But I'd rather get my lesson by observing what you do.

For I may understand you and the high advice you give,

But there's no misunderstanding how you act and how you live.

Edgar A. Guest

MY ROLE AS A CHRISTIAN IN A CHANGING WORLD

(Continued from Page 1)

God through Christ, and help to make others his friends also. We must reconcile ourselves and our modern world to God.

The Danish theologian Soren Kierkegaard wrote a modern parable describing the church. The parable is in the form of a play entitled "Reconciliation." In the play God is the audience, all Christians are the actors, and the ministers and teachers are prompters. The play requires many participants with a wide variety of skills. There is no rigid script for the play, but there are a plot and stage directions. It demands the skill and understanding of the actors to present the drama, because the actor creates his lines and interprets his role as he goes.

I think that we can learn a great deal about the individual's role in the church today by examining the parable of the play.

The setting for the drama of reconciliation is the world. The work of the church must be carried far beyond the church walls.

There are times when Christians must gather together for worship, planning, and instruction. But this is not nearly complete in itself. If the individuals never act beyond this level, the play never goes on. The average person in our modern world plays a variety of roles. A man may, at different times in his daily life, assume such

roles as those of father, husband, professional man, or committee member. A woman may be a mother, wife, professional woman, or hostess. Only too often we think of being a Christian as just another of our roles. Our Christian faith becomes relevant only to one narrow segment of life. It concerns only one segment of one individual life. However, Christ is reconciling the whole man, not his religious values and behavior only. Faith must be active in every area of human endeavor. The message of reconciliation is to the entire man, and to communities of men, not just to segments of their lives or passing moments of their concern. Christian action must take place wherever human beings are. As individual Christians we must build a church that is more than a training school in morality. Once again the church must gain its identity as a community of learning where individuals are beginning to understand and accept Christ.

As individual Christians, we must live our faith in everything we do, everywhere we go. We should be Christians not only in church, but also in our homes, at the office or in the factory, on the golf course, in the locker room, on the bus, and during lunch hours. The church gathers together to renew its members, but it scatters to carry on the work of Christ.

In Kierkegaard's parable the script is not fixed or formal. The dialogue and action grow out of the actors' involvement in their faith. The lines and behavior are invented on the spot. Thus, there is no one prescribed pattern of life that we must follow as Christians. The Christian self must be invented by the person who lives it. Christ has set us free to live: We stand responsible to God for the style of life we choose. As Christians, we do not merely do what our neighbors do; although we may do what our neighbors do. The difference is that as Christians we consciously choose our own life style. We adopt a pattern not simply because it is common in our society but because we believe it to be right.

As individual members of Christianity we are influenced by many other factors in our environments, the factors that make us individuals. Each of us, then, responds to Christ and the message of reconciliation in a unique way. We each adopt a different pattern of life for which we stand responsible to God.

In Kierkegaard's drama, the actors are the laymen. In our modern day, however, the man in the pew too often doesn't consider himself to be an active participator in Christianity, but rather, he considers himself to be a supporter of Christian action. He thinks that he will be reconciled to God by sending others to take action in his place. He donates money to hire a minister, to build a church, or to publish materials. These things are all necessary and important, but they cannot take the place of the individual fulfilling his own particular part in the drama.

In order to participate in the drama, the actors must have a working knowledge of both the church and the world. Christ tells us to reconcile other people to God, but to do this and to serve the world we must know the world as it is, not as it once was. In addition, we must discover

why it is the way that it is at any given time. We must discover the patterns of change and what causes change to occur. If we can do these things, we won't look to the permanence of our institutions for our security. We will understand better why the changes came about, and we will be able to cope with the changes better. We will have the security of our permanent active Christian faith.

The world is definitely changing very rapidly. It can be very confusing to decide just what the individual's role is in the church and in reconciling God with man. But we who are graduating are faced with this very decision. We have had seventeen or eighteen years of careful guidance by the adult Christians in our lives, and we are sincerely grateful to these people for their help. We need to use this background now to adapt to the changing world and to remain Christians, who actively make the world feel God's influence.

THE MISSIONARY FIELD

(Continued from Page 2)

meeting was held in Building #2 in the morning and Building #1 in the afternoon. Both were well attended. The Spirit of God was everywhere. We can only hope and pray that all will support this work and many will be called into this all-important work of serving others.

We visited the homes of some of our members in San Diego and enjoyed the fellowship with them. After spending a very enjoyable Sunday morning service with the saints of the San Diego Branch, we had lunch and returned to Phoenix.

We visited many places of interest on several Indian reservations. Our travels and work for the Church could not have been accomplished were it not for Brother and Sister Neill and Brother and Sister Christman who so generously provided transportation and a home during our visit.

We reluctantly returned home on Thursday, June 27, by TWA.

THE RESTORATION

(Continued from Page 2)

fear, having no education, with the Salt Lake Polygamists in the way; I was left alone. I had to hold out-door meetings, some times in the market place, some times in public houses, streets, or other places. The first meeting I had was beside the ferry at a store house door. A lady was passing at the time. She testified to the gospel and was baptized. At McKeesport, Pa. I held out-door meetings, and many were convinced and several baptized. I went to Allegheny City and had good meetings there. I had a Church at that place and baptized a family on the hills opposite Pittsburg, Pa., also baptized a good many at Six Mile Ferry, and had a good many members at Pine Run, Pa. (Life of William Bickerton.)

"In 1852 we held a conference in my house, and there was a bow of the Glory of God in rainbow form that stood over me at that conference, and I felt by the Power of God that I was as a

(Continued on Page 10)

THE RESTORATION

(Continued from Page 9)

rock, and if a cannon ball would strike me it would not affect me being protected by the Power of God. We want to show we always had the Power of God in this Church. There was a woman that had been confined to her bed for five years, and the last two years she was completely helpless. We carried her down to Peters Creek, (Pa.) in her bed, and it took four of us to baptize her, and when we brought her up out of the water the blood flowed from her mouth. We carried her home, confirmed her a member of the Church, and attended the ordinance on her, and she was healed sound and well and also bore children afterward. Dr. Brown who did not profess anything, told us he would give us credit for healing her. We have given you this statement to show you that God has acknowledged us as the Church of Alma.

"We oppose the Salt Lake people just as Abinadi opposed King Noah. It will continue to be the Church until the Saviour comes again on the earth. In 1861 we had a conference. We had no Apostles at that time, but in that conference the Lord revealed to us that He accepted this Church as the Church of Alma. There were thirty who stood up and testified to the revelation. Alma never received any ordination, (as far as is known, T.S.F.) and while King Noah was establishing a many wife doctrine, Alma had to flee before King Noah, and he wrote down what Abinadi had to preach. Alma fled to a thicket of timber, to what they called the Waters of Mormon, and about two hundred followed him. Alma asked them if they had any objection to being baptized, and they clapped their hands and said that was just what they wanted. Alma and Heleman both went into the water and he (Alma) declared he had the authority from God to baptize. They both went down under the water, and both were filled with the Holy Ghost. He took all and baptized them, having received the authority from God." (Ibid.)

"We met together from time to time, and I felt it to be the will of God to call and ordain other Elders. I did so, and they assisted me in helping forward the good work of God. (Ensign, page 10, 11.)

"Later the Lord revealed to us that we were accepted as the Church of Philadelphia and that He had set before us an open door that we might go in and out and find pasture, which has been fulfilled. (Ibid.) (See Rev. 3 : 7-13 T.S.F.)

"We then began to increase in number and formed ourselves into conferences. Elders were called and ordained, and the Lord being with us, the signs followed the believers, the gifts of the Spirit being made manifest in tongues, interpretations of tongues, prophesy, wisdom, knowledge, visions, dreams, faith, discerning of spirits, the sick healed, and pains removed, so that we began to grow into the knowledge of the Son of God, and the Lord our God made a covenant with us, that he would lay a ground work by us to perform a great work; and we (The Church of Jesus Christ T.S.F.) are the stem, and every party that splits from us shall come to nothing, (Ensign,

page 12.)

"While waiting in conference, October 7, 1857, before the Lord, the word of the Lord came through Wm. Bacon unto us saying: 'Try me and prove me, and see if I will not open unto you the windows of Heaven, and pour you out a blessing, so that there shall not be room enough to contain it.' And on the following Sabbath, while we continued to wait before the Lord, the word of the Lord was fulfilled in our midst, for there was some completely overpowered by the Power of God; and at this conference several of the brethren had visions, one of which we'll give.

"I saw in the vision the road that the Saints were traveling on; the foot of which road was in the waters, and ascended gradually up to Heaven. It was as a straight and narrow road, so narrow that there was not room to turn either to the right or to the left; and on each side of the road was all manner of different kinds of beautiful flowers to tempt the Saints to pluck them, but under the flowers lay a great depth of mud, and the prettier the flowers the deeper the mud, so that if any one stepped aside to pluck any of the flowers, they were sure to stick fast in the mud; also, the road itself was so firm that many cannon balls that were fired at the road, could not even as much as make a mark upon it. Therefore, we must exclaim with the poet, "How firm a foundation, ye Saints of the Lord, Is laid for your faith in His excellent word; what more can He say, than to you He hath said, You, who unto Jesus for refuge have fled. And Come see the road His hand has raised, And made the pathway plain, Nor need the travelers ever err, Nor ask the track in vain'" (Ibid, page 12,13.)

EDITORIAL VIEWPOINT

(Continued from Page 3)

A type of spiritual immaturity that is very common is an over dependence upon God. This takes many forms. Some people want God to do everything for them. They will refuse, for example, to go to a doctor because they know that God can heal them. Some believe that God will be angry with them if they seek medical help. To think that God does not want us to use our knowledge and resources is unreasonable.

Another form of over dependence upon God is to feel that we should not do anything that God specifically has not told us to do. An individual may feel, for example, that a congregation should not build a new church building unless there is some revelation from God that they should do so. Such people want God to tell them everything to do instead of living and acting on their own within a set of laws and principles.

As I have previously stated, Jesus was a spiritually mature individual. None of us would presume to equal Him, but we do understand that we should follow Him as an example. The best way to follow Him and to develop spiritually is to understand and apply the principles that He applied and laid down for us. The greatest of His principles, I believe, that will help to make spiritually mature men and women out of us is His principle of love. If we can learn to love, we shall grow up spiritually.

Addresses Of All Branches and Missions

ARIZONA

Daniel Picciuto
Box 65
San Carlos Reservation
San Carlos, Arizona
Established - Oct. 1961

Phoenix Branch
2502 N. 28th Place
Phoenix, Arizona - 85017
Organized - Oct. 1966

CALIFORNIA

Bell Branch
4796 Filmore St.
Bell, California - 90201
Organized - Jan. 1948

Modesto Branch
329 Briggsmore
Modesto, California - 95350
Organized - April 1955

San Diego Branch
3830 39th St.
San Diego, California - 92105
Organized - Jan. 1948

San Fernando Valley Branch
15157 Roscoe Blvd.
Van Nuys, California - 91402
Organized - April 1955

Anaheim Branch
2446 Orange Ave.
Anaheim, California - 92804
Organized - Nov. 1959

Yucaipa Mission
35178 Ave. "C"
Yucaipa, California

FLORIDA

Fort Pierce Branch
Rt. 2 - Box 173
Fort Pierce, Florida
Organized - Oct. 13, 1960

Lake Worth Branch
4262 W. 10th Ave.
Lake Worth, Florida
Organized - Oct. 3, 1959

Miami Mission
c/o Alvin Swanson
10275 S. W. 60th St.
Miami, Florida - 33143

KANSAS

St. John Mission
205 W. 2nd St.
St. John, Kansas - 67576
Established - Nov. 25, 1877

Wichita Mission
Route 5
Wichita, Kansas - 67207

MICHIGAN

Detroit Branch #1
16241 Harper Ave.
Detroit, Michigan - 48224
Organized - July 16, 1927

Detroit Branch #2
14722 Morris Ave.
Allen Park, Michigan - 48101
Organized - Sept. 1933

Detroit Branch #3
13420 E. Seven Mile Road
Detroit, Michigan - 48205
Organized, July 13, 1935

Detroit Branch #4
15041 W. Chicago Blvd.
Detroit, Michigan - 48227
Organized - July 9, 1938

NEW JERSEY

Edison Branch
Knapp Ave.
Edison, New Jersey - 08817
Organized - Nov. 5, 1952

Hopelawn Branch
393 Florida Grove Rd.
Hopelawn, New Jersey - 08816
Organized - Jan. 9, 1948

Metuchen Branch
Amboy & Hampton Pl.
Metuchen, New Jersey
Organized - April 4, 1957

New Brunswick Branch
21 Charles St.
New Brunswick, New Jersey
Organized - July 20, 1935

Freehold Mission
7021 Charles St.
New Brunswick, New Jersey

NEW YORK

Bronx Branch
751 E. 217th St.
Bronx 67, New York
Organized - Aug. 10, 1940

Brooklyn Branch
2650 Bath Ave.
Brooklyn, New York
Organized - March 18, 1964

Lockport Branch
339 Ontario St.
Lockport, New York
Organized - July, 1948

Rochester Branch
1529 N. Winton Rd.
Rochester, New York - 14609
Organized - Nov. 6, 1931

OHIO

Cleveland Branch #1
471 E. 200th St.
Euclid, Ohio - 44119
Organized - July, 1921

Cleveland Branch #2
10781 Fairlawn
Parma, Ohio
Organized - Nov. 16, 1957

Kinsman Mission
Route #1 State Rd.
Kinsman, Ohio - 44428
Established - April 21, 1956

Lorain Branch
2655 Broadway
Lorain, Ohio - 44055
Organized - May 1922

Lorain Mission
2932 Pearl
Lorain, Ohio - 44055

Niles Branch
614 Warren Ave.
Niles, Ohio - 44446
Organized - April 15, 1947

Perry Branch
2643 South Ridge Rd.
Perry, Ohio
Organized - Nov. 10, 1954

Warren Branch
681 Fourth St. S. W.
Warren, Ohio
Organized - Jan. 18, 1946

Kent Mission
Lions Bldg.
Streetsboro, Ohio

Youngstown Branch
2750 Gibson St.
Youngstown, Ohio
Organized - July 16, 1921

PENNSYLVANIA

Aliquippa Branch
Ross Drive Terrace
Aliquippa, Pennsylvania
Organized - Jan. 10, 1944

Bitner Branch
Ruel Route
Bitner, Pennsylvania
Organized - Oct. 4, 1958

Erie Branch
3126 State St.
Erie, Pennsylvania
Organized - Oct. 2, 1948

Fredonia Branch
R. D. #2
Fredonia, Pennsylvania - 16124
Organized - April 15, 1959

Glassport Branch
Michigan Ave.
Glassport, Pennsylvania
Organized - Oct. 1915

Greensburg Branch
1204 Broad St.
S. Greensburg, Pennsylvania
Organized - April 2, 1954

Imperial Branch
RD #1 Cliff Mine Rd.
Corapolis, Pennsylvania - 15108
Organized - April 4, 1957

Little Red Stone Branch
Lowber Mine
Fayette City, Pennsylvania
Organized - April 1, 1933

McKees Rocks Branch
1498 Park Ave.
Pittock, Pennsylvania - 15141
Organized - July 6, 1929

Monongahela Branch
Sixth & Lincoln St.
Monongahela, Pa. - 15063
Organized - Nov. 1, 1902

Roscoe Branch
Roscoe, Pennsylvania
Organized - April 1, 1933

Vanderbilt Branch
Route 201
Vanderbilt, Pennsylvania
Organized - Oct. 1, 1949

West Elizabeth Branch
State St. & Madison Ave.
Jefferson Boro
West Elizabeth, Pa. - 15088
Organized - Oct. 1882

Eldora Mission
c/o Walter Anderson
RD #1 Box 460
Monongahela, Pa. - 15063

Homewood Chapel Mission
c/o Henry Border
RD #1 Box 774
Homewood Edition
Cumberland, Maryland - 21502

Fairless Hills Mission
Hugh Carcella Hall
Trenton Road
Fairless Hills, Pennsylvania

WASHINGTON

Washington D. C. Mission
1742-G Street N. W.
Washington, D. C. - 20006
Established - Sept. 26, 1962

SOUTH DAKOTA

Wakpala S. Dakota Mission
Box 28
Wakpala S. Dakota - 57658
Established - Sept. 1963

OBITUARIES

ELIZABETH MICALE

Mrs. Elizabeth Micale, wife of Brother Rocco Micale passed away on June 7, 1968.

The funeral service was held at the Gowen Funeral Home in New Brunswick, New Jersey, with Brother Rocco Ensana officiating.

May God's blessing be with her family.

GLADYS LORBER

After years of faithful service to her Church and family, and after years of suffering with arthritis, Sister Gladys Lorber of Monongahela, Pennsylvania, passed away on May 19, 1968, at the age of 66. She is survived by her husband, Harry, one daughter, Mary Jane, and two sons, Harry, Jr. and Albert.

Services were conducted by Brother Samuel Kirschner in the Monongahela Church building on May 22, 1968.

May God console her family.

REES POWELL JONES

Brother Rees Powell Jones, of Wichita, Kansas, died on Saturday, May 25, 1968.

Brother Jones was born on June 14, 1876, in Wales, Great Britain. He came to the United States in 1907 and resided with his family in Fairmont, West Virginia. Later he moved to Roscoe, Pennsylvania, and in 1917 he emigrated to Kansas. He moved to Wichita in 1918 where he resided until his death.

He lived with Brother and Sister Wergin for many years, and as long as he was physically able to officiate, they held Sunday services at home for the benefit of the family, since St. John was 100 miles away. Brother Jones was ordained an evangelist in 1914.

He is survived by two daughters, Miss Maudie Jones and Mrs. Phyllis Wergin; his son-in-law, Edward Wergin; and one grand-daughter, Miss Amelia Wergin. They are all members of the Church.

Funeral services were held in the Quiring Memorial Chapel, Wichita, on May 25. Brothers Joseph Bittinger, George Neill, and Alexander Robinson officiated.

CHURCH LITERATURE

(Continued from Page 4)

Jesus taught His disciples to search the Scriptures because reading the Word of God provides insight into God's Will, strengthens the desire of believers to serve God, and offer enlightenment on the plan of salvation.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (St. John 5:39)

Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. (II Tim. 2:15)

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (St. Matt. 4:4)

NUPTIALS

SMITH - DIMITROFF

Brother Paul Smith of Maryland and Sister Nancy Dimitroff of Glassport, Pennsylvania, were united in marriage on June 22, 1968, at The Church of Jesus Christ, Glassport. Brother Alma Nolfi officiated.

Paul and Nancy will make their home in Maryland. May God bless them in their life together.

HENDERSON - CAMPITELLE

Allen Douglas Henderson, son of Brother and Sister Douglas Henderson of Windsor, Ontario, and Linda Lee Campitelle, daughter of Brother and Sister David Campitelle of Detroit, Michigan, were united in marriage on June 15 at The Church of Jesus Christ, Detroit, Branch #1.

Brother Allen Henderson, the groom's grandfather, officiated, with Brother Concetto Alessandro assisting.

Allen and Linda are residing at Windsor, Ontario. May God Bless them fully in their life together.

BRANCH AND MISSION NEWS

(Continued from Page 7)

the guest speaker at this meeting.

In a meeting on June 16, at which were present many visitors, three persons asked for baptism. They are Kenneth Whight, his daughter, Lorrie Ann, and Sam Cuomo, Jr.

Births

Kimberly Kay Surrena was born to Roger and Sister Mary Kay Surrena on April 4 at Youngstown, Ohio.

AN AUTUMN LANE

I traveled a lane of painted trees colored by Autumn's hand

On a carpet of gold, of russet and brown which covered the forest land.

I gathered the leaves which fell at my feet and tossed them into the sun,

And watched them float in the gentle breeze, seemingly full of fun.

I stopped and gazed at the blue of the skies through pillars of golden hue,

And noted approaching ships of the air reflecting the gold in the blue.

It was peaceful and calm in this silent lane where the carol of Autumn played.

And my heart sang out with thanks to God for this land which His hand had made.

Everett Wentworth Hill

FOUR GREATEST NEEDS

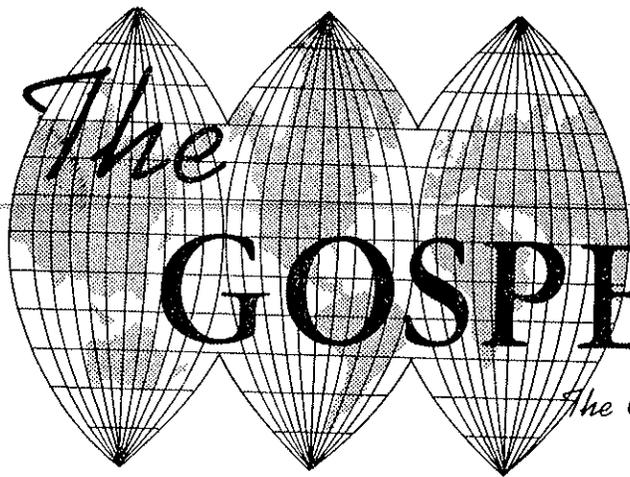
I feel somewhat like the mariner
Who has sailed the seven seas.
I've witnessed the storms that buffet,
And the calm of the gentle breeze.

I've talked with men of every race,
And men of many creeds.
From them I've learned, as you would too,
Of the world's four greatest needs.

One, the need of understanding;
One, the peace of quiet mind;
The need of human brotherhood,
And the art of being kind.

John H. Armbruster

We make a living by what we get, but we make a life by what we give.



GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

September 1968

Vol. 24 No. 9

Offices: 6th & Lincoln Sts.

Counseling Role Of The Ministry

By James Curry, Jr.

One important function of the Church should be to provide help to individuals during times of trouble and emotional stress. The philosophy of Christianity which offers a personal relationship between men and between men and God lends itself well to the easing of tensions, but the ministry of the Church is also expected to serve in a counseling role to help the individual resolve his personal problems.

It is also the task of the Church to develop ideal guidelines of behavior and to assist its members in their attempts to live up to these ideals. Since ideals by definition are unattainable, they can act only as beacons in the distance showing the direction in which to move. It is extremely important to remember that ideals will always stand at the end of the path, and that no person can ever fully live up to their high demands. It is here that the Church can play its most important role, but it is here perhaps, also, where it has shown its greatest failure by creating unnecessary tensions in the lives of those who try to be good Christians.

The Church often creates this problem by accepting religious ideals as laws which must be enforced rigidly rather than as guidelines of behavior. In so doing it fails to leave room for human weakness and error. It holds that when a person is baptized he is suddenly clothed in a robe of perfection, and that all deviations from the ideal thereafter will contaminate or spot that robe. In reality baptism is only the beginning of a spiritual development which leads to perfection. It is not a slate wiped clean or a robe made pure, but a change in the direction of one's life toward those far distant lights of spiritual ideal. With such an incorrect view of perfection and consequent condemnation of all deviations from the ideal, the Church may only add to the frustration, fear, guilt, insecurity, and sense of failure which already pervades too many human lives. If the Church is to truly serve as an outlet

(Continued on Page 8)

The Restoration

RECORDS YIELD EARLY
CHURCH REVELATIONS

By Thurman S. Furnier

The following revelations dating from 1859 to 1860, are taken from a book of recorded revelations given to me (T.S.F.) by Brother Alexander Robinson. Brother Robinson received the book from Brother Charles Sanders of St. John, Kansas.

October 6, 1858, by J. W. Verily, verily, thus saith the Lord, go ye forth, and build me an house and dedicate it unto me, and I will fill it with my glory, and ye shall go forth from thence; Therefore, be encouraged, and go forth in my name from thence, and I will go before you, as in the Apostolic age. Amen.

October 6, 1858, by Wm. Bickerton. Verily, verily, thus saith the Lord, go ye forth in the name of the Lord, and the gates of hell shall shake before you; for I will be on your rearward, and ye shall be multiplied; Therefore, be ye strong in the might of Israel's God, and I will bless you because of your love one to another, and because ye have set your love upon me; Therefore, I will bless you. Amen.

April 3, 1859, by Wm. Bickerton. Verily, verily, thus saith the Lord, I will not accept of this Conference, because of the coldness, and carelessness of some of you; O, ye Elders, and shall I bless you, and you so indifferent. Nay, verily Nay, but verily, thus saith the Lord, O, ye Elders say no more that ye have obstacles in the way, say no more that ye have hinderances in the way, for I have commanded you to go forth, and I will sweep away those stumbling blocks. Amen.

July 4, 1859, by Wm. Bickerton. Verily, verily, thus saith the Lord, let not any say that this is not the work of the Lord, for verily, I say unto you, this is my work, and my peace shall rest upon you, and ye shall be blessed, for ye shall be led forth by my Spirit in ways of truth and holiness, and great shall be the peace and joy of my people. Amen.

July 5, 1859, by C. Cowan. Verily, verily, thus

(Continued on Page 8)

The Missionary Field

By Domenic Moraco, Missionary Editor

THE HOME MISSIONS PROGRAM

In addition to the foreign and Indian missions, the General Church Board of Missions also provides a program for our home missions. This program is administered by the Missions Services Sub-Committee, which is composed of Brothers Joseph Calabresse, Isaac Smith, August D'Orzio, and Clifford Burgess. The main purpose of this program is to provide evangelistic services for branches and missions which are seeking such aid or which have been identified as being in need of evangelistic assistance either by their district or by the General Church. This endeavor is financed in part by the General Ladies' Circle Home Missions Fund and by donations from the branches and missions which are visited. The Church is indebted to the sisters of the Circle for their sensitivity to this missionary need and for their generous contributions to this fund.

Recently meetings of this type were held in the Pennsylvania and Atlantic Coast Districts by Brothers Joseph Calabrese, Mark Randy, and Domenic Moraco. The response to the meetings in these areas proved to be very encouraging and uplifting. The Spirit of God was manifested in the form of visions, tongues, and the interpretation of tongues.

It is hoped that small branches and missions, especially those remotely located from the main stream of the Church, will take advantage of this program. This project provides total involvement of both young and old. For example, young people of the branch or mission may wish to form a choir to provide singing for these special meetings, and they may wish to place special emphasis on passing out invitations in their neighborhoods and among friends.

The Board of Missions thus hopes to keep the branches and missions encouraged because they are the ones which must carry the burden of supporting our efforts in the missionary fields. The Church today has ample opportunities to start new missions among the Indian people, and with God's help we must take advantage of each opportunity. The work of taking the Restored Gospel message to the seed of Joseph remains as the highest commission of the Church today. Therefore, by assisting our branches and missions in their growth and development, we hope to gain greater financial and spiritual support to achieve our mission among God's covenant people.

We ask all members not only for their continued financial support but also for their prayers and supplications to God that He may assist all willing and dedicated workers in laboring for Zion.

Ad in a newspaper: "For sale. Complete set of encyclopedias. Never used. Wife knows everything."

Flattery should be used like perfume: smell and enjoy it, but don't swallow it.

Teen-ager Tells Of God's Healing

(Jill Nusida, age 17, recently sustained a very serious injury when a pencil was accidentally jabbed into her eye. She has had a miraculous recovery. Jill is the granddaughter of the late Brother Clyde Gibson, and she resides near Monongahela, Pennsylvania.)

I would like to thank all the saints in the Church who remembered me when I had my accident. The doctor keeps reminding me how lucky I am. He said if it had been anyone else, my eye would have had to be removed.

My accident was on a Thursday and on Saturday the doctor told my mother that all the ifs and its we had to face due to the injury had already started. There was a cataract already forming.

My mother called Sister Grace Landry, and she called everyone in my behalf. A week later I was discharged.

Mother told me when Brother Fred Olexa annointed me I was so frightened coming out of the anesthetic that six people couldn't hold me. It is so important with this type of injury that one lies perfectly still.

The nurses were hesitant about Brother Olexa and Brother Sam Kirschner coming in, but Mom insisted . . . the elders had to come in. They prayed and laid their hands on me, and I lay back quiet and never moved again.

Mom and Dad said that Brother Olexa prayed that when I became rational I would remember who had helped me. Now, I am old enough to know I needed the doctor, and I give him credit for what he did, but he told Mom he is only a man and can do so much.

I always remember my mother quoting a psalm my grandfather used to repeat: "I will lift up mine eyes, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

Jill Nusida

Appreciation Extended

Dear Brother Curry,

Enclosed find a check to renew our subscription to THE GOSPEL NEWS. We enjoy reading it, for when we receive it, we feel we are close to our brothers and sisters.

We wish to take this means of thanking all our brothers and sisters for their prayers and cards and letters during our serious illnesses, both Brother Nick and I. He is still confined to his bed and we are both doctoring. We had planned to go to Florida but had to cancel all our plans. We can only hope and pray that God will help us both to recover.

Brother Jonathan and family are well and still striving to do God's work.

(Continued on Page 12)

THE GOSPEL
NEWS

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

EDITORIAL
CONSULTANTS

Thurman S. Furnier

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones — Mgr.

GMBA EDITOR

Carl J. Frammolin
31329 Frank Drive
Warren, Michigan 48093

GENERAL CIRCLE
EDITOR

Rose Corrado
1927 Robbins Avenue
Niles, Ohio 44446

DISTRICT
EDITORS

ATLANTIC COAST

Eugene Perri, Jr.
301 Amboy Avenue
Woodbridge,
N.J. 07095

OHIO

T. D. Bucci
344 E. Avondale Ave.
Youngstown, Ohio 44507

MICHIGAN-ONTARIO

Spencer G. Everett
22400 Alger Avenue
St. Clair Shores,
Michigan 48080

CALIFORNIA

Otto M. Henderson
14605 Lorca Road
La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes
311 Chamber St.
Clairton, Pa. 15025

BUSINESS AND
EDITORIAL OFFICE:

Sixth and Lincoln Sts.
Monongahela,
Penna. 15063
Phone 258-9923

Editorial Viewpoint

"He openeth also their ear to discipline, and commandeth that they return from iniquity." Job 36:10.

September is here again, and young people throughout the land are preparing to return to school. No doubt many of them have a general feeling of regret that the long summer holiday is ended and they must now buckle down to an even longer routine of tiring work and study. I am sure that all of us, whether we are in school or not, occasionally experience a rebellious feeling against the hard routine of the world of work. We sometimes think, "If only we could shed it all and take things easy, how wonderful life would be."

Have you ever stopped to consider, however, how little we would accomplish if it were not for the discipline of everyday routine? In my own personal experience I stopped a long time ago trying to accomplish any work during vacations. I discovered that when I break away from the discipline of daily routine, I am seldom able to get much work done. The more I am disciplined by routine, the more I accomplish. I think it is probably true for most of us that we would not do much of the work we do if we were not compelled by the discipline of daily routine.

Take education, for example. One need not go to school to get an education except that very few people have sufficient initiative to study on their own enough to educate themselves. School is a means of disciplining for education. No matter how one is educated, however, be it through schooling or self-study, getting an education boils down to one thing — discipline. And so it is with everything we accomplish that is worthwhile. Through discipline, either self-imposed or imposed from without, we stick to the task until we have achieved our goal.

Discipline, especially self-discipline, is just as essential to our spiritual goals as it is to the natural. Consider every person who accomplished great spiritual works, and you will invariably find a person who was able to discipline himself to stick to the task until it was finished. Moses did not lead the Children of Israel half way into the wilderness and then abandon them. Paul never wavered from his task of converting people to Christ. Jesus did not decide halfway through His ministry that He didn't think He could stick to the job He had started.

Our service to God requires great discipline. Other terms we might use are perseverance, determination, faithfulness, obedience. But there is something that comes even before these. We cannot discipline ourselves to a task unless we first believe in what we are doing (unless that discipline is outwardly imposed). Today we find certain groups of people, especially young people, who do not want to accept any kind of discipline. When we examine their philosophies, we discover that they have rejected all of our established institutions and are living lives that seem to have no purpose, order, or reason. They have no faith or belief in these institutions and therefore will not accept them. One very noticeable thing lacking in their lives is religion. How they got into this condition is a subject for another editorial. I simply use them as an illustration to show that belief in a purpose must precede discipline and action. We could say that our discipline is a measure of the strength of our beliefs.

If we believe, then, in the principles of Christ, we will discipline ourselves to obey those principles. As I have already indicated the best discipline is daily routine. There is only one way to really obey the principles of Christ. They must become so much a part of our lives that they become habit or routine. Any service to God less than this falls far short of what He expects of us.

There is one last point that should be mentioned regarding this subject. To believe in something we must first see and appreciate its value and worth. Surely we who have embraced the Church have learned well the value of the teachings of Christ. Let us strive, then, to understand their value even more fully, to believe more strongly in their purpose, and to discipline ourselves to practice them more effectively in our everyday living.

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

M.B.A. Highlights

LOCALS IN BEST POSITION TO ADVISE GMBA COMMITTEE

By Carl J. Frammolin, GMBA Editor

As has been reported in the past, the General Missionary Benevolent Association Activities Committee is in the process of providing lessons and other assistance to the member locals. Preparation of the lessons has been underway for sometime, with the first series having already been distributed. The additional specific aid, requested by the units at the last GMBA Conference in May, is now being considered.

While the parent organization can offer these helps, it is readily understood that only the member units can really evaluate them because they are the users. As a result, they are not only in a position to benefit from what is advanced, but they are logically best-suited to present constructive criticisms as to its utility and success. By submitting the feedback type of information to the Committee, the locals will allow the framers to plan more effectively and thus enhance future overall improvement.

The kinds of data which will be of major concern about the value of the lessons, for example, would be reports on the extent to which the presentations have been used, how they have been accepted, and what suggestions may have been made for future adaptation. In addition, it would be most beneficial to know whether the lessons have been followed in their entirety or whether just segments have been incorporated by the classes.

Four-Part Studies

There are four parts to the studies. The first section consists of a narrative on the subject, primarily from the Scriptures.

Then a word drill, reviewing fundamentally the important words from the text, follows immediately. A quiz, in which questions about the topic are highlighted, comprises the next section. The last part consists of a suggested activity related to the lesson, and it is intended to emphasize the subject matter further.

It is recommended that the entire lesson plans be used for maximum learning possibilities, as they have been prepared to afford a continuity of study and to increase the comprehension and retention of the material. The lessons may be used as the locals decide, however, so that the needs of the particular groups can be best met. What is important, naturally, is that the classes are satisfied and that the members are gaining the stimulation to continue their learning on a systematic basis.

In offering locals the overall additional assistance they requested to further improve their status, it is perhaps most advisable for the units to first furnish some information about themselves. To do this, it may be necessary for the groups to initially evaluate their situation. The favorable aspects should be recognized and retained. Then

other steps may be formulated to improve the total position of the units.

The process of local improvement is one which not only requires an analysis of objectives, methods, and procedures but involves the determination of how the members in the particular groups view their own organizations. There are various approaches which may be taken. Their study habits, alluded to briefly above for example, will disclose whether they are interested in long-range learning projects or whether they are best satisfied by short-term, week-by-week class topics. In addition, it should be known whether members are concerned with doing extra reading outside of class or whether they are best served by just covering the contents in the weekly sessions.

Additional Activities

Another consideration to be reviewed is whether the particular local is inclined toward offering more activities for its members. These may vary from having different kinds of Church services to the scheduling of additional projects at other times besides the regular meetings. The size of the group and the reasons for offering the extra activities will determine, of course, the choices in this matter.

Regardless of the plans to be followed, the important thing to be cultivated is maximum participation by as many of the group as possible. It is also essential that prospective members be kept in mind so they will be attracted to the unit. By doing this, not only will the local be strengthened by its fuller development but also as it pertains to its numerical growth.

Perhaps the best way to approach the matter would be to consult a series of questions and then send the answers to the GMBA officers who would thus be better able to offer the assistance which is required. These questions could deal with the intentions of the local and would be an appropriate start in the cycle. Recommendations as to what the unit wants to accomplish can then furnish the basis from which suggested aids can be offered.

In essence, locals can alleviate much of the General Activities Committee workload by forwarding their sentiments to the GMBA Corresponding Secretary, Ruth E. Akerman, 616 Shaffer Avenue, Elizabeth, Pennsylvania 15037. With the dispatched outlines in hand, the specific suggestions can be planned and returned to the member units. Any direction based on the reactions to the MBA lesson plans and on the desires to further improve locals will be of great help and will permit the planners to work more efficiently.

By the time this issue of the GOSPEL NEWS is received, the General MBA Field Trip to Nauvoo, Illinois, the week of August 18 will be concluded. It was impossible to present reports of this event this month because of the deadline for publication. Subsequent editions will carry the details of this annual undertaking.

Trouble is a sieve through which we sift our acquaintances. Those who are too big to pass through are our friends.



The Children's Corner

Mabel Bickerton

"Be of good cheer, it is I." *Matthew 14:27.*

Dear girls and boys,

Last month we heard a story about Peter. This is another interesting one about him and the Lord.

You will remember that many of Jesus' disciples were fishermen, and they knew how to sail their boats well and fish. Jesus and his disciples went from place to place by boat. Many times Jesus sat in a boat and preached to the people on the shore. But in this story Jesus was not with his disciples. This was the evening of the great day when Jesus had fed over five thousand people with two loaves and five fish. Jesus had sent the people home and told the disciples to go by boat to the other side of the Lake Galilee.

Jesus was alone, the disciples had gone, and it was dark. He must have enjoyed being alone after a busy day. He loved to pray to his Heavenly Father. Jesus prayed for a long, long time until about the fourth watch, which is about three o'clock in the morning.

In the meantime, the disciples were having a bad time with their ship. A storm arose, and the wind was contrary. They were having a hard time rowing the ship. Suddenly they saw someone coming towards them walking on the water. They were frightened! They thought it was a spirit and they cried out. Then they heard a voice they knew saying, "Be of good cheer. It is I. Be not afraid." This was Jesus! He was coming to help them. Peter called out, "Lord if it be thou, bid me come unto thee on the water." Jesus replied, "Come."

Peter got out of the ship and began to walk on the water to Jesus. But when he looked down and saw the waves and the wind, he began to sink. He cried out, "Lord save me!" Immediately Jesus stretched out His hand and caught Peter. Jesus said, "Oh thou of little faith, why did you doubt?" Peter and Jesus got in the ship and the wind ceased. All who were there worshipped Jesus. They said, "Of a truth, thou art the Son of God."

There is a lesson in this story for us too. We must never take our eyes off Jesus. This is when Peter began to sink. It is best to "look up." Maybe the disciples thought Jesus had forgotten them when the storm arose, but when they needed Him most, He was there. He never forgets. He is always near to help boys and girls too.

Search the Scriptures

How well do you know the names of Jesus' disciples?

1. The two brothers who were fisherman were

2. The 'doubter' was
3. The one who betrayed his Lord was
4. The beloved disciple was
5. Jesus called a taxcollector whose name was
6. The Canaanite was
7. The two sons of Zebedee, a fisherman, were
8. One disciple was known by several names, Judas the son of James, His name is
9. The one who was responsible for guiding Nathaniel to Jesus was
10. The disciple we know very little about is B

Matthew - John - Judas - Thomas - Andrew - Peter
Simon - James - Bartholomew - Philip - James -
Thaddeus.

Sincerely,
Sister Mabel

HUMILITY

Humility is the mark of a truly great personality; no small person was ever humble in spirit.

The humble person acknowledges failure and success without either being unduly cast down by the one or set up by the other; he treats flattery and criticism alike. He knows that human nature is imperfect more often than not, and that he is responsible for his work but not altogether for the results—provided a purpose has been diligently and efficiently sought.

People with true humility are usually kind, and everyone feels abiding affection for them. Humility is a conspicuous trait in the character of a mature person.

William B. Terhune, M.D.

JESUS SAID

By Samuel Kirchner

"Nevertheless, I know that the roots are good, and for mine own purpose I have preserved them; and because of their much strength they have hitherto brought forth, from the wild branches, good fruit.

"But behold, the wild branches have grown and have overrun the roots thereof; and because that the wild branches have overcome the roots thereof it hath brought forth much evil fruit; and because that it hath brought forth so much evil fruit thou beholdest that it beginneth to perish; and it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

"And the Lord of the vineyard said unto the servant: Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft according to that which I have said.

"And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire.



OUR WOMEN TODAY

SHE HATH DONE WHAT SHE COULD.

HELEN C. TISLER

Ladies' Uplift Circle General Meeting

The general meeting of the Ladies' Uplift Circle was held in Youngstown, Ohio, on Saturday, June 15, 1968. A sister was present from New Orleans, Louisiana, and there was a fair representation from Ohio, Pennsylvania, and New Jersey.

The Youngstown sisters presented a program entitled "Complete Consecration To Do His Will." Several portions of Scripture were read including Romans, chapter 12. They also sang a few hymns.

(This was one of the most inspiring programs I have ever heard. To hear our women confess their faults and bear testimony as to how they gained the victory was not only touching but very inspiring. Through their honesty, sincerity, and devotion coupled with the Spirit of God two young college students were very much inspired. One since has been baptized, and we hope to see the other baptized in the near future. H.C.T.)

A thought came to Sister Mabel while the sisters were singing: "We should take inventory of ourselves at the end of the day, and each should ask herself, "Was I A Blessing Today?" She continued, "There is a blessing whenever we meet. We do not need a crowd. The Lord is with us when only a few gather together in His name."

The delegates' reports were read, and communications were also read from the Mission Board and the Spanish Mission in Lorain, Ohio. They thank the Circles for the donations that we sent them. All of the officers were reelected except for THE GOSPEL NEWS editor. Sister Helen Tisler of Lorain, Ohio, was elected.

The next meeting will be held in Metuchen, New Jersey, on September 21, 1968. A vote of thanks was given to the Youngstown Circle for their hospitality.

Brother Joseph Calabrese spoke to us at the conclusion of the meeting. He sees much talent among us. He said, "If you do not have a talent, ask the Lord for one, and when you receive it, put it to good use." We thank God for the blessings we receive whenever we meet together.

Mary Tamburrino

Gathering at Erie, Pennsylvania

Many of the sisters as well as brothers met in Erie, Pennsylvania, in July and had a very enjoyable time. Sister Ruth Akerman took charge until the bus arrived. The Erie Mission group presented a lovely singspiration with the theme "Sing Unto the Lord A New Song." "Songs of Praise," "Singing Along With Christ," and "Some Glad Morning" were some of the songs sung. We especially enjoyed the hymn written by Sister Esther Dyer, "How Great The Master Is." They truly set our hearts to singing.

After the program Sister Mabel talked of her

trip to Tijuana, Mexico. She told of the ragamuffins coming from everywhere and how they love to participate in the songs and Scriptures. She spoke of the long distances they have to walk, how they carry babies on their backs, and of many hardships they endure from day to day. She told of many giving up their jobs and setting their homes in order to do missionary work.

Sister Mabel recalled the beginning of the Circle in 1920 at Sister Sadie Cadman's home and how they desired to do something for the Indian Mission work. Two years ago a fund was set up so that the brothers could go two by two and hold meetings. This has been very successful. Several of the sisters and brothers explained the operation of the different organizations within the Church, their value, and how they are set up. Some very interesting observations were made: we need more activities that will encourage the young people to express themselves; there are many ways in which we can help the Church; think big and big things will happen; plan together and God will bless us.

Some stated that we need more gatherings to meet and know our brothers and sisters, and also that we should be involved in activities that will help us spiritually. Sister Madeline Robinson sang, "O Soul Have You Thought What It Means To Be Lost?" We were all made aware that there is much that each of us can do to help.

Helen C. Tisler

Branch and Mission News

Branch No. 2 Holds Reunion

Detroit Branch No. 2 recently held an "alumni" reunion at the American Legion Hall in Lincoln Park, Michigan.

Brother Domenic Thomas organized the work of contacting former members and inviting them to the event. Many more responded than was anticipated.

Old photographs were displayed and plaques, prizes, and mementos were presented for various distinctions. The event was recorded on film so that all present could have pictures to remember the occasion.

Brother Gorie and Sister Antoinette Ciarravino attended the reunion, and surprise visitors were Sister Grace Brutz and her daughter, Diane Surdock, Brother Frank Ferrante and his son, Peter Ferrante, and Sister Pauline Dulisse, all from California.

Brother Milantoni was master of ceremony, and his "Do you remember when?" session proved to very entertaining. Brother Reno Bologna related a few memories of his own and gave an invitation for all to attend Church.

The members of Branch No. 2 are very happy with the results of the reunion, and everyone present enjoyed recalling old memories.

Ben Ciccatti Visits Lorain

Lorain Has Six Baptisms

Brother Ben Ciccatti and his family recently spent a week visiting the Lorain, Ohio, Branch and the Spanish Mission during their travels to

the East coast. Brother Ciccati spoke at a Sunday morning service and also spoke on a Thursday evening at the Spanish Mission.

Sister Nancy DeCredico, Brother Ciccati's aunt was a visitor during the same Sunday morning service. She has been confined to a nursing home since her affliction last October.

On July 20 during an evening session of the Ohio District conference five young people asked for their baptism. The new converts are Judi Baird, Sharon D'Amico, Nancy McGuire, Tony Calabrese, and his fiancée, Aileen Saylor. The following Thursday a Spanish sister was also baptised.

At this evening conference session the young people presented a program entitled "Be Ye Transformed." Visitors were present from Youngstown, Lockport, Niles, Warren, and Cleveland.

Hopelawn Has Baptism

Ronald Higgins has recently become a new member of the Hopelawn, New Jersey, Branch.

Atlantic Coast District Holds Evangelistic Meetings

The Atlantic Coast District held a successful series of Evangelistic meetings during the month of July under the Mission Board Subcommittee.

The attending evangelists were Brother Joseph Calabrese from Lorain, Ohio, and Brother Domenic Moraco from Detroit, Michigan. Both brothers spoke under the influence of the Spirit of God, which was attested to by visions, gifts of tongues, and interpretations.

The elders of the district held a fasting and prayer meeting on Saturday morning.

Throughout the week meetings were held in the Bronx, New York, Branch and the Edison, New Brunswick, Metuchen, Hopelawn, and Freehold Branches.

Richard Christman Receives Degree

Phoenix Receives Transferees, Has Baptism

Brother Richard Christman has recently received his Master's Degree in Indian Education from the Arizona State University. He is currently employed by the Bureau of Indian Affairs and is working at the Phoenix Indian School, Phoenix, Arizona.

The Phoenix Branch has recently acquired six new members by transfer. They are Brother and Sister George Neill of Monongahela, Pennsylvania, Brother and Sister Ernest Picciuto and family of Painesville, Ohio, and Brother and Sister Peter Bunnell of Brooklyn, New York.

Brother Christman was also ordained into the Quorum of Evangelists on May 19, 1968, at the San Fernando Valley Branch.

Brother Dennis Damore, son of Brother Phil and Sister Ann Damore, was baptized by his father at the West Coast MBA Campout on July 14.

Glassport-Vanderbilt Exchange Visits

The members of the Glassport and Vanderbilt, Pennsylvania, Branches exchanged visits on

(Continued on Page 10)

An Interpretation Of Sister Trump's Dream

By James Curry

Francis Bacon observed: "We are beholden to Machiavelli, and writers of that kind, who openly and unmasked declare what men do in fact, and not what they ought to do; for it is impossible to join the wisdom of the serpent and the innocence of the dove, without a previous knowledge of the nature of evil; as, without this, virtue lies exposed and unguarded."

Despite several attempts of an administering angel to coach Joseph Smith in the nature of evil, it cannot truly be said that his senses had been sufficiently exercised to combine the wisdom of the serpent with the harmlessness of the dove. Innocence and virtue — goodness on trial — he had in abundance, but he yet lacked that vital, significant ingredient commonly called the wisdom of the serpent. The Church thus fell easy victim to the machinations of God's old adversary, the devil. Unable to discern between the false and the true, and, anon, forgetting that all revelation must be proved by Scriptural confirmation, he accepted any and all revelations as emanating from God. What had been meant as a reviving, sustaining dew from heaven soon became a crushing, bruising, destroying downpour, then a devastating, cloudburst. Except for a few Saints, the Church of the "restoration" had been swept away by a flood of falsehood. Over a period of fourteen years the Latter Day Saints had either erected or conceived of many false structures such as: Aaronic priesthood, baptism for the dead, three degrees of glory, a plurality of gods, celestial marriage, pre-existence of spirits, and polygamy. The satanic attributes of greed, lust and pride moved to the forefront to supplant the heavenly attributes of faith, hope and love. How soon had the Church fallen!

If God was to preserve a people unto Himself, He would have to resort to radical means. He took advantage of the confusion that had been wrought by His powerful adversary to disguise and hide virtue away in the midst of many contesting factions, where she has remained until this day, her worth unknown, her praises unsung. Nor can she remove her disguise until her senses have been exercised to discern both good and evil, or, in other words, until she has learned wisdom, and has learned that wisdom is the only sword with which she can successfully defend and preserve virtue. To acquire wisdom in the hard school of experience would be a slow, discouraging process, but there was no other way.

Some two years after I had written the article "Reformation," I one day had a strong desire to read our Church history book. Getting the book and making my way toward an easy chair in the living room, I was stopped in mid-stride, so to speak, by a powerful discernment that I was about to read and understand something wonderful. Opening the book at random to page

(Continued on Page 10)

COUNSELING ROLE OF THE MINISTRY

(Continued from Page 1)

for life's problems and anxieties it must place greater emphasis on understanding human behavior and less on condemning imperfections. Only in this way can it make life more meaningful and assist its members in their attempts to attain religious ideals.

Within the Church are two activities which can serve as a safe release for emotional pressures. They are testimony in open meetings and private counseling with members of the ministry. Through these two vehicles emotional tensions and conflicts can often be released before they reach explosive proportions, thus providing greater emotional stability. Emotional pressures are often relieved when the factors responsible for them are expressed verbally. Simply sharing feelings of guilt, frustration, and fear with others, however, is not enough. The reaction of the listener is critical in determining whether the situation is improved or made worse. If the listener heaps further condemnation upon that already felt by the person sharing his feelings, the situation is only worsened. If, on the other hand, the listener is sympathetic and makes a sincere effort to understand and help the person in need, the situation is very often resolved in a satisfactory way.

Testimony in open meetings serves greatly as an emotional release, but it is generally inadequate for the release of guilt or in solving problems of a very personal nature. It is inadequate for admitting personal failings and inadequacies because most people are too inhibited to reveal such failings in public before close friends and relatives and because the reaction to such public confessions is usually one of smug condemnation rather than sympathy and a genuine desire to give help. The Church's reaction to "sinful" acts by its members is too often swift condemnation.

The second Church vehicle through which emotional tensions can be released is the ministry. Elders, however, are often too personally involved with the disturbed member to offer any real help. People in trouble want to pour out their troubles to someone who can listen and offer advice impersonally. Because elders are often close friends or relatives this is not always possible.

What can be done to remedy this situation? First, the Church should be careful to choose mature persons as elders who can deal effectively with personal problems as well as deliver a sermon on Sunday. Secondly, counseling rooms should be made available in the Church building. The living room in an elder's home does not always provide the proper environment for a discussion of personal problems. This in turn would require that elders be more available for discussions with Church members. Thirdly, private discussions between an elder and a member, or between two elders should receive greater confidence than they now always enjoy. The feeling must develop that things told to an elder in confidence will remain so. And, fourthly, as

has already been mentioned, the attitude on the part of the elder must be one of a genuine desire to understand and help rather than one of criticism or condemnation.

~~The Church too often is inadequate in its dealings with the personal lives of troubled individuals. Sometimes such persons are driven from the Church by condemnation or indifference. Emotional tensions and conflicts are an integral part of life. If allowed to develop unchecked they can ruin a human life. The Church must become more interested and involved in the personal problems of its members and must provide a safe release for the tensions and emotional disturbances which accompany them. Many troubled persons have nowhere else to turn. If the Church is to develop into the image of Christ, it too must become the great healer and comforter of mankind. To do so it must understand, and through understanding forgive and help.~~

THE RESTORATION

(Continued from Page 1)

saith the Lord, inasmuch as ye are my anointed, be encouraged and build up my Church, for I will bless you, and of all that I have promised you not anything shall fail, for I will perform that which I have said; therefore, cleanse my church from iniquity, and I will bless you. Amen.

July 5, 1859, by C. Cowan. Thus saith the Lord, ye are my servants; Therefore, be ye faithful, and go forth, be not discouraged, discharge your duties, go to them, and see them, why they do not do their duty, then if they will not do their duties, cut them off, and I will bless you, and ye shall be blessed and multiplied. Amen.

July 5, 1859, by W. Bacon. Verily, verily, thus saith the Lord he (Wm. Bickerton) is a prophet to govern, and to lead forth my people; Therefore, thus saith the Lord, unto you O my people, the time is now come when I have called and made known unto you that I have called my servant, Wm. Bickerton, and he shall lead you forth and command you, and ye shall not have it to be said unto you; where is your prophet, or that you have no prophet, for this day I set him forth before you, and he shall no longer be weak and leave the Church weak and out of order; for thus saith the Lord, be it known unto you my people, that from this day forth you shall look unto him as your leader. Amen.

July 5, 1859, by W. Bacon. And again, verily, thus saith the Lord, although my servant (Wm. Bickerton) has been a prophet, before now, yet there has been, and are yet some in the Church, that set at naught his authority, but be it known unto you that ye must acknowledge his authority, and those that will not do so will lose the Spirit. Amen.

Oct. 2, 1859, by H. Bake. *Thus saith the Lord, I will reveal myself unto you my peopel in a greater manner than has ever been made known unto this generation; for I will do greater wonders in this generation than what has ever been done; and I will let them know that I have raised up a man to lead forth my people to the lost inheritances of my people Israeli; and that

man is in your midst. Amen (*Possibly H. Blake. See below. T.S.F.)

Oct. 2, 1859, by J. Brown. Verily, verily, thus saith the Lord God, for as much as I have revealed unto this generation the stick of Ephraim; thus saith the Lord, join the two sticks together, and I will make them mighty to gather my people from the West, and also to accomplish my great purposes in these last days.

Oct. 2, 1859, by H. Blake.* Verily, thus saith the Lord, ye are my people, and a blessed people; Therefore, humble yourselves in mighty prayer, and I will pour down my blessings as I have declared unto you.

Oct. 3, 1859, by C. Brown. Hear ye the word of the Lord, the thing that ye have now done is well pleasing before me; Therefore, be ye joyful in the Lord your God, and my servant, Wm. Bickerton, whom I have set over you, he shall receive the word at my mouth, and he shall lead you forth, and your sound shall go forth to all the earth.

Oct. 3, 1859, by Wm. Bickerton. Blessed are the people whose God is the Lord, for thus saith the Lord, I am well pleased with you, for what you have done; Therefore, be encouraged, for I will set my angels to guard this house that ye have built unto me, and ye shall go from thence, unto all nations. Amen.

Oct. 4, 1859, by J. Brown. Verily, thus saith the Lord, ye are my people, Therefore, set my Church in order, then I will bless you, and where you go, I will go, and ye shall be blessed.

Oct. 5, 1859, by W. Bacon. Hearken, O my people, for verily thus saith the Lord, I am well pleased with you for your diligence and faithfulness before me, and now O my people be ye of good comfort, for I will protect my own work, and there shall not anything be permitted to come into my Church to defile it, for I will protect it; Therefore, be ye encouraged, and go forth in my name, and of all that I have promised you nothing shall fail. Amen.

Oct. 6, 1859, by C. Brown. Hearken, O my servants, this is the word of the Lord unto you, that each man should receive a gift at the hands of the Lord; Therefore, exercise faith, for when every man has received his proper gift, I will send down the cloven tongues of fire and authority to go forth.

Date not available. (T.S.F.) By Wm. Bickerton. Verily, verily, thus saith the Lord, I am well pleased with you, and ye are not in iniquity, as some has set forth, for would I own and bless an unholy Church, nay, verily saith the Lord, ye are clean before me, and cursed be they that will say that my Church is fallen, such a one shall not have his name amongst my people, but it shall be blotted out of the records of my people, and out of The Book Of Life, and verily, I say unto you cursed be every one that shall attempt to upset, or overthrow, or destroy my work; Therefore, be ye faithful O my people, and fear ye not, for ye shall be blessed and multiplied, and my power shall be revealed through you, ye shall see visions, dream dreams, ye shall prophesy, there shall be tongues and interpretations, and all other gifts, the dumb

shall speak, the deaf shall hear, the lame shall walk, the sick shall be raised, and the poor shall hear the Gospel. Amen.

Dec. 11, 1859, by W. W. Wagoner. Hear ye the word of the Lord God of Hosts today. I am the God of Abraham, Isaac, and Jacob, I sent forth my servant Joseph, with a message of glad tidings to this generation, him have they slain, saith the Lord. My people they have persecuted, scattered, and driven out, yet once again, I have raised up another like unto Joseph, to lead forth my people, him shall ye hear in all things. I decreed that I would set up an ensign, and raise up a standard, that ensign has been lifted, that standard raised, and now I have called forth my servant William Bickerton to lead forth my people, and they shall go in and out, and find pasture, and the world shall know that there is a God in Heaven; Therefore, touch not mine anointed, saith the Lord. Amen.

Jan. 1, 1860, by Wm. Bickerton. Verily, thus saith the Lord God of Israel unto you, ye are my people; Therefore, be ye faithful, O ye Elders, for ye shall be commissioned to go forth in my name, and ye shall be filled with the Holy Ghost and fire. Amen.

Jan. 1, 1860, by H. Bake. Verily, thus saith the Lord God, angels shall come down and commission you to go forth unto all nations, and the power of God shall rest upon you.

Jan. 1, 1860, by W. Bacon. Hear ye the word of the Lord, for verily, thus saith the Lord, I have said unto you my people that I would protect my Church and suffer no evil to enter therein, and now I say unto all that have come here, deceive not yourselves, neither think to deceive this people, or I will set you as a monument as Lot's wife. Amen.

Jan. 2, 1860, by Wm. Bickerton. Verily, thus saith the Lord, ye are all fallible, and ye may transgress; Therefore, tremble, and fear before me, for I am God, and this is my word, ye are all fallible; Therefore, hear O my people, and watch and pray for ye may fall. Amen.

Jan. 2, 1860, by G. Barnes. A man must first believe in the word of God before he can believe in the power of God.

Jan. 2, 1860, by H. Harrison. If any one be cut off by the authority of this Church, he must be restored by repentance and baptism, and in no other way can he be received. Amen.

Jan. 2, 1860, by H. Bake. Thus saith the Lord, one baptism is sufficient inasmuch as ye live before me in righteousness, and if ye fall into sin and come and acknowledge it before me and my people, ye shall be forgiven, but if for these transgressions any have been separated from the body of Christ, they must be restored by repentance and baptism. Amen.

Jan. 3, 1860, by Meadowcroft. Hear ye the word of the Lord, go ye forth and preach my gospel, and sinners shall fall at your feet.

Jan. 3, 1860, by J. Waggoner. Verily, thus saith the Lord, unto you my servants that I have called into my service, go forth, for I will be with you, and my power shall attend you, and souls shall be saved, and the signs shall follow you on

(Continued on Page 10)

THE RESTORATION

(Continued from Page 9)

every hand. Amen.

Jan. 3, 1860, by Wm. Bickerton. Verily, thus saith the Lord God, inasmuch as ye have waited before me, I am well pleased with you and accept of you, and I will go forth with you.

July 1, 1860, by A. Bickerton. Hear ye Saints of the most high God, it is your Heavenly Father's good pleasure to give to you the kingdom.

July 2, 1860, by Pat. Mack. Hear ye the word of the Lord, this is the Church of the most High God, and there is neither man nor woman can do anything wrong in this Church, but what shall be brought to light and made known.

Oct. 8, 1860, by Chas. Hibbs. Thus saith the Lord, unto you my people, go ye forth in my name and preach my gospel, and I will be with you and bless you, for I have a work to be done, and I will cleanse my Church and purify it, and I will take the honest in heart to do my work, my great work. Amen.

Oct. 8, 1860, by A. Bickerton. Verily, verily, thus saith the Lord God of Hosts, this is my Gospel, and whosoever is obedient to it and continues faithful unto the end shall rise in the morning of the first resurrection, when the last trumpet shall sound, and they shall have a place with me, saith the Lord God Almighty, for this is my word unto you. Amen.

October 13, 1860, by Wm. Bickerton. Verily, verily, thus saith the Lord God of Israel, unto you my people, inasmuch as there are some false predictions in the Church book at Green Oak, blot them out from among you, and you shall know concerning the promises, and you shall know that there is a prophet among you, and it shall no more be said your prophet is weak, for you shall know there is a prophet among you, and at his mouth you shall hear my word, and my blessings shall rest upon you. Amen.

AN INTERPRETATION OF SISTER TRUMP'S DREAM

(Continued from Page 7)

79, I began to read "A Dream of Sister Susannah M. Trump."

In or about the year 1880 I dreamed that I was at a meeting of the saints. There was confusion at the meeting occasioned by a report that an enemy was coming against us. We left the meeting to go home, and on our way we were informed that our enemy was hotly pursuing us. Great consternation and fear was upon us and we became scattered until I found myself alone, still fleeing the enemy.

I entered a house and begged the inmates to conceal and save me. They did conceal me and bade me not to fear, but I was still very fearful. The women of this house then advised me to put on a garment like theirs to disguise myself and thus avoid the enemy. The garment was made of purple velvet and trimmed with a beautiful band of gold color. I finally did, reluctantly, put on the garment and the women bade me go with them, which I did. We were accompanied by two men.

As we traveled along, my attention was attracted off to the right by a company of people. They were

singing and seemed to be having a camp meeting. I inquired who these people were and the two women told me they were saints of our own kind. I felt a desire to go to this meeting, but my friends bade me go with them and not to fear.

We then turned to the left and traveled on. Then we saw a very large and furious beast coming toward us. Its manner was very threatening and I was much afraid, but my friends encouraged me and exhorted me not to fear as my disguise would save me. I observed that on the beast was a person dressed in uniform and having a sword. He was endeavoring to control the beast and restrain its violence. When it came close to us, I recognized the person as Bro. Cadman. "Why," I said, "that is Bro. Cadman. I am not afraid of him. He will not hurt me." But my companions told me it was not he, but the beast that was seeking the destruction of the saints, and that it would not hurt as long as he could control it.

Bro. Cadman then said he could not hold it and got off, saying he would strip it, which he tried to do. Around the beast's body was an ornamental band of great beauty, having the appearance of gold and great strength. However, I observed that this band was less beautiful and bright than the similar one I wore around my body as a part of my disguise. Bro. Cadman succeeded in stripping the beast with the exception of this band which he could not break. He called on the Lord to help him, and he said, "There is nothing but the prayer of faith that can break this band."

I then stepped up and said, "No, Bro. Cadman, nothing but the prayer of faith and the power of God." Then I took hold of the band and both pulled and broke it. The beast fell to the ground and it was nothing but the skin of a beast which dropped to the ground. When it fell it left standing, as if she had been in the midst of it, a beautiful, innocent-looking woman. She looked at Bro. Cadman and smiled. He smiled also, looked at me, and said, "Now you see what it is." We both rejoiced and glorified God. Then the woman flew away to the company of saints whom I had previously seen. I wanted to follow her and tried to fly away also, but I awoke and my dream was ended.

The relating incidents and details of the interpretation were wonderfully clear. I rejoiced in that here, at long last, was the one great fundamental concepts to which we must everyone adjust if we are to have a proper perspective of the latter day work. Let us, for the sake of better perspective, give Sister Trump's dream the subtitle: SURVIVAL. — (To Be Continued)

BRANCH AND MISSION NEWS

(Continued from Page 7)

Sunday, July 21, and Sunday, August 4, respectively.

At Glassport Brother Joseph Shazer opened the meeting. He was followed by Brother William Bailey, 91 years old, who told some of the events of his life in the Gospel since he was baptized.

Monongahela Has Two Baptisms

Brother William Hammit and Sister Violet Whitfield were recently baptized at the Monongahela, Pennsylvania, Branch. Brother Hammit is 85 years old.

Church Literature . . .

Scriptural References on the Establishment, Apostasy, and Restoration of The Church of Jesus Christ, printed by The Church of Jesus Christ in 1966. (Continued)

Commandments and Teachings

By Christ and His Apostles

CARING FOR OTHERS

The Scriptures specify that individuals must care for others. Examples of some of the ways this can be done are as follows:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in:

Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee and hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (St. Matt. 25:34-40)

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:27)

LIVING APART FROM SIN

Members of The Church were instructed to stay away from sin and live a virtuous life, so far as was humanly possible. This would be difficult, but there was the satisfying realization that Christ had shown them how this should be done.

They are not of the world, even as I am not of the world. (St. John 17:16)

Behold, what manner of Love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. (I John 3:1)

MARRIAGE AND DIVORCE

According to The Saviour, the marriage covenant was sacred, binding a man and a woman for this life. Christ emphasized this in His teaching and He said it could only be dissolved when adultery was involved. Also, other scriptures explain the proper husband-wife relationship and how it should be viewed.

And the Pharisees came to him, and asked him, is it lawful for a man to put away his wife? tempting him.

And he answered and said unto them, What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put her away.

NUPTIALS

WALTERS-CALVARESE

Mrs. Mike Walters and Miss Viola Calvarese were united in holy matrimony on July 6, 1968, at Cleveland, East Side Branch. The double-ring ceremony was performed by Brother Elmer Santilli who was assisted by Brother Gibson.

FRANCIS-PIACENTINO

Patricia Lynn Piacentino, daughter of Brother and Sister Michael Piacentino, and Keith Raymond Francis, were united in marriage on June 29, 1968, at The Church of Jesus Christ, Detroit Branch #1. Brother Paul Vitto, an uncle of the bride officiated.

Keith and Patricia are residing in East Detroit, Michigan. May God bless them in their life together.

ROOT-COSTARELLA

The marriage of Sister Regina Costarella and Marlin Root was solemnized on June 29, 1968, at seven o'clock in The Church of Jesus Christ, Youngstown, Ohio. Brother A. A. Corrado officiated.

Vocal selections were offered by Mr. Joseph Costarella, uncle of the bride.

Sister Regina is the daughter of Brother Adam and Sister Lucy Costarella of Girard, Ohio, and Marlin Root is the son of Mr. Ceylon Root and the late Mrs. Margaret Root of Johnston, Ohio.

The newlyweds will reside in Johnston, Ohio.

OBITUARIES

MARCHIE BREAKIRON

Sister Marchie Breakiron of the Kent Mission, Streetsboro, Ohio, passed away on October 19, 1967, after being ill for several months.

She is survived by her husband, Ralph, a daughter, Margaurite of Uniontown, Pennsylvania, and two brothers, Richard Jobes of Brimfield, Ohio, and Douglas Jobes of Streetsboro, Ohio.

A charter member of the Kent Mission, Sister Marchie was baptized in 1958.

The funeral service was officiated by Brothers Oran Thomas and George Neill of the Bitner, Pennsylvania, Mission. The service was held at the Vance Funeral Home at Smithfield, Pennsylvania.

JOSEPH MONTEROSSO

Brother Joseph Monterosso passed away on March 19, 1968. He was a member of the Bell Branch of the California District. He had served the Lord for 37 years, having been baptized in 1931 while attending the Devine Branch in Michigan.

He leaves a sister, Providence, two daughters, Josephine and Mary, and two sons, Phillip and Anthony. He is also survived by eleven grandchildren and nineteen great grandchildren.

The funeral services were held in the Risher Mortuary Chapel of Montebello, California, and was officiated by Brother Joseph Capone and Brother Clifford Burgess.

NELLIE JONES

Sister Nellie Jones, born March 13, 1904, in Kentucky, died on April 27, 1968, in Columbus, Ohio.

She leaves her husband, Vernal; a daughter, Ruby; three sons, Ralph of Columbus, Carl of Chicago, and Donald of New York.

Sister Jones was baptized on September 27, 1931, at the Little Red Stone Branch of The Church of Jesus Christ.

Funeral services were conducted by Brother Joseph Shazer of Vanderbilt, Pennsylvania. He was assisted by Brother Joseph Calabrese of Lorain, Ohio. She was interred at the Fernwood Cemetery, Columbus, Ohio.

WILLIAM S. LINT

Brother William S. Lint died on May 13, 1968, at Hermanie, Pennsylvania, at the age of 79.

He was born on May 19, 1889, and was baptized

(Continued on Page 12)

OBITUARIES

(Continued from Page 11)

at the Smock Branch of The Church of Jesus Christ on July 28, 1935.

The funeral services were held in the Strader Funeral Home at Hermanie, Pennsylvania, with Brothers Joseph Shazer and Henry Johnson officiating.

He was interred at the Sewickly Presbyterian Cemetery.

GAETANO PALAZZO

Brother Gaetano Palazzo of Rochester, New York, died on June 28, 1968.

He was born on August 11, 1907, in Italy and was baptized in The Church of Jesus Christ on June 7, 1959.

He is survived by his wife, four sons, one daughter, two brothers, two sisters, and eight grandchildren.

Brothers Ansel D'Amico, Paul D'Amico and Anthony Lovaivo conducted the funeral services.

RALPH VEGA

Brother Ralph Woolsey Vega passed away on July 3, 1968, at the MBA Campout in California. He was fifty-six years of age and was baptized into the Church on May 7, 1967, and ordained a deacon on April 28, 1968.

Brother Ralph was a Yacqui Indian, one of God's covenant people. He had many wonderful experiences in the Church, and on each of the two days at camp before he died he told his wife that if he died there at camp among the saints, he would die happy. He also told her not to mourn for him but to sing hymns of praise to God.

The funeral service was held at the Mortenson-Kings Funeral Home and officiated by Brother Ether Furnier and Brother Richard Christman.

CATHERINE MANGIAPANE

Sister Catherine Mangiapane passed away on July 4, 1968, after a prolonged illness.

She was born on September 1, 1897, in Italy and was baptized into The Church of Jesus Christ on February 7, 1932.

She is survived by her husband, two sisters, three children, and nine grandchildren.

Funeral services were conducted by Brothers Nicholas Pietrangelo and Paul Vitto at Branch #1, Detroit Michigan.

ANNA MAE NAGAR

Sister Anna Mae Nagar of the Vanderbilt Branch, died on July 8, 1968, in Olmstead Falls, Ohio.

Born March 26, 1900, she was baptized on July 23, 1938, at the Smock Branch of The Church of Jesus Christ.

Brothers Joseph Shazer and William Bailey conducted the funeral services.

Sister Nagar was interred at the LaFayette Memorial Park, Briar Hill, Pennsylvania.

EDWARD GREY MURTLAND

Brother Edward Grey Murtland, born on July 7, 1907, died on July 11, 1968. He is survived by his wife Alice, two sons and six daughters; Robert and John, Barbara Knight, Louise Sparks, Colletta Hughes, Virginia Livingston, Patricia Pietrone, and Doris Carrocci.

Brother Murtland was baptized on July 14, 1949.

Brothers Joseph Shazer and Emerson Fuller officiated at the funeral services which were held in the Ira Blair Funeral Home at Perryopolis, Pennsylvania. He was buried in the Mount Washington Cemetery at Perryopolis.

RALPH CALABRESE

Brother Ralph Calabrese of Lorain, Ohio, died on July 29, 1968, at the age of 86.

He is survived by eight children (a ninth preceded him in death), one of who is Sister Vera Naro of Lorain,

Ohio. He leaves also 31 grandchildren and 40 great grandchildren.

He was a member of The Church of Jesus Christ for 46 years and was ordained a deacon in 1924.

Brothers Frank Calabrese and Alfred Dominico officiated at the funeral service.

ISABEL G. HENDLER

Sister Isabel G. Hendler died on August 4, 1968. She was born in Emmsworth, Pennsylvania on September 25, 1892.

She is survived by a son, Harry G.; three grandchildren; and a sister, Mrs. Lillian Osborne of Florida.

Sister Hendler was baptized into The Church of Jesus Christ in Monongahela, Pennsylvania, in September, 1935.

Brother James T. Moore of the Imperial Branch, assisted by Brother George Ondrasik, conducted the funeral service at the John H. Slater Sons Funeral Home. She was interred at Jefferson Memorial Park.

JAMES TUCKER

James Tucker, age 69, son of the late Brother and Sister Joseph Tucker of Monongahela, Pennsylvania passed away on August 16, 1968, after a long illness.

He is survived by three daughters and one son, Mrs. Betty Gondos of Rialto, California, Mrs. Mary Lou Patterson of Monongahela, Mrs. June Warren of Burkburnett, Texas, and James of San Diego, California. He also leaves three brothers, Harry and Charles of Monongahela, Joseph of Florida, and five sisters, Mrs. Mary Cherry, Mrs. Harriet Neidermyer, Mrs. Margaret Griffith, Mrs. Alma Rouse, and Miss Elsie Tucker, all of Monongahela, Pennsylvania.

Services were at the Frye Funeral Home with Brother John Olexa officiating.

APPRECIATION EXTENDED

(Continued from Page 2)

We say thanks and God bless each one who has prayed for us and sent us cards. As soon as I am able, I shall write to those who sent us cards or letters. May God repay each with a wonderful blessing.

Yours in Christ Jesus,
Sister Margaret Iorio
Bryson City, North Carolina

JESUS SAID

(Continued from Page 5)

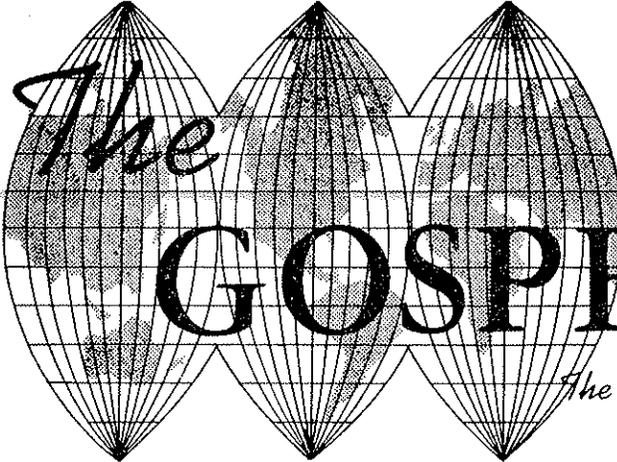
"And this I do that, perhaps, the roots thereof may take strength because of their goodness; and because of the change of the branches, that the good may overcome the evil."

Jacob 5: 36, 37, 57, 58, 59

THE LEARN'D ASTRONOMER

When I heard the learn'd astronomer,
When the proofs, the figures, were ranged in columns
before me,
When I was shown the charts and diagrams, to add,
divide, and measure them,
When I sitting heard the astronomer where he lectured
with much applause in the lecture-room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to
time,
Look'd up in perfect silence at the stars.

Walt Whitman (1819-1892)



The GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

October 1968

Vol. 24 No. 10

Offices: 6th & Lincoln Sts.

Mississippi River Site Of Eighteen Baptisms At GMBA Field Trip

By Carl J. Frammolin, GMBA Editor

The Mississippi River was a fitting and beautiful site for the baptisms of eighteen new members into The Church of Jesus Christ at the General Missionary Benevolent Association Field Trip to Nauvoo, Illinois, the week of August 18. Seventeen of the new converts were immersed in the famous waterway on the Thursday morning, while the last one, Sandra Conder of Hammond, Indiana, was baptized by improvised lighting just before midnight of the Friday evening.

Fifteen of the new members made their decisions at the Wednesday night meeting which was highlighted by the touching testimonies of some young people, many of whom had recently obeyed the Gospel themselves. Of the others, Nancy DeCredeco of Lorain, Ohio, had asked for her baptism prior to the gathering, and Gary Ensana of Edison, New Jersey, made his choice at the water's edge on Thursday morning.

The other new brothers and sisters are Emil Lambert, John Straccia, Gary and Kerry Carlini, Karen Milantoni, and Sheila and Judy Albert of Detroit, Michigan, Branch #2; Alfred D'Amico of Detroit Branch #3; Francine, David, and Gary Ciccati of San Diego, California; Gail Santilli of Youngstown, Ohio; Sharon Ross of Aliquippa, Pennsylvania; and Alice Link and Terry Maher of the Bronx, New York.

At the overpowering midweek meeting, the new members made their intentions known one by one until the front end of the outdoor tent, used for the services during the week, seemed to be overflowing with repentant individuals. The young candidates, who had been singing hymns along with all the other young people at the end of this unforgettable meeting, were overjoyed with their new Church status and were proclaiming their feelings enthusiastically.

The hymn, "Heaven Came Down and Glory Filled My Soul," seemed to be literally fulfilled. This composition had become the musical inspiration for the event earlier in the stay, and it appeared to be the theme for the evening as the young group sang it over and over. The assurance of this song was reflected in the quiet, listless Mississippi the next morning when they became members of The Church of Jesus Christ.

Confirmations for the large contingent of newly baptized persons were performed early Thursday afternoon. Sister Conder was confirmed immediately after her baptism late Friday night.

Week's Beginning

The field trip had begun officially with a Sunday morning service. General Church President, Gorie Ciaravino, introduced this meeting. He was followed by John Bickerton, Anthony Lovalgo, Dominic Moraco, Frank Morle, and Paul Palmieri. Thankfulness for being at the gathering and the subject of the "Love of God" were presented. An outline of how this wonderful quality of love can be cultivated and maintained was explained, and the many virtues which flow from it were enumerated.

A Sunday evening service followed at which Joseph Calabrese explained how the Nauvoo site had been chosen and what experiences had prompted the choice. He also testified how God had helped him to regain his eyesight, as he had undergone surgery on both of his almost sightless eyes during the past year. Other verifications for the selection of the camp were also presented by the recitation of the experiences received by others.

Additional meetings were held each night. On Monday Dominic Thomas and Samuel Ciccati were the speakers. Brother Thomas, recent past President of the GMBA, told of the work which went into preparation for such an event. He cited the planning of time segments, the exploratory trips made before the choice, and the many volunteer efforts which were made as being of

(Continued on Page 8)

The Missionary Field

By Dominic Moraco, Missionary Editor

A REPORT FROM SAN CARLOS MISSION

During this year the San Carlos Mission has experienced many blessings. Since January their membership has increased by ten, and several children have been blessed and added to their Sunday School attendance.

Each month the mission meets in fasting and prayer, and in addition to the ten baptisms, the Lord has blessed them with many experiences. Among the several experiences reported are two healings. The son of Brother Rogers was bitten by a rattlesnake. Brother Dan Picciuto anointed the lad, and he was released the next day without any ill effects. Another little boy was bitten by a scorpion and was brought to Church suffering from blindness; after being anointed he was rushed to the hospital in a coma and placed in an oxygen tent with no hope of living through the night. He was again anointed, and several hours later he was released. Upon arriving home, he began playing with his toys.

Experiences of this nature remind us of the promise of Jesus: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

Brother Dan also reports that the Lay Mission Services Program instituted last July has been of great benefit to the mission. The young men have been very cooperative and have accomplished a great deal.

To date, three teams of workers have accomplished such tasks as painting the interior of the Church and Sunday School rooms, installing a bathroom ceiling, fixing shower stalls for the Indian people, seeding the lawn, and installing electric wiring in the home of an Indian brother.

In addition, they have been good company to Brother and Sister Picciuto, and I am sure they have been exposed to the many facets of Indian missionary work which they otherwise would never see. A word of appreciation is in order for the parents and relatives of the young men who paid their travel and living expenses. Also, the Monongahela Golden Rule Bible Class should be commended for having provided the trailer which our young volunteer workers have found very comfortable.

It is hoped this program can be expanded to other mission fields so that more individuals may serve. **IN THE NEXT ISSUE WE HOPE TO HAVE A REPORT FROM SOME OF THE VOLUNTEERS.**

All are urged to continue praying for our missionaries and to keep up your donations, for the Church needs everyone's financial support.

Phoenix, Arizona, Branch History

Compiled by Ann Damore

By revelation, Brother Dan Picciuto was prompted to move his family to Arizona to try to establish the Church in this part of the country. He came and settled in Scottsdale, Arizona, in December, 1960.

In February, 1961, Brothers Phil Damore, Ether Furnier, and Bob Ciarrochi and their families made a trip to Arizona to visit with Brother Dan. We arrived at his home on Saturday morning and immediately left for the San Carlos Indian Reservation, located approximately 100 miles away. Brother Dan had visited an Indian family, and he was anxious to show us this place and, if possible, have us meet this family. Brother Peter Castelli and his family accompanied us on this trip; they had come to spend the week-end with Brother Dan, also. This was our first meeting with Sister Ruth Harney (she was baptized later) and her husband.

We stood outdoors as Brother Dan introduced each of us. We sang a hymn and had a word of prayer with them. We were greatly blessed just to be with these people, realizing that they are from the Seed of Joseph and knowing the promises God has made to them as a people. While driving around the reservation, we felt such a peace in this beautiful valley. We returned to Scottsdale full of excitement and hope that this might be the beginning of our Church being established in this part of the country.

On Sunday morning we were a nice group gathered at Brother Dan's home for the first (Phoenix) meeting. It was unusual that all of us were to be here at the same time and no one had planned it this way. Brother Dom and Sister Minnie DiPiero and their son had arrived from Youngstown, Ohio; they were on their way to California for a vacation. Sister Minnie got in touch with Brother and Sister Joe Smail, who had just moved to Phoenix; Brother Dan got in touch with Sister Louise DiBattista and her family. We had a wonderful service, a continuation of the blessing we felt on Saturday when we visited the reservation.

On our journey back to California we talked about our visit and expressed the desire to share in this new work in some way, even if it were to give our testimonies to help establish our Church in Arizona. Several days after we returned home, these families met with Brother Jim Lovalvo and expressed their desires to help with the work in Arizona. Brother Jim advised that we pray about the matter so that God would direct us and reveal His Will.

At the California District Conference in March, 1961, Brother Dan appealed for help. He knew that God had revealed to him that his work and mission was to preach to the Seed of Joseph, the American Indian. And yet there were some families in Phoenix that needed the Church as well as new people who showed some interest in the

(Continued on Page 8)

THE GOSPEL
NEWS

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

EDITORIAL
CONSULTANTS

Thurman S. Furnier

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones — Mgr.

GMBA EDITOR

Carl J. Frammolin

31329 Frank Drive

Warren, Michigan 48093

GENERAL CIRCLE
EDITOR

Rose Corrado

1927 Robbins Avenue

Niles, Ohio 44446

DISTRICT
EDITORS

ATLANTIC COAST

Eugene Perri, Jr.

301 Amboy Avenue

Woodbridge,

N.J. 07095

OHIO

T. D. Bucci

344 E. Avondale Ave.

Youngstown, Ohio 44507

MICHIGAN-ONTARIO

Spencer G. Everett

22400 Alger Avenue

St. Clair Shores,

Michigan 48080

CALIFORNIA

Otto M. Henderson

14605 Lorca Road

La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes

311 Chamber St.

Clairton, Pa. 15025

BUSINESS AND
EDITORIAL OFFICE:

Sixth and Lincoln Sts.

Monongahela,

Penna. 15063

Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

It has been said that life is the greatest gift that God has given to mankind. It is true that without life we would not exist, but God has given us something else that has made life worth living. That is individuality. When God created Adam, He saw that it was not good for man to be alone. So he created Eve as a companion for him. At that point God's human creation ceased to be one life and became many lives.

We can observe that man is like a two-sided coin. One side is that part of him which he has in common with every other person. We all have similar physical, emotional, and mental makeups, but the other side are those things we possess which are different from any other human being. Thus each of us is a separate, unique individual unlike any other individual in the universe. The closest any two persons come to being alike are identical twins, and even these are never exactly alike.

Why has God created us each with his own abilities, attitudes, emotions, etc? I believe part of the answer is to be found in the admonition of Paul who told the Philippians to "work out your own salvation with fear and trembling." God has given us each a free will and a choice, which we could not have if we were all exactly alike. Each person must use what he has to work out his own salvation. He has his own mind with which to accept or reject salvation. Nor can he depend on someone else to do it for him; he cannot blame someone else for his choice. Every person stands before God, responsible for his own actions and decisions.

This is not to say that we cannot receive help or depend partly on someone. We all depend on Christ for salvation. One may depend on someone else to teach him the Gospel if he is not acquainted with it. But in the final analysis it is we ourselves who are responsible for ourselves according to our level of maturity and understanding.

Let us stop and consider further the value of individuality. Being an individual means that each person has his own set of interests through which he may find achievement and pleasure. Let us use recreational interests as an example. Among other recreational pursuits I like to read, fish, play ping pong, and do woodworking. These are my interests, and nobody can take them away from me. Furthermore no one can force me to be interested in things I dislike. Now, consider the same principle along spiritual lines. I have accepted Christ through the Church. This has been my choice; I do not have to follow the choices of others, and no one can force me to change my religious beliefs and practices. If we were not all different as individuals, each having an individual choice in these matters, this kind of free choice could not be possible.

Another valuable thing about individuality is that each person has his own talents and abilities. In these we vary widely, but no one has to look at another and envy his talents, even though others with whom we may compare ourselves may have many more talents than we have. We all have some talent we can develop through which we may gain a sense of achievement. God expects us to develop and use our talents as Jesus expressed in the parable. The servants with ten and three talents, respectively, invested them, and their master was pleased and gave them more. The servant with one talent was afraid he would lose what he had and buried it. The master was so angry with him that he took away all that the servant had.

This leads us into another advantage of individuality. We all have the potential to develop and improve ourselves. I believe there is no limit to how far any individual may develop. We can spend a lifetime learning in any field of study we wish. This could be the field of religion if we so choose. Also, we can all work to make ourselves better persons by being kinder, by being more concerned with people, by improving our dispositions, etc. Because we are individuals, there is always more room for improvement.

There is always a certain amount of conformity to which we must adhere, but we should not be afraid to assert ourselves as individuals. Some people are, indeed, afraid to be individuals. They fear to be different lest the crowd criticize them, and they seek safety by hiding in the crowd. Teen-

(Continued on Page 8)

M.B.A. Highlights

NAUVOO, ILLINOIS: A STUDY IN EARLY CHURCH HISTORY

By Carl J. Frammolin, GMBA Editor

It is almost impossible to believe that about 125 years ago the city of Nauvoo, Illinois, contained a population of 20,000 people and was the largest city in Illinois. At that time, Chicago only had 5,000 people living there, and it appeared a matter of time before Nauvoo would grow to become one of the largest cities in the United States, as well as remaining the largest in the state of Illinois.

Events of history tell how Nauvoo quickly disintegrated into almost nothing, as first Joseph Smith was killed, the Restoration movement was slowed, and the inhabitants of this community moved into different parts of the United States, forming factions which in some cases still exist today.

Known to The Church of Jesus Christ is how Brother William Bickerton was directed by God to act on His behalf in maintaining His Gospel. The inspiration and direction given for this action are recorded in Church history and are matters of knowledge. The events which occurred before this time are noteworthy, however, and are pertinent to those who are interested in knowing about what happened.

Visitors to Nauvoo, like those who attended the GMBA Field Trip, are instantly aware that today this community is small in size and only has a population of 1,000. They are also made cognizant of the fact that there are various groups in Nauvoo which conduct tours of the area and are anxious to acquaint everyone with their views of what happened immediately before and after the death of Joseph Smith. The sequence of what happened in this community is retold according to the viewpoint of whoever is hosting the tour, and claims are made as to the authenticity of what is being narrated.

The main street, which runs across the city and which is encountered on both ends by the Mississippi River, is complete with signs specifying that trips of the area are welcomed and announcing not only the times they are conducted but what will be seen on those excursions. To the onlooker, these sites are important, but they do not seem nearly so impressive as the willingness to display them. The eagerness which is expressed to divulge information about the 1840's is almost contagious.

Landmarks highlight, for example, the former home of Joseph Smith, the location of the then hotel, the temple spot, and the burial grounds of Joseph, Hyrum, and Emma Smith. In addition, the other communal buildings are pointed out, and the significance they bore to this era are specified.

Travels Traced

Traced on maps are the travels of the Restora-

tion movement from New York to Kirtland, Ohio, southwestward to Independence, Missouri, and then up to Nauvoo. The reasons for this moving in the 1830's and early 1840's are described. Also, the population trends and the country's growth are related.

A drive along the picturesque Mississippi from Nauvoo to Carthage, approximately 20 miles away, reveals that the same kind of tranquility found today in this vicinity was being sought by the early settlers.

Upon arriving in Carthage and touring the jail where Joseph and Hyrum Smith were killed on June 27, 1844, it becomes readily evident that this serenity was lacking in some measure during this period of time. Reasons for the murders and the subsequent repercussions may not be clear, but the unmistakable fact that these tragedies were outgrowths of disorder cannot be refuted. Even the perceived necessity for the hiding of the bodies until they could be safely buried denotes that the strife was very serious and perhaps threatened all people of this region at that stage.

The desertion of Nauvoo and the surrounding area testifies to the unrest and tragic ending of what had started out to be the center of activity for all members of the Restoration. That groups left in different directions gives proof to the uncertainty and disharmony of the period. Turmoil from inside and outside the movement became widespread, and some of this incoherence with the pronounced intention of the community remains today.

Sufficient To Know History

For those of us in The Church of Jesus Christ, it is sufficient to know that the historical events occurred and that there has been a shift in population. The civil technicalities and the resultant claims as to the happenings of the past are noteworthy to study. They afford a basis upon which succeeding situations can be analyzed. The most significant fact to be remembered, however, is that the Gospel of Christ is moving onward and that preoccupation with the past is not the most important matter to be considered. What is in store for us is of even more pertinent significance.

The tours, interesting and informative, are given by congenial and attentive guides. Their presentations are precise and according to schedule. The veracity of the statements, however, is sometimes uncertain because of the conflicting viewpoints being advanced by the various factions on some matters. What is irrefutable is that the Gospel was restored through Joseph Smith, is operative today, and dwells with God's Church. No confusion can be found with these facts, as they are in fulfillment with what was prophesied in the Scriptures, and the fruits, as mentioned in God's Word, are manifested in The Church of Jesus Christ.

"When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is." Luke XII: 54

Sign at the entrance to a Little League Ball Park: "A Diamond is a boy's best friend."



The Children's Corner

Mabel Bickerton

Dear girls and boys,

"All that thou commandest us we shall do." Joshua 1:16

We haven't had a story from the Old Testament for a long time. I think you will enjoy this one found in the book of Exodus about Moses.

Moses took care of the flocks of his father-in-law, Jethro, the priest of Midian. One day he led the flocks far into the desert until he came to the mountain Horeb. While here, a very strange and wonderful thing happened. Suddenly an angel of the Lord appeared to Moses in a flame of fire in a bush. The bush burned with fire but was not consumed. The Lord spoke to him out of the bush. Moses answered, "Here am I." The voice continued. "Draw not hither; put off thy shoes from thy feet for the place whereupon thou standest is holy ground." Moses hid his face, for he was afraid to look.

God told Moses that He had seen the affliction of his people in Egypt and knew their sorrow and that He had come to deliver them from their oppressors and lead them to a rich land flowing with milk and honey. God needed someone to be a leader, and Moses was the one. Moses did not feel he was the right man. He asked, "Who am I, that I should go unto Pharaoh?" The kings who ruled Egypt at this time were called Pharaohs. God replied, "I Am that I Am. Say, I Am sent me unto you." Moses asked, "What if they don't believe me when I say God sent me?" God asked, "What is in thine hand?" Moses replied, "A rod." God told him to throw his rod on the ground. When he did so, it turned into a serpent. The Lord said to take it by the tail, and when Moses did this, it turned back into a rod again. This was done so Moses could prove God had sent him.

Next the Lord said to Moses, "Now put your hand into your bosom." He did as told, and when he took it out, it was white as snow, for it was leprous. The Lord said, "Put your hand into your bosom again." This time when he took his hand out, it was healed and as clean as the other hand.

Still Moses did not want to go before Pharaoh. He began to make excuses. He said he was not an eloquent man nor could he speak well. The Lord promised to teach him. Moses wanted the Lord to send someone else. The Lord was not pleased. He is not pleased with us either when we make excuses.

Moses had a brother named Aaron, and the Lord reminded him that Aaron could speak well. Aaron was told to go with Moses. Moses was to tell his brother what to say; then Aaron would tell it to the people. The Lord was to be their teacher. Moses was told to take his rod, and with it he would be able to do wonderful signs. All this time the Lord was speaking, Moses was

by the burning bush at Horeb. Moses submitted to the will of God and returned home to tell Jethro that he must go back to his people. Jethro was a man of God, and he understood.

Later Moses went to Egypt, and the Lord was with him in leading the Israelites away from the cruel Egyptians.

SEARCH THE SCRIPTURES

1. After the death of Moses, who was chosen leader of the people?
2. What other man was told to take off his shoes because he stood on holy ground?
3. To whom was he talking at this time?
(The answers are found in "Joshua," chapters one and five.)

Sincerely,
Sister Mabel

Nigerian Mission Breaks Silence

By John Ross

(As all are no doubt aware, Nigeria has been in the throes of a civil war. This is the first communication we have had from the Nigerian Mission in over a year. Editor)

The following are excerpts from a letter by Assistant Secretary, E. A. Ebong, dated June 27, 1968, Otoro Centre, Abak, South Eastern State, Nigeria. It was mailed from Calabar, S. E. State, Nigeria, on August 27, 1968 and received September 3, 1968.

Dear Brother Ross:

Happy to say "Hellos!" to you, your family and all in the family of Christ, breaking the 1½ years' silence.

Glory to God, the Great and Merciful deliverer. God has used the hands of our beloved Nigerian Troops to liberate us on April 2, 1968. The work of the Church is going on very steady. The Priesthood members are complete except . . . (one name given.) I have not been to Èket area due to financial position, etc. No fund for me to visit Calabar. By faith I know that the Church is still breathing in those areas, but in Imo no life. As you know we have got no conferences yet. Brother Arthur (President of the Church) is not at home, he was taken away by the Nigerian Government for safety. May God protect him.

The work (of the Church) is steady still. The Priesthood has not lost her faith. Pray for us always. Life is hard (due to conditions from civil war) this makes us to remain in a great famine. Living only on cassava (root plant). As I had no large portion of cassava, all my family and I are always starving. (At this juncture Brother Ebong asks for help).

In reply, I believe you will furnish me with the latest news of the Church activities on our behalf, and your coming. No need of asking (if you should come), since you know that we and the Church are living. No more doubt or fear.

(Continued on Page 9)

Elderly Couple Praise God For Survival After Severe Auto Accident

I would like to thank God in behalf of my wife and me for the wonderful love and grace which He has shed upon us every day of our lives. On March 15, 1967, a neighbor had asked me to take her shopping as a favor. My wife, the neighbor, and I started out in my car to go shopping. As I was driving on my side of the road, a speeding car appeared directly in front of me on the same lane coming in the opposite direction. The only time I had was to say, "God save our lives," and the car hit me head on. (Both cars were total wrecks.)

In the accident seven of my teeth fell out on the road, and I was pushed up against the wheel with the impact of the head-on crash and from my neighbor passenger, sitting in the rear, hitting my seat with great force from behind. In fact, she hit it so hard that the steel bar which is across the seat back was bent in the middle. I also had a small bone in my jaw broken, plus bruises on my arm and face. My mouth was hemorrhaging from 10:00 A.M. to 11:00 P.M. when the doctor operated on my jaw and removed more of my teeth. This hemorrhaging caused blood poisoning through my body and alerted the doctors to possible kidney trouble. Thank God my kidneys were not infected. I was confined to the hospital for eleven days and was about two months recuperating at home.

My wife is blind, as you all may know, and carries a cane which she uses to brace herself in the car. The cane broke in half, causing her to slide down off the seat, and she found herself under the dashboard rolled up like a ball. She suffered many bruises on her head, back and legs. She also had a small fracture on her arm. She was confined to the hospital for ten days and spent about three months recuperating at home.

My neighbor suffered a severe chest bruise. In fact, she was unconscious for many hours under an oxygen tent. She also suffered a fractured leg which she had in a cast for many months.

I thank God that He has spared our lives and given us such a speedy recovery. This was truly a miracle from God, for we should all have been dead otherwise. My wife and I are in our seventies and our neighbor in her early eighties.

I wish to take this opportunity also to thank all my brothers and sisters of the Church and also my friends and relatives who fervently prayed for our recovery. I know it was these prayers all reaching out to God that brought us through this trying time.

May God continually watch over us in this life and receive us in Paradise when our journey is over on earth.

God bless you all and always remember us in prayer.

Brother Salvatore Valenti
Ronkonkoma, New York

An Interpretation Of Sister Trump's Dream

By James Curry

(Continued from Last Issue)

(The reader should refer to Sister Trump's dream, which is printed in the last issue. Brother Curry has entitled his interpretation Survival.)

I understood Sister Trump's dream as follows:

The meeting of the saints was the Church as established in 1830. The enemy was Satan. The scattering of the saints, or breaking up of the Church, occurred immediately after the death of Joseph Smith. Sister Trump represented the little Bickerton organization, whose peculiar survival tactics were vital to her preservation. She reluctantly put on a garment of beliefs which belonged to her Protestant and Latter Day Saint companions. The beautiful band of gold color indicated that her procedure had the stamp of divine approval.

What a delicate situation! The garment of beliefs must be of such a nature as to disguise her effectively from without, and at the same time allow space for development from within. (For a type of the foregoing, see the story of Rahab and the spies, Joshua, 2nd Chapter.)

To all outward appearances the Church of Jesus Christ had become just another little star in the great galaxy of modern churches. Hampered and prevented, she would soon feel the full burden of the prophetic utterance: "O thou afflicted, tossed with tempest, and not comforted!" (Isaiah 54:11.)

Well nourished from within, she began to acquire an acute consciousness of the great role that she was destined to play in the latter day drama, her ideals, aspirations and objectives being symbolized by the camp of the saints. Daily contending for that faith which was once delivered to the saints, her desire was to press on and, like the brother of Jared, or the saints at Pentecost, achieve complete sanctification, flawless receptivity and, above all, the capacity to demonstrate to the world the miraculous power of creative faith. But, alas, her senses had not yet been exercised to discern both good and evil. For yet a little while she must be content to suffer the restrictive evils of her disguise and in some instances allow herself to be "led by the precepts of men."

*O Zion, when I think on thee,
I long for pinions like the dove,
And mourn to think that I should be
So distant from the land I love.*

By making a turn to the left, Sister Trump and her companions deliberately turned their backs upon the camp of the saints and continuing their journey for a short distance, came face to face with the beast that sought her destruction. Subsequent events proved that this was not a beast at all, but Virtue, a beautiful, innocent-looking woman, in disguise. Sister Trump, who rep-

(Continued on Page 9)

Branch and Mission News

Belated News From Detroit Branch #3

Brother Francesco Campo, father of Sister Frances Cece, passed away on August 24, 1967, and was buried on August 26 with Brother Silverio Criscuolo officiating.

Paul Stoyanovitch, son of Sister Santa Stoyanovitch, passed away suddenly on December 13, 1967. Brother Silverio Criscuolo officiated at the services.

Funeral services were held at the Haley Chapel for Brother Levi V. Peacock on January 15, 1968, with Brother Peter H. Capone officiating.

On January 25, 1968, Cynthia Ruth Parravano was born to Brother Daniel and Sister Olivia Parravano. She was blessed on February 25 by her uncle, Brother Peter H. Capone.

Nick and Harriet Francione were blessed with a daughter whom they named Tracy. She was blessed on May 5, 1968, by Brother Silverio Coppola.

A happy day for all of us was May 19, 1968, when Attilio Trovarelli, husband of the former Angeline De Mercurio, asked to be baptized. Brother Silverio Criscuolo baptized him and Brother Jack Pontillo confirmed him.

News From Metuchen, New Jersey

Many visiting brothers and sisters have attended meetings at the Metuchen, New Jersey, Branch, and we have been uplifted very much through them. Among those visitors were Brother Dan and Sister Fanny Casasanta, Brother and Sister John Manes, and Brother and Sister Nolfi, all from Pennsylvania.

We enjoyed having Brothers Joseph Calabrese and Dominic Moraco, who were holding a series of meetings in our district.

Brother Ben Ciccatti and his wife Josephine, along with their children, spent a day with us, visiting from California.

Brother John and Sister Mary Ross, and Brother Joe Ross and his family from Aliquippa also visited with us recently. Brother John gave us a wonderful talk on the visit he made to Africa. Brother Amos Udo of Africa was with us for services on Sunday, August 11. He is attending school in Kansas.

During this summer, Brother Richard Lawson, our presiding elder, and his wife, Erma, were blessed with a baby girl. We all enjoy having them in our branch.

Brother Dominic Scala, who just had his 90th birthday, was in the hospital for a few days, but through prayer he was brought home again.

Mr. and Mrs. Paul Scala were also blessed with twin girls. They have been attending services for quite awhile. Paul was healed recently of a serious illness through being anointed and through the prayers of the saints.

We have felt God's presence with us many times. The Gospel is our life, and we can say along with Enos that we have felt the joy of the saints.

We extend an invitation to all to come and worship with us.

The Restoration

RECORDS TELL OF GOD'S DEALINGS WITH EARLY CHURCH

By Thurman S. Furnier

(This is the last article of the present series by Brother Thurman S. Furnier which has been appearing under the heading "The Restoration." I wish to express my appreciation to Brother Furnier for his labor and consideration in providing this material for THE GOSPEL NEWS. Editor.)

"And again, in Conference, July 4, 1860, it was felt to be the will of God that we meet again tomorrow in fasting and prayer, that the will of God might be fully made known unto us. Therefore, on the 5th day of July, we met, according to the will of God, in prayer and fasting, and the power of God was made manifest in our midst in various ways, and a vision was given to one, which we will relate. I saw in a vision a woman dressed all in white come into the house, with a crown in her hand, and in the crown was TWELVE STARS; and she laid the crown upon the stand and said, 'This crown belongs to this Church,' and then disappeared.

"And again, in Conference, July 9, 1861, the power of God was made manifest in the gifts and callings, for there were twelve of our number, chosen and called by the Holy Spirit to be APOSTLES of Jesus Christ in this dispensation, and the power and Spirit of God accompanies their callings, for we were made to rejoice with that joy that is unspeakable and full of glory." (ENSIGN, page 3.)

"We wish it to be understood distinctly, that the organization of this Church came by express commandment and revelation from the Almighty." (Ibid.)

"July 7, 1862, Yes, truly the power of God was in our midst this morning, for while speaking concerning the promises that God had made toward us as His Church and people, and that He had called and chosen twelve to be His APOSTLES and special witnesses in this last dispensation, the word of the Lord came unto us, saying, 'Set apart, ordain the TWELVE, set apart, set apart and ordain.' By Elder Meadowcroft. Also, the word of the Lord came unto Counselor Brown, saying, 'Thus saith the Lord, I have set in this Church the spirit of wisdom and of council and might.' Moved and seconded that the TWELVE be set apart, and ordained according to the word of the Lord. Carried unanimously.

"The TWELVE were called forth for ordination, each man by his name as they came into the church. THOS. BICKERTON, JAMES BROWN, JOSEPH ASTIN, JAMES NICHOLS, ARTHUR BICKERTON, CUMMINS CHERRY, JOSEPH KNOX, JOHN NEISH, ALEXANDER BICKERTON, BENJAMIN MEADOWCROFT, WILLIAM CADMAN, and JOHN DIXON.

"They were ordained by the authority of

(Continued on Page 10)

MISSISSIPPI RIVER SITE OF EIGHTEEN BAPTISMS AT GMBA FIELD TRIP

(Continued from Page 1)

extreme importance. Brother Ciccati talked about his just-concluded summer tour in the Virgin Islands with the United States Peace Corps. He elaborated on the importance of individuals' learning additional languages so that they can communicate more readily with people of other backgrounds and thus be more capable to aid in the spreading of the Gospel of Christ.

Tuesday evening was devoted to impressions about the field trips which were gained by both people who were attending their first one and by those who had been present at all four which have been sponsored by the GMBA to date. The candid reactions given by these individuals indicated their sentiments and expectations for future such endeavors. Their favorable responses made it apparent that many of them were desirous of meeting once again next year when the annual event will be held in California. The first two outings had been over weekends at the Muncy and Six Nations Indian Reservations in Ontario, Canada. Last year the gathering was held in Arlington, Kansas, for a week where eleven people were baptized into the Church.

Thursday night a happy anti-climactic time after the earlier baptisms of the day, all the various areas of the Church took turns in singing hymns of praise. All sections were represented, and the musically festive service was highly edifying and appropriately reflected the inner joy and thankful feelings which were felt individually and collectively.

The culminating service on Friday night featured the seminar summations from the discussion leaders. Testimonies were also given by many assembled. It was almost at the conclusion of this meeting that Sister Conder asked for her baptism.

Daily Schedule

The daily schedule for the week had included a devotional period first. After this chapel segment, recreational and arts and crafts activities were conducted. Seminar sessions were held in the afternoon.

There were eight seminar sections. They were divided by age groups, with each unit having a Chairman who was assisted by resource presenters. The subjects ranged from Church and Scriptural instruction for the very young to problems of the middle-aged for the most mature group. An analysis of the many topics presented indicated that the list contained lectures and discussions on Church history, Church expectations, Scriptural verifications, use of talents for the Church, missionary work, social problems today, social and civic attitudes, and parental responsibilities. In addition, all groups took tours of the Nauvoo-Carthage area, complete with much earlier Restoration history. (See "MBA Highlights.")

The General MBA Activities Committee was in charge of the gathering. The GMBA Officers who directed the overall schedule were Isaac Smith, President; Joseph Milantoni, Vice-President; and August D'Orazio, Chaplain. They were assist-

ed by other MBA and Church officials and many able and well-qualified persons who volunteered their services.

The entire week's program provided items of interest for people of all ages. The scenic and pastoral setting of the camp, elevated slightly away from the eastern bank of the Mississippi offered the quiet, meditative atmosphere conducive for man to commune inwardly with God. The ability to feel the beauty of the locality brought all assembled closer to their Creator and furnished the refreshing and stimulating Heavenly rapport which reflected the tone of the gathering. For the new members, as well as for everyone else there, the event will be especially memorable.

EDITORIAL VIEWPOINT

(Continued from Page 3)

agers particularly feel that they must go along with the crowd to get approval from their peers. People who have contributed the most to the advancement of society have usually been those who have not been afraid to think and act apart from the crowd.

As individuals in the Church we have much to gain by considering our individuality. The Church may gain by encouraging the development of individual talents for use in the Church. My personal opinion is that this is a field that has been neglected in the Church and one that the Church certainly should explore. Religious groups have traditionally sought unity through conformity, but conformity does not always bring progress. If we can conform to the basic principles of the Gospel and at the same time utilize the different talents of individuals, we may achieve what has been called unity in diversity.

There is much more that can be said on this subject, but let me conclude by reaffirming that the gift of individuality is one of God's most precious gifts to men.

PHOENIX BRANCH HISTORY

(Continued from Page 2)

Church. He felt it would be difficult for him to handle both works.

On Saturday evening the meeting was devoted to missionary reports, and Brother Phil Damore, Brother Ether Furnier, and Brother Bob Ciarrochi were called upon to give their testimonies and express their desires to help Brother Dan. The Spirit of God accompanied each of their testimonies, and, immediately afterward, Brother Jim Heaps arose in the Spirit and spoke that God had revealed to him that these brothers should be called into the ministry. Immediately, Brother Joseph Lovalvo arose and agreed that this was surely God's will. After the meeting was closed in prayer, these three brothers were called up to the ministry, and the priesthood surrounded them. It was a glorious sight! Everyone was filled with the love of God and His Spirit! Even the children were touched so that they shed tears. This was an unusual way for brothers to be called into the ministry, and according to the order of the Church, their calling had to be brought before the General Church for approval.

Their calling into the ministry was approved, and on April 9, 1961, the three were ordained in the San Fernando Valley, California, Branch. A few days later, Brother Ether Furnier and his family moved to Arizona. They sold most of their possessions and took with them only what they felt were their immediate needs. They had no jobs promised and only a few dollars in their possession — this truly reminds me of the Scripture when the Lord sent out his disciples saying, "Take ye neither scrip nor purse." Brother Bob Ciarrochi and his family moved soon after, likewise with no promise of a job, but they, too, put their trust in God that He would take care of them. Brother Phil Damore followed alone, and his family joined him when the school term was over in June. Brother Phil had promise of a job with the Post Office, and there is a personal experience connected with this that truly convinced him to make this move to Arizona.

The first meetings were held in Brother Dan's home and later in a little store room in Phoenix. After several months the meetings were discontinued in Phoenix, and all the families journeyed to the San Carlos Indian Reservation every Sunday from August, 1961, to November, 1961, to help establish the work there.

In November, 1961, we began holding meetings in Brother Salvatore and Sister Josephine Galante's home on Sundays. The Wednesday night services were held in Brother Phil Damore's home and occasionally in various families' homes. Brother Phil Damore elected to stay and take on the responsibility of elder in charge. Brother Ether Furnier continued to make his trip to San Carlos for 2 years to assist Brother Dan, and Brother Bob Ciarrochi moved back to California as he was unable to establish himself in his line of work. We were established a mission in February, 1962. From here we met in a V.F.W. hall for several months, and in April, 1963, we purchased a home and converted it into our present meeting place.

We were established a branch in October, 1967, when Brother Dick Christman and family moved to Phoenix. Since the Church requires that a mission cannot be established as a branch until there are three elders, their move here made it possible for Phoenix to become a Branch.

I would like to add that before all of these events took place, Brother Louis Biscotti lived in Phoenix for a period of time and held occasional meetings with Sister Louise DiBattista and her family and Brother and Sister Elmore Barclay who spent their winters in Phoenix.

NIGERIAN MISSION BREAKS SILENCE

(Continued from Page 5)

Give my love to Brother Moses E. Akpan, Sister Bickerton, our General Church President, Mission Board Members, Sister Ross and the entire family of Christ in Aliquippa.

I am praying that things return to normal so that we meet face to face shortly, amen.

Love from my wife and family to you and all.

Brother E. A. Ebong

AN INTERPRETATION OF SISTER TRUMP'S DREAM

(Continued from Page 6)

resented the Church of the 1860's, was seeing her own disguise as it would appear one hundred years later. During the long years of her journey she had come to believe that her disguise of false beliefs was not false beliefs at all, but truths which must be adhered to at all costs.

A remarkable change had occurred also in the band that held the skin of the beast in place. It had the appearance of gold, but was obviously made of some baser metal which had great strength and resisted the attempt of the ministry to break it. As previously observed, the band as originally worn by Sister Trump represented the stamp of God's own approval. But gradually, stealthily, almost imperceptibly, Satan began to gain power over the Church through the instrumentality of those false beliefs vital to her preservation. The Church of Jesus Christ had become altogether beast-like, or altogether like the popular churches of Christendom, in her outward appearance and conduct. Although God's own creative hand placed that band upon her, Satan now has such power over the Church that he has decreed in his artful, cunning way that she **SHALL NOT BREAK THAT BAND.**

Who will challenge him? Who can match wits with him? Those among us who have tried to break the band have discovered the gravity of Sister Trump's sage observation: "Nothing but the prayer of faith and the power of God will break that band." Having proved their faith, the ministry and the membership in a concerted effort broke the band to reveal Virtue, a beautiful, innocent-looking woman, in visible form.

"Now you see what it is!" What a wonderful love she excited in them! How truly she will appeal to every lover of truth! Disrobed of the garment of falsehood, she may now fly away to the camp of the saints to discover that she has become as sanctified in Christ as was the brother of Jared. With the two-edged sword of the knowledge of good and evil in her possession, she is now able and willing to wage offensive and defensive warfare in the name of her Lord, Jesus Christ.

I might say in conclusion that the brother of Jared gave the world a classic example of receptive (believing) and creative (power of) faith. His experience of seeing the Lord as He would appear in the personage of His Son was due almost entirely to his remarkable receptivity, which is briefly comprehended in God's statement: ". . . for never has man believed in Me as thou hast."

What did God mean? That no man had ever believed as **STRONGLY** as the brother of Jared. That could not be. Mere strength of belief never removed a mountain or rent the veil that separates man from God. If strong beliefs or convictions could remove mountains, the earth would have long ago become a vast, level plain without so much as a mole hill being left to practice our faith upon. The world's greatest tyrants have

(Continued on Page 10)

AN INTERPRETATION OF SISTER TRUMP'S DREAM

(Continued from Page 9)

everyone been men of strong convictions, as were the priests of Baal, who paid for the folly of believing STRONGLY but WRONGLY with their lives.

There is also a tendency among modern religionists to express their faith in action. What one believes doesn't matter, nor are they aware that the man of God should strike a balance between receptive faith and creative works. In the words of Ruskin: "Is not the evidence of EASE on the very front of all the greatest works in existence? Do they not say plainly to us, not 'there has been a great effort here,' but, 'there has been a great POWER here?' It is not the weariness of mortality, but the strength of divinity which we have to recognize in all mighty things; and that is just what we now never recognize, but think that we are to do great things by help of iron bars and perspiration. Alas, we shall do nothing that way but lose some pounds of our own weight."

Programs for human betterment, however, elaborate they may be, may be correct in principle, but wrong in practice, unless they are activated by the creative power of the Spirit. Anything less than this, all the creeds and best laid plans of men, all the zeal and muscle of the universe, are otherwise vain and spiritually uncreative, are an abomination to the Lord.

The brother of Jared had the great good fortune of believing not only strongly, but, of primary importance, correctly. Because the things he believed were flawlessly correct, because truth has an affinity for truth, he drew further truth to himself as a magnet draws a splinter of steel. His experience of seeing God the Father as He would appear in the personage of His Son was nothing more or less than a further extension of what he already knew and believed. That God could reveal Himself to the brother of Jared as He did required only the simplest of explanations, the simple logistic of adding truth to truth. God will not, cannot, feed a false belief. That is the devil's business.

Just as men have learned that copper is a good conductor of electricity, so also must men learn that truth is the conductor of the Spirit and the creative power of God. If men are unwilling, or unable, to make the proper adjustment between believing faith and creative works; if they will not, or cannot, see the necessity and propriety of keeping the roots and branches of the olive tree equal, their faith, if not dead, shall be dying, and their hope of founding Zion vain.

THE RESTORATION

(Continued from Page 7)

Heaven, and the Holy Spirit came down with power and sealed that office upon them. They were consecrated and set apart by the washing of feet and anointing with oil; and as soon as the last was anointed, the power and blessing of the Lord came upon them, that nearly all of them spake with new tongues, as the Spirit gave them utterance, and not only them, but several of the Elders

likewise, for there was a general outpouring of the Spirit and power of God." (Ibid, page 14, 15.)

"July 8, 1862, Opened again this morning by the President with singing and prayer; and after some remarks by the President, on some important matters, he said that the business here was not merely concerning ourselves, but it was of vast importance to all mankind, for the Lord had chosen twelve of our brethren to be his special witnesses in this last dispensation; and while speaking on this subject, the word of the Lord came upon Counselor Brown, saying, 'Hear ye the word of the Lord; ye are my sons and daughters, and I have committed unto you, my sons, the keys of the kingdom; Therefore, be ye faithful. Amen.'

"July 8, 1862, moved and seconded that Elder John Stevenson be called and ordained into the quorum of the SEVENTIES, and also John Ashton, John Bickerton, William Menzies, James Louttit, John Caldwell, Charles Cowan, John McPherson, James Thompson, Thomas Stevens, and Hugh Scott. They were ordained and set apart, and the Lord accompanied by His Holy Spirit in much power and glory this solemn assembly." (Ibid, page 15.)

"And afterwards, while in Conference assembled, Jan. 1863, the word of the Lord came unto us, saying, 'Thus saith the Lord, ye are my servants; go ye forth, proclaim my gospel; hold forth the BOOK OF MORMON with the Bible, and I will bless you and multiply you, if you do this, and if not, you will fall back, and I will place others in your places; thus saith the Lord your God. And again, thus saith the Lord your God, keep back nothing, declare my whole counsel and truth against the false systems of the children of men; smooth not your tongues, for they are an abomination in my sight, saith the Lord.'" (Ibid.)

"And again, son of man, prophesy and say, thus saith the Lord God unto my people, and to my servants, fear ye not, neither be ye troubled, for I have chosen you out of the sons of men to be my servants and to administer my word to the people of the nations of the earth, and they shall write to you from the East, and from the West, and from the North, and from the South, to know the truth and the way of salvation, for I have given that knowledge unto you, and all the world shall know that I have loved you, saith the Lord God of Hosts, for the Spirit of ELIJAH is in your midst, and you shall go forth endowed with power from on high; Therefore, straighten up the things that remain, and I will bare my holy arm, and I will keep you in such a way, and manner as I never kept a people before, and all the world shall know that I, the Lord, ruleth in the camp of Israel by my power that I will manifest through you my people; and the demand by the word of the holy ones, to the intent that the living may know that the Most High hast established His kingdom amongst the sons of men, and given it to whomsoever He will, and setteth up the bases of men; and now if you will keep my words, I will bend the Heavens, and shake the earth for your sakes. Amen.'" (Ibid, page 16.)

"Yes, we might fill up pages with an account of the dealings of God toward us as His people; and as He has declared that the world shall know that he has loved us by the power He will make

manifest through us, His servants." (Ibid.)

"The Church was organized at Green Oak, Pa., July 5-7, 1862. I Wm. Bickerton gave the word of the Lord, and gave brothers Brown, and Cadman commission to go above Brownsville, Pa., to preach in Virginia. They had good success, and baptized thirty in a short time. There was a man took a fit while brother Brown was preaching, he left the pulpit, took the man by the hand raised him up, the fit left him, while it was said that he never got relief in less than two hours before. Brothers Arthur Bickerton, and John Stephens from Wheeling, W. Va., were successful, and they brought in many souls. There were two sent to Brownsville, Pa., and from there to Mt. Pleasant, Pa., and then down the Youghiogheny River, and then back to Brownsville, Pa., in after years there were eighty-four members brought in at Fayette City, Pa., and other places visited by those two Elders I am giving this to show that it was the word of the Lord that was given, as there were more than two hundred members brought in through following it." (LIFE of WILLIAM BICKERTON.)

You will note that on October 6, 1858, the word of the Lord was given to "go forth, and build me an house, and dedicate it unto me, and I will fill it with my glory, etc." (T.S.F.)

"The First branch was at West Elizabeth, Pa., where the brethren denounced some of the doctrines of the Utah Church and were energetic in preaching the Gospel and baptizing men and women into the Church. In the minutes of the Conference held in West Elizabeth on April 4, 1857, the organization of the second branch was authorized in Rock Run, Pa., brother C. Brown presiding. In 1858 a branch was ordered established at Pine Run, Pa., and a brother named Brown was placed in charge of it. The Conference of January, 1858, authorized a branch to be organized at Wheeling, W. Va. This branch is spoken of quite often throughout the record. The minutes of this Conference also speaks of a branch being established at Allegheny, now North Side, Pittsburgh, Pa. It is also often referred to in the same record. At the same Conference, authority was given to organize a branch at Green Oak, Pa. A meeting house was built at this place a few years later, and it was here that the Church effected an organization in 1862, which I will speak of later." (A HISTORY OF JESUS CHRIST, By W. H. Cadman, 1945, Ch. 3, page 28.)

"The Green Oak, Pa., Church was built according to the plan of God, and there was scarcely a week passed without baptism." (LIFE OF WM. BICKERTON.)

"The April Conference of 1861 was held at Green Oak, Pa., assembling on Saturday the 6th of the month." (A HISTORY OF THE CHURCH OF JESUS CHRIST, Page 31.)

"The July Conference of 1862 was held at Green Oak, Pa. The record dated July 5, 6, 7, and 8. We always refer to this time when speaking of the organization of The Church of Jesus Christ." (A HISTORY OF THE CHURCH OF JESUS CHRIST, Ch. 4, page 34.)

"In a General Church Council on August 30, 1862, a resolution was made, setting aside seven brethren to wait upon the Lord in the House

at Green Oak, Pa., to inquire of Him concerning by what sacrifice, and on what conditions, He would accept the House that had been built unto His name. These seven brethren met at Green Oak on September 6, 1862, to seek counsel of God and to rectify an error that had been committed by us, the people of God, in not following out the commandment of the Lord in building a House which we were commanded to build. This commandment was given at a General Conference held at Green Oak on October 6, 1858. In the deliberations of these seven brethren, I find that there were a number of financial claims standing against the House that had been built. Therefore, it was the verdict of these brethren that we cannot offer the House as a free will offering unto the Lord, while there remains any claims against it, whatsoever they might be. Therefore, it is the will of God that all the Saints go before the Lord, and each lay his offering before the Lord, to see how much He requires of each; and that each bring his offering as soon as he can make it convenient, in order that all claims that are now against the House may be removed, and the House accepted by the Lord. Witnessed by seven brethren as follows: George Barnes, Charles Brown, Benjamin Meadowcroft, John Neish, James Brown, and Joseph Astin." (A HISTORY OF THE CHURCH OF JESUS CHRIST, page 35.) (One witness' name is not recorded. T.S.F.)

"On September 13, 1862, at a Council at West Elizabeth, Pa., the report of these seven brethren was accepted, and their resolution was to be read in all the branches of the Church." (Ibid.)

"July Conference of 1863 was held at Green Oak, Pa., with President Wm. Bickerton presiding. On Wednesday, July 8, 1863, the Green Oak House was dedicated unto the Lord, and the minutes state that: the Lord accepted it by pouring out His Spirit upon us, and making us all rejoice with joy that is unspeakable. According to these minutes, a number of people were baptized during this Conference, and several brethren were ordained into the Ministry. The gift of tongues by brother Joseph Astin was interpreted by brother Charles Cowan as follows: 'Verily, verily thus saith the Lord unto my servants, go ye forth and preach my Gospel unto all this continent, and when you return, I will give you power to preach my Gospel to all nations. And the records which I have given are to be preached unto them, for there are no other records to be given unto the Gentiles. The records which are hid are for my covenant people, which I will give unto you to gather them from all nations, for my word is Yea and Amen.' Testimonies were given by Benjamin Meadowcroft, James Louttit, James Nichols, Wm. Skillen, Joseph Astin, and Joseph Knox. In this same Conference brother Wm. Bickerton was recognized as a Prophet, Seer, Revelator in The Church of Jesus Christ, which was organized on July 7, 1862. Also Counsellors Charles Brown and George Barnes had the same calling laid upon them. The Conference was closed on July 9, 1863." (A HISTORY OF THE CHURCH OF JESUS CHRIST,

(Continued on Page 12)

THE RESTORATION

(Continued from Page 11)

page 38.)

NOTE BY THE WRITER: You will notice that the above date is July Conference of 1863, and reads: "Brother Wm. Bickerton was **recognized** as a Prophet, Seer, Revelator. Also Counsellors Charles Brown and George Barnes had the same calling laid upon them." The General Church records the following: "January 7, 1863, Charles Brown and George Barnes were ordained to the office of APOSTLE and Counsellors—page 57 and 58. "January 7, 1863, Counselor Brown washed the feet and anointed with oil the Prophet, Seer, and Revelator . . . and then he, the President, went around and imparted Spiritual blessings to all the Sisters — page 58." THE ENSIGN, page 16 reads "that Wm. Bickerton was acknowledged to be an APOSTLE July 9, 1863." It is also recorded in the same pamphlet: "It was felt to be the will of God that His servant Wm. Bickerton should be called a Seer, a Translator, a Prophet, an APOSTLE of Jesus Christ, an Elder of the Church, through the will of God and the grace of our Lord Jesus Christ. Also it was felt to be the will of God that the two Counsellors, Charles Brown and George Barnes should have the same calling laid upon them. As soon as the calling was laid upon them, and they were set apart, the Spirit and power of God came down and sealed that High and Holy calling upon them; insomuch that the Glory of God filled the House and we could exclaim, 'Surely the Lord will do nothing but what He revealeth unto His servants the Prophets.' It also brings to pass the saying of the Prophet Isaiah, 'I will restore thy Judges as at the first, and thy Counsellors as at the beginning.'" Also see A HISTORY OF THE CHURCH OF JESUS CHRIST, Ch. 4, page 40.

The following is taken from the minutes of a council that was held at West Elizabeth, Pa., on October 3, 1863. "Council was opened by president Bickerton with singing and prayer. The afternoon was occupied chiefly in examining Stephen Post, a man purporting to have been sent with an appeal to all Saints scattered abroad, to invite them to acknowledge Sidney Rigdon as the man whom the Lord has chosen to lead forth His people in these last days; and also wanting them to acknowledge him as the spokesman that is spoken of in the 3rd. chapter of Second book of Nephi. But we thank God that He has given us of His Spirit, yea even the Spirit of truth which will lead and guide us into all truth, and show us things to come. Yes we do thank our Heavenly Father that we do know His voice, and a stranger we will not follow. Blessed be the Lord God of Israel forever. Amen." A HISTORY OF THE CHURCH OF JESUS CHRIST, pages 45, 46.

I have copied from records that I have in my

possession, also from General Church records. Many things of interest may be found in the old General Church records, also in the history which was written by our late President, W. H. Cadman, including a history of the Ladies Uplift Circle, organized January, 1920.

NUPTIAL

BENYOLA — VAN BREE

On Saturday, July 27, 1968, Brother Raymond Benyola of Hopelawn, New Jersey, and Sister Florence Van Bree of Metuchen, New Jersey, were united in marriage by Brother Richard Lawson in the Hopelawn Church building.

After a reception attended by members of the Church, relatives and friends, the newlyweds left for Bermuda. They will make their home in Monmouth Junction, New Jersey.

We extend best wishes to our Brother Raymond and Sister Florence, and may God bless them with many happy years together.

Appreciation Extended

I would like to thank God for being with me during my recent back operation and also to thank many of our brothers and sisters for their prayers, visits, and cards. At present, I'm home recuperating and can say that I'm feeling better as each day passes. Brother Joseph and Sister Virginia Loyalvo from Modesto, California, came to visit me every day during their visit to New Jersey. They were a great encouragement to me.

I cannot forget my dad, Brother Eugene Perri, Sr., who was at my bedside during the most critical period after the operation, and the many prayers he offered for me.

Your Brother in Christ,
Joseph Perri

Readers Write . . .

Dear Sir:

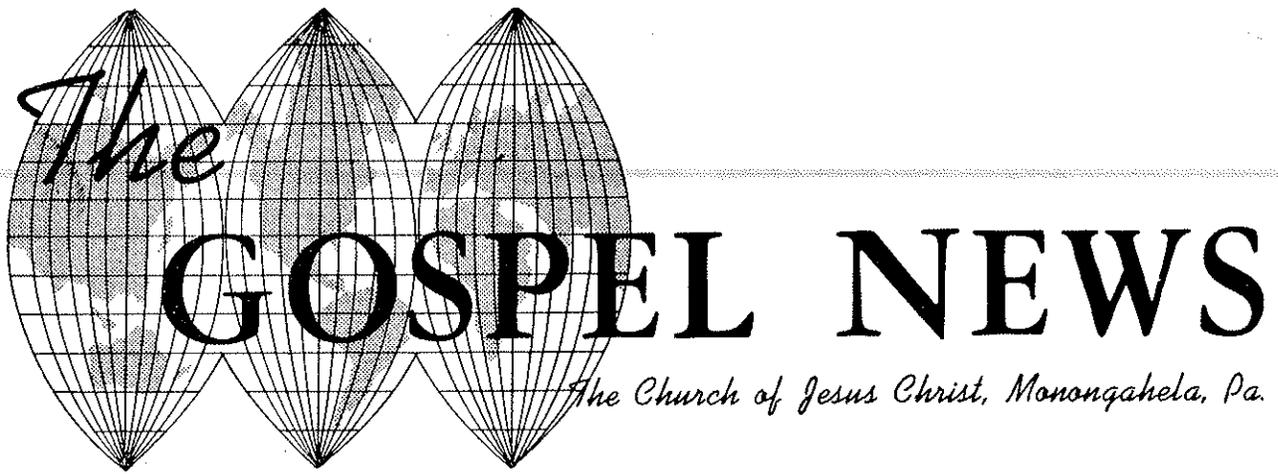
Enclosed find check for THE GOSPEL NEWS.

I am a member of the Reorganized Church of Jesus Christ of Latter Day Saints. Reading THE GOSPEL NEWS and visiting some of your members. I feel we have a lot in common. Perhaps we could get more done if we were working together in the Lord's work instead of separately.

I am praying that this may come to pass.

Yours in the Gospel as restored in the last days.

Raymond Lodan
Hilton, New York



The GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

November 1968

Vol. 24 No. 11

Offices: 6th & Lincoln Sts.

The Mission Of The Church

By John Bickerton, Jr.

It is of paramount importance that the membership of the Church today realize and understand the "mission" of the Church. Many individuals confuse personal responsibilities, which are secondary, with the primary mission of the Restoration. It has been said that our greatest responsibility is to our neighbor. I concur wholeheartedly that this is one of our duties we should endeavor to fulfill. Others will state that our foremost responsibility is to set an example to those we daily associate with, i.e., fellow employees, school mates, friends, etc. Again I agree that we have been commissioned to portray ourselves with dignity and above reproach. In attempting to justify ourselves, we quickly proclaim our achievements and ignorantly substitute them as representative of the Church's mission.

Do not all Christian churches teach and exercise the foregoing responsibilities through their membership? Would some of us be just as satisfied affiliated with another Restoration or Protestant group? What characteristics, therefore, differentiate the Church of Jesus Christ from all other factions? Is it not our mission?

The mission of the Church has to be defined in terms of time. John the Baptist came preparing the way. Jesus established the Church among Israel. In the days of Paul the primary mission of the Church was to the Gentiles. Alma was instrumental in re-establishing the Church, etc. However, in our day, the primary mission of the Church is to transform the words of Christ into a reality — " . . . the first shall be last and the last shall be first."

Joseph Smith accidentally stumbled onto this mission in a very astounding manner. Shortly after the Church was organized and prior to the second conference, a prominent man within the Church expressed some strange beliefs which were contrary to the faith. The man's family and relatives were sympathetic with his beliefs, subsequently taking sides and threatening the solidity of the young organization. Joseph Smith became very perplexed as a result of this dilemma; so he prayerfully sought the Lord for divine

(Continued on Page 9)

The Peaceful Reign

By James Curry

(The following was used in a seminar session at the recent MBA Field Trip held in Nauvoo, Illinois.)

The Bible informs us that "God created the heavens and the earth in six days and rested on the seventh." It also informs us that "To the Lord, a thousand years is as a day, and a day as a thousand years." The meaning of this statement is easy to understand. It means that just as God labored six days and rested on the seventh, so also shall mankind labor six thousand years, after which God's people shall enjoy a thousand-year day of rest.

Does the Bible speak of the Peaceful Reign as a day of rest?

Yes.

Read Hebrews, verses 1-10.

Does the word "rest" imply that everyone will stop working, or is it a rest from war, poverty, disease, insecurity, weakness, fear, etc.?

What did Jesus mean when He said, "Come unto me, and I will give you rest?" Does this kind of rest include freedom from oppression by the enemy and peace of spirit?

Who is mankind's most powerful and aggressive enemy?

It is Satan.

It is said that the inhabitants of the Peaceful Reign shall bind Satan by their righteousness. Does this imply a knowledge of Satan's ways; of having one's senses exercised to discern both good and evil; of doing everything God's way so that Satan shall have no power over them?

When Moses led the children of Israel out of Egypt, they had a very childish conception, or idea, of who God is and what He is like. Man's ideas about God have changed over the years, but a great deal of childishness remains in God's people until this very day. Eric Hoffer, one of the world's great thinkers, has said that our whole crop of world leaders is adolescent, or on a teenage level of development.

Is it not so with the saints of today?

Of all the years of our lives, the teen-age years are the most difficult.

(Continued on Page 9)

Soldier In Viet Nam Joys In Serving God

By Stephen Saffron

The Lord will not ask us to do anything unless He provides a way whereby we may be able to accomplish that mission.

When I came to Viet Nam, I expected the worst, and the worst I have seen. But I came with a promise, for the Lord allowed me to feel His Spirit through the chorus of a hymn before I left home. This chorus was "Fear thou not, for I'll be with thee, I will still they Pilot be; Never mind the tossing billows, take my hand and trust in Me." With this hope I desired that the elders would lay hands on me before I left. At our February, 1968, Conference in California the ministry prayed for me that God might be my strength and my guide. So with countless blessings I went away from home, not knowing what would happen, yet knowing my Pilot would take care of me — for He is a Friend who sticks closer than a brother.

Today when I returned from the hospital after visiting one of my wounded friends, I was overjoyed to find a letter signed by over a hundred saints. The notes said, "We miss you; wish you were here; we love you — come home soon." This brought the kind of joy that a fellow very rarely feels in his life — it's called the joy of the saints. I write this letter to thank all the Church for remembering me at a time when I need it the most.

I've been in this war zone for over six months. I have one of the best jobs, and I'm located in one of the most secure places in Viet Nam. But the enemy is around. There are many adversaries; they tap you on the shoulder, they take you by the hand, and they seem to be on every corner. Never before have I been exposed to Satan's darts as I am now. Sometimes it seems like the acid test, and often I'm made weary in well doing.

And yet I want to say the Lord has prepared us for acid and for fiery darts and for whatever Satan hurls our way. Lately I have felt myself becoming aware of "that sense of duty" that one should have toward the Restoration. Let us remember the mission that we have. We see the importance of it more clearly every day. The Lord will not suffer the laborer in Zion to perish. The success of the future is half hidden in the present. Truly we have one of the greatest responsibilities ever given to a people. I trust that we can go on working together in righteousness and love until that day when Jacob's face shines again. I hope we can work with the attitude of Nephi when He said, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the things which He commandeth them."

My heart's desire is to see you soon that we may continue our mission and share in the joy of the saints together. I miss you all, and I look forward to feeling that familiar Spirit (Comforter),

for serving God in Spirit and in Truth is what I miss the most. Please continue to pray for us, for many times a small prayer can make a big difference.

Vacation Bible School Is Held In Monongahela

By Lois Garrison

June 10th was the first day of ten happy Bible School days at the Monongahela Branch. We had an average of sixty-six children daily, from age two to the late teens. Eighteen sisters taught or assisted with the classes.

Our subject this year was a study of "Parables," which was written by Sister Mabel Bickerton. The lessons were all interesting, and the children were as enthusiastic toward the last lesson as they were the first.

The younger children were captivated by the story of the "Good Samaritan," and one of the little five-year-olds recited her version of the lesson as follows: "A hurt man was found by the Good Samaritan who put band-aids and oil on him and took him to a motel until he got better." The junior and senior high groups studied "The Valley of Dry Bones."

Our memory work was taken from Isaiah 10, verses 8 to 11. The first to memorize it was Joyce Matthews and the second was Susan Leyda, a visitor. They received little church banks as awards for their good work. All our arts and crafts were related to our lessons, and some were very beautiful besides being interesting and educational.

Our missionary project this year was to help replenish the storehouse of the Lorain Mission with four hundred pounds of beans which were donated by one man, and rice and tomato products. Every year the senior high school group makes a quilt for one of our missionary families. The quilt this year went to Brother and Sister Purdue in California. It was on the Parable of the Sower, and was designed by Sister Margaret Mellinger and painted in pastels by the class. The quilting was done by the "older sisters" of the branch. Sister Purdue said it is too nice to use on a bed, and she will use it as a tapestry.

Our music was all written by Sister Mabel and as usual was very lovely. Two of the songs, "Parables" and "Lord Send Me," were favorites of the children and adults. On our last morning Sister Mabel asked if there were any comments or suggestions for next year's Bible School, and, surprisingly, one teenager asked if we couldn't have it for three weeks instead of two. Such a request from a younger child would have been expected, but to hear one of our teenagers request it, made all the teachers realize that their time and efforts had paid off handsomely. It is easy to underestimate our young people and to lose them in the scuffle with all the fuss and worry of the little ones. The young people in our Bible School certainly "do our branch proud."

Our Bible School was enjoyed thoroughly by the children, sisters and visitors, and we are all looking forward to another session next summer.

THE GOSPEL
NEWS

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

EDITORIAL
CONSULTANTS

Thurman S. Fournier

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones — Mgr.

GMBA EDITOR

Carl J. Frammolin
31329 Frank Drive
Warren, Michigan 48093

GENERAL CIRCLE
EDITOR

Helen C. Tisler
3502 Walnut Ext.
Lorain, Ohio 44053

DISTRICT
EDITORS

ATLANTIC COAST

Eugene Perri, Jr.
301 Amboy Avenue
Woodbridge,
N.J. 07095

OHIO

T. D. Bucci
344 E. Avondale Ave.
Youngstown, Ohio 44507

MICHIGAN-ONTARIO

Spencer G. Everett
22400 Alger Avenue
St. Clair Shores,
Michigan 48080

CALIFORNIA

Otto M. Henderson
14605 Lorca Road
La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes
311 Chamber St.
Clairton, Pa. 15025

BUSINESS AND
EDITORIAL OFFICE:

Sixth and Lincoln Str.
Monongahela,
Penna. 15063
Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

"The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head."

One of the interesting things about the life of Christ is that through rejection He gained a victory. It seems that His being rejected was very much an essential part of God's plan for Him. Jesus was born into a world that was not ready to receive Him because if it had been ready, it would not have needed Him.

What would have been the outcome if Israel had accepted Christ as their Messiah? If they had, He would have simply gone down in history as another star in the galaxy of great Israelites such as Abraham, Moses, and David. He would be recognized today as a great man, but not as the Son of God who came to redeem the entire world.

Jesus came to lift up a fallen humanity which could not lift up itself. To do this it was necessary to oppose the existing order and attempt to break the lockstep of tradition, not for the sake of change itself but because He knew that improvements could only be effected by instituting certain changes.

In attempting to bring about these changes, Jesus met great opposition for several reasons. Leaders generally tend to resist changes in the social order because they fear that such changes will unseat them from their positions. Thus when the rulers of Israel thought (erroneously) that Jesus might gain the popular backing of the people and be proclaimed a king, they resisted Him because this would weaken their positions. It was the powerful Pharisees who constantly sought to bring accusations against Jesus and who in the end levelled the charge of blasphemy against Him.

Another reason that Jesus met great opposition was because people did not understand what He was trying to do for them. Even though He told them that He came to fulfill the law, not destroy it, they still feared that this new philosophy of this very controversial individual would prove destructive. While Jesus lived, He had only a very small following, and even among His disciples it is difficult to know how many really understood His mission.

The people could not understand Jesus because His standards were so much higher than theirs. He came to the human family to teach these standards, and as is invariably the case when someone tries to give the world something better, they resisted Him.

Jesus was unique in that He knew He must dedicate His life to what appeared a losing cause. Few people are strong enough to give everything they have for a cause that brings them no personal gain. Few people are able to completely sacrifice themselves for the good of others as Jesus did. Because He knew that He had to dedicate every ounce of His strength and energy to His Father's purpose, He laid aside every natural comfort except the few close friends He had gained. He had nothing in the way of material wealth, not even a home that He could call His own. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He cared not for wealth, comfort, power, authority, prestige, favor, or a good opinion from others. He would allow none of these to stand in the way of His mission.

From a natural standpoint Jesus would be considered a dismal failure. Success is usually measured by the recognition a person receives; Jesus was almost totally rejected. But it was because Jesus remained faithful to His principles in the face of this rejection, and because He was willing to unjustly go to His death to uphold those principles that He became the victor. His death sealed the worth of those high principles He expounded, and time has not succeeded in erasing their value.

There is a lesson in this for the Church. As The Church of Jesus Christ we must have a singleness of purpose as Jesus had. We must know what our mission is and allow nothing to steer us from that course. We must be men and women of high principles, putting these before any personal gain. In doing so we may be rejected as Christ was rejected, but if we uphold our principles and remain steadfast in our mission, these shall prevail. If, on the other hand, we are motivated by any other desires, we must surely fail.

My Testimony

By Ruth Braendle

My husband and I came in contact with The Church of Jesus Christ after receiving an invitation to visit the Church from Brother Clifford Burgess. We accepted his invitation and became very interested in the Church. At this particular time we were members of another church, which we thought was the true church, but at the same time we were very interested in The Church of Jesus Christ. On Sundays we would attend the early services at the church where we held membership, and then we would attend morning service at The Church of Jesus Christ.

We continued visiting both churches for quite a while until one Sunday morning my husband made the remark that we should make a decision as to which one of the two churches we should attend. It seemed as though we just could not make up our minds on this matter.

We then went to our former church, and as we listened to the sermon, it seemed as though I could not understand anything that was being said. I sat thinking and praying to myself saying, "Lord, if the church we have been visiting is the true church, lift me up and show me."

After the service we went home, and it seemed as if something was telling me, "You're going to be baptized." It repeated itself, and it was just ringing in my ears.

Later that morning we attended services at The Church of Jesus Christ. While the brother was preaching, I was wondering to myself if this truly was the true Church. Suddenly a sister arose to her feet and asked for her baptism. Then it seemed as though somebody pushed me right out of my seat, and I found myself asking for my baptism.

As I was coming out of the waters of baptism, I had a strong desire to kneel on the river shore and to pray to God that I may be worthy of this wonderful experience. As I was kneeling, I saw a hand in heaven that rolled back the clouds. Behind them I saw a beautiful white city in the sky, and a voice spoke and said, "Your name is written in the book of life." I was taken back to Church and confirmed. It was such a glorious day.

The next morning while thinking about my baptism, I began questioning if I had done the right thing. After my companion had gone to work, I knelt and prayed and said, "Lord, I want to serve you, but I was just baptized two years ago in the other church, and I want to do the right thing." I then arose, and as I began to walk, a voice spoke that said, "Do you remember your name?" I then had the same vision I had the day before. I saw that beautiful white city again. After that experience all the doubt that I had completely left me.

I was baptized in The Church of Jesus Christ on August 10, 1962. I am so thankful to God for The Church of Jesus Christ, and I want to continue to serve Him the remaining days of my life.

Gabriel Mazzeo's Testimony

As a memorial to our late Brother Gabriel Mazzeo, who went to his reward on September 3, 1968, I would like to submit his testimony taken from the HISTORY OF THE ATLANTIC COAST DISTRICT.

My name is Gabriel Mazzeo. When I was sixteen years old I had a desire to visit my sister Mary, who lived in Cleveland, Ohio. I arrived at her home on a Saturday, and the following day they invited me to attend church with them, and I accepted. At that time the meetings were held in the home of Brother and Sister Thomas in Euclid, a suburb of Cleveland. I enjoyed the meeting very much because the things which the elders preached were very plain and easy to be understood, and I learned many things that I never knew before.

I attended church regularly with my sister and her family for about three months before I decided that I wanted to be baptized. I felt that if I desired to receive the salvation of my soul and enjoy the Paradise after the course of this life, I would have to take this step. I made my wishes known, and the following Sunday I was brought to a brook because Lake Erie was frozen and it would be difficult to cut the ice. I was baptized on the second day of March, 1924, by Brother Andrew Nemeth and confirmed as a member of The Church of Jesus Christ by Brother Rocco Biscotti. I would like to say at this time that when I came out of the water I felt light as a feather, and at my confirmation I received the promise of the Holy Ghost. I felt very happy for this wonderful step which I had taken.

Soon, my thoughts began to go towards my parents and my brothers who lived in New Brunswick, New Jersey, and a desire to bring my testimony to them got stronger.

After living in Cleveland for one year, I went to New Brunswick and told my family of The Church of Jesus Christ. My parents and my brother Lewis received the testimony gladly and desired to be baptized. So, once again, I returned to Cleveland and asked the Church if there was an Elder that would go with me to New Brunswick. Brother Joseph Corrado, an Apostle in the Church, volunteered. We attended the July General Conference at West Elizabeth, Pennsylvania, then, after visiting a few branches and missions, went on to New Brunswick. My parents received us gladly, and after further instruction of the Gospel, they along with my brother Lewis were baptized into The Church of Jesus Christ.

We began to hold meetings in our home on May Street. Soon the room was filled, and we went to the home of my brother Lewis on Charles Street. Soon that room became overcrowded; so we rented a hall on Remsen Avenue, and it was at this time that my brother Lewis offered to donate a lot at 21 Charles Street for a church building. We built the church building for approximately \$3,500.00 where the New Brunswick Branch is still located.

We reported twenty-three baptisms for the first quarter that the Church was established in New Jersey.

At this present time (May, 1964) my wife Carmela and I are at Wapala, South Dakota, working and preaching to the Sioux Indian people. With love in our

(Continued on Page 11)



The Children's Corner

Mabel Bickerton

"The dead which he slew at his death were more than they which he slew in his life." Judges 16:30

Dear girls and boys,

Do you like riddles? Most boys and girls do. See if you can understand this one in the Bible story of Samson.

Once the Israelites did not serve God; so He allowed them to be taken by a strong nation, the Philistines. They had to serve them for forty years. All this time the Lord didn't send anyone to save them. Finally the Lord sent an angel to an Israelite woman and told her she was going to have a son who would deliver Israel from their enemy. This woman was not to eat any unclean thing or drink any wine. The little baby was never to have his hair cut. He would be a Nazarite. A Nazarite was one who let his hair grow and drank no wine to let the people know he belonged to God.

The woman hurried to tell her husband, Manoah, the good news. She was very happy to have a baby. Her husband could hardly believe it. He prayed that God would send the angel again so they would be sure to know what to do. The angel came again but this time the woman was out in the field and her husband wasn't with her. She hurried to him saying, "Behold the man has appeared to me, that came the other day." Manoah went with his wife to the angel and asked, "Are you the man who spoke to the woman?" He replied, "I am." Manoah had many questions to ask the angel, but the angel only repeated the same message he had already told the wife. How happy they were! Manoah offered a sacrifice unto the lord. When the flame of the altar went up toward heaven, the angel ascended to heaven in the fire.

Soon the baby arrived. The happy parents named him Samson. He grew and the Lord blessed him. The parents remembered how they were told to raise him. He never ate any unclean thing, and his hair was never cut.

When Samson was a man and old enough to get married, he came to his father and mother and told them about the young lady he had seen. She was a Philistine. His parents were very disappointed that he had chosen a Philistine instead of one of the Israelite girls. But this was all in the Lord's plan. Samson's parents went with him to Timnath to see the girl and make plans for the marriage.

During the journey, Samson wandered off alone away from his parents. While here, a young lion leaped out at him. Samson who was very, very strong seized the lion and killed it with his bare hands as easily as if it had been a kid. He left the lion's carcass there. He didn't tell his

parents or anyone about this.

After the wedding plans were made, Samson and his family returned home. Soon he went back to Timnath for the wedding. On the way, he thought about the lion he had killed. There was the carcass of the lion! He was surprised to see in it a swarm of bees and a honeycomb. He reached in and took some of the honey in his hands. It tasted good. He continued on his journey.

After the wedding, Samson made a feast which was the custom in those days. Sometimes these celebrations lasted a whole week. Thirty of his companions were there. Samson thought he would ask them a riddle. He said, "I will now ask you a riddle and if you can answer it in seven days of the feast, I will give you thirty shirts and thirty changes of garments. If you can't answer me, you must give me thirty shirts and thirty changes of garments." They answered, "Tell us the riddle, that we may hear it." This was the riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness."

For three days his friends tried to find the answer to the riddle. Finally on the seventh day they went to Samson's bride and asked her to get Samson to tell her the answer to the riddle. If she didn't find out, they threatened to burn her father's house.

Samson's wife begged and begged him to tell her the answer, but he refused. Finally she began to cry, saying, "If you really loved me you would tell me the answer." He said he hadn't even told it to his father or mother. But she bothered him so much, that he finally told her about the lion he had killed and the honey he had found among its bones. She hurried to tell the answer to Samson's companions.

The last day of the feast arrived, and the men came to Samson with the answer. He knew immediately who had told them. He was so angry that he went right out and killed thirty Philistines. He took their clothes and gave them to his thirty friends as he had promised. He had been given strength by the Lord to save his people from the Philistines, and this was just the beginning.

SEARCH THE SCRIPTURE

1. How many men did Samson kill with a jawbone of an ass? Judges 15
2. How many foxes did Samson tie tail to tail and then set on fire? Judges 15
3. What did Samson do with the gate of the city of Gaza? Judges 16:1, 3
4. How did Samson die? Judges 16

Sincerely,
Sister Mabel

Bear in mind that children of all ages have one thing in common — they close their ears to advice and open their eyes to example.

—The Tablet

The trouble with the future is that it usually arrives before we're ready for it.

Arnold H. Glasow

M.B.A. Highlights

SERVICE TO GOD AND MAN STILL REMAINS UPPERMOST

By Carl J. Frammolin, GMBA Editor

Service to God and fellowman has always been uppermost to members of The Church of Jesus Christ and of the Missionary Benevolent Association. It is satisfying to know that the young people who have been taught under this influence are following in the same vein.

Recently, many younger individuals have been in a position to help in many ways. They have demonstrated that they are willing and anxious to be of assistance whenever possible. MBA projects, beginning from the annual field trips and extending to various local activities, have benefitted from their participation.

At these Association occasions, it enlightening to speak to these young people and find where their interests lie. Many times, when asked, they also express their views, hopes, and expectations publicly. They emphasize that they want to labor for the Gospel, whether it be through the MBA or any other segment. Their desires to be of service to God and their fellowman are blessings to the older folks who have been tutoring them in the ways of the Lord.

Lay Mission Projects

The lay-mission Indian projects are illustrations of efforts within the Church. Trips to the Muncey and Six Nations Indian Reservations in Ontario, Canada, have been made by many young men, for example. They have driven the Church vehicles there and have transported the residents to and from services. A rotational schedule for these brothers of the Michigan-Ontario District has been in operation for over five years. These helpers, incidentally, also assist the elders in conducting Sunday School.

An even more comprehensive lay program has been undertaken by the Monongahela, Pennsylvania, young people. They purchased a house trailer for use at the San Carlos Indian Reservation in Arizona, and some of them have financed their own way there and used the facility while helping Brother Dan and Sister Dolores Picciuto. Upon returning, they have enthusiastically stated that all their efforts to help these down-trodden people were inspirational to them.

The exposure at San Carlos has made these participants more aware of the basic needs which must be supplied for unfortunates in these situations. They have learned that these helps, such as the bringing of water to the residents, many of whom are very overcrowded in their small quarters, must be given when necessary in conjunction with the spreading of the Word.

Among other laborers are office workers who have lent their skills and given much time in processing paperwork for the Church and the MBA. While experienced construction workers have directed the erection of many of our Church build-

ings, volunteers have aided in these efforts and have been active in the maintenance of the structures. On the distaff side, sisters and their daughters have cooked for Church conferences, gatherings and other events. These efforts cited are only examples of many others which have been made.

Same Perspective

The same kinds of service principles which have been instilled are evident in analyzing occupational pursuits being followed. Teaching, social work, counseling, nursing, chemistry, and allied fields devoted to helping humanity are being entered. Those who choose not to become active in these kinds of endeavors but are involved in the trades, office work, and manual positions are concerned with spreading good works and goodwill.

A young sister entering the teaching profession is now working with underprivileged children. She stated that the enthusiasm and love with which she is received at the school by these youngsters, many of whom come from undesirable circumstances, cannot be completely conveyed.

"When you do good for other people, you invariably receive the greatest blessings." This is the way a young brother summarized his work with high school students who come from a ghetto area of one of our leading cities. His help to these unfortunates ranges from actual teaching and counseling; and whenever he can assist someone else, his rewards, according to his self admission, are multiplied.

Entering the nursing field is not only stimulating but is completely satisfying in the eyes of a young sister who is on the threshold of working in this persuasion. "Knowing that you can help somebody when he needs you most seems to be the most rewarding feeling one can have," she explained.

Perhaps the best illustration of what aid can be given people has been exhibited by a mother with grown children who has been working as a nurses' aide for about twelve years. She was at a loss to express the feelings that she has when she is able to cheer a helpless, bed-ridden patient. Although this sister could have claimed another kind of position more rewarding financially, she chose to dedicate herself to the sick. In the process, she was not only helping the ill but was also offering an outstanding example to her children and others of how service can be rendered.

As a whole, young people have disclosed that the main factor which has contributed to their choice of fields was the direction given by parents and the Church. The values acquired outweighed other considerations. That the Church came first in their lives was evident when their choices were made. That the Church must remain first in their quest to serve God and their fellowman is also understood.

As the General Missionary Benevolent Association is about to conduct its semi-annual conference in Aliquippa, Pennsylvania on November 9, it once again rededicates its efforts along with those of its various units to help the young people, as well as their older counterparts, toward attaining their objectives.



UR WOMEN TODAY

SHE HATH DONE WHAT SHE COULD.

HELEN C. TISLER

LADIES' UPLIFT GENERAL CIRCLE MEETING

The general meeting of the Ladies' Uplift Circle was held in Metuchen, New Jersey, on Saturday, September 21, 1968. Sisters were present from Ohio, Pennsylvania, New Jersey, and New York.

The sisters of Metuchen read various portions of Scripture and sang a few hymns. The topic was on the "Need for Missionaries" and how we each can help, if only by finances. They concluded the program by singing "This Church Is Your Church, This Church Is My Church." Sister Mabel Bickerton told us what a happy day it was when we became acquainted with the Church. She hopes we will have more interest in missionary work and a greater desire to serve the Church.

Our business was taken care of with most of the officers and delegates present. The home Circles donated money for diapers to be used for the Mexican children. The next drive will be for the Auditorium Fund.

The next general meeting will be held by the McKees Rocks and Imperial Circles in McKees Rocks, Pennsylvania, on December 14, 1968.

A standing vote of thanks was given to the Metuchen Circle for their kind hospitality.

We heard from several brothers present. They told us to continue in our work no matter how many are present. As long as we work together we can accomplish many things, especially if we fast and pray for the welfare of the Church. Many times we commend the women of old, forgetting the good that our women are doing today. We are paving the way for our young, showing them how to conduct themselves in the organization.

May God bless all who endeavor to do His work.

Gospel News Reporter, Mary Tamburrino

ARE WE WOMEN PECULIAR?

We are called to be a peculiar people, and that surely includes us as women "called to be saints." When I first came to the Church, this is one of the things that first impressed me, the modesty and temperance of our women concerning dress, fashion, and makeup. Some sophistication is surely unbecoming our women who are truly called to be saints in these the latter days. Are we departing from these wonderful things that made us different, or do we not want to be peculiar? I am reminded of Paul's call to be temperate in all things and also from Titus 2:3, "... women likewise, that they be in behaviour as becometh holiness..." and the fourth verse also, "That they may teach the young women to be sober, etc." This poem came to me as I pondered what would be timely for our page in *The Gospel News*.

A PECULIAR PEOPLE?

We used to be peculiar in a nice and proper way, But lately I've been wondering just what "the people say."

I overheard a visitor who had come to church "to see,"

"You said that they were different, they look the same to me!"

Once when I went to conference and they asked someone to sing,

Her dress — it was so very short, no one was listening.

Oh, yes, it was a lovely voice, but she left just one impression,

What a very foolish person, for she didn't use discretion.

We cannot follow fashions for they're so ridiculous.

And how will we be different if they say "You're just like us?"

NOTICE: All circles that have cook book money out, please collect it and give it to your local librarian. We would like to close this project as soon as possible and give the proceeds to the Church Indian Mission Fund.

Sister Mabel Bickerton

Readers Write...

Dear Brother Curry,

Enclosed you will find a change of address. Also we would like our address published in *The Gospel News*.

Ether Furnier
3708 High Dr.
St. Ann, Missouri
Phone 845-8126

There may be some one from the Church living here. Also anyone who is passing through is welcome to stop.

Thank you.

Brother Ether and Sister Ella Furnier

Dear brother,

Please find enclosed four dollars (\$4.00) in check for renewal of subscription of *The Gospel News*. Thank you for sending me *The Gospel News* after it had expired. We enjoy reading of various branches and missions and articles written by our brothers and sisters. It keeps us in touch, so to speak, even though distance separates us.

We are still endeavoring to keep faithful and strong in the Gospel, and we thank our Lord for being with us, as we are alone in this community. We are also very grateful that by November we will have Brother and Sister Ross Bartuccio living here, moving from Cleveland, Ohio. Their daughter, Sister Gerri, and son-in-law, Bill Karowski, moved down in October, which makes us happy. We know we shall have our Church in this area one day. Our regards to all.

Brother and Sister Joseph Constantine

Branch and Mission News

Ohio Area Holds Song Fest

The Ohio Area held a song fest at the Perry Mission on Sunday, September 1. Altogether over 160 persons attended. The event was from 7:00 to 8:30 in the evening, and the entire time was spent in group singing by the various Ohio branches and missions. After the singing, all retired to the basement for light refreshments and an enjoyable time of fellowship.

Bell Branch Holds Special Meeting Rocco Biscotti is Guest Speaker

The Bell, California, Branch held a special meeting on Friday, August 30, to hear Brother Rocco Biscotti from Ohio, who came to California to visit his Brother Louis. Visitors from the Anaheim and Valley Branches were present.

Brother Biscotti spoke to us of the spotless appearance the members and especially the leadership of the Church must present to the world by the demonstration of the power of God. He added that the Church must prepare to meet the challenge of the times by showing the world that our ministry is of God and not of man. He exhorted us to remain righteous before God in these times that we might find favor in His eyes.

Brother Bob Watson of the Valley Branch spoke next of how important it is for man to identify himself with one thing or another in a natural status. Therefore, living to identify ourselves with God should be foremost in our lives. He added that we must strive to show Godliness and our love for one another as our identifying features.

The sisters of the Bell Branch prepared refreshments, and all enjoyed these as well as an extended evening of fellowship.

Glassport Has Visitors

On Sunday, October 6, 1968, the saints at Glassport, Pennsylvania, were wonderfully blessed when two visiting elders, Brothers Ralph Berardino and Anthony Santilli came from Youngstown, Ohio, to visit the branch. Visiting us also was Brother George Johnson of Roscoe, Pennsylvania.

Brother Berardino gave us an enjoyable discourse based on Hymn 269, "The Last Mile of the Way," and Solomon. He was followed by Brother Johnson and Brother Alma Nolfi. We all enjoyed the living word of God dictated by the Holy Spirit. We could say they were like apples of gold in baskets of silver. May God bless these brothers in their labors in the vineyard.

Windsor Has Baptisms

The Windsor, Ontario, Branch has recently enjoyed several baptisms. On Sunday, September 15, Vivian Beatty, a sister of our recently baptized Brother Kenneth Wright, requested her baptism.

On Sunday, September 22, Richard and Grace Lobzum asked for baptism. Their request was in response to Brothers Sam Cuomo and Frank Vitto's invitation to bring out the purpose for our lives here and warning us not to hold back. They are part of the family of Brother John

Veltman.

McKees Rocks Has Baptism

On September 1, Sister Theodora Laird, daughter of Sister Martha and Brother Walter Laird, requested her baptism. She was baptized by her brother-in-law, Brother Chester Nolfi. We had another day of blessings also the following Sunday, September 8, when the McKees Rocks Branch met with the saints at Greensburg and were privileged to witness another soul added to the Greensburg Branch.

Youngstown Has Baptisms

On August 25 Annette Corrado and William Sumner were baptized into The Church of Jesus Christ at Youngstown, Ohio. Annette, who is fifteen years old, was baptized by her father, Brother A. A. Corrado and confirmed by Brother Raymond Cosetti. William Sumner was baptized by Brother Ralph Berardino and confirmed by Brother Rocco Berardino.

Gail Santilli was also recently baptized at the Nauvoo, Illinois, field trip. Gail is the daughter of Brother Tony and Sister Mary Santilli.

St. Charles Church Gives To Indian Missionary Fund

Dear Brother Griffith,

Well, here I am in St. Louis. It is nice here, but I miss the fellowship of my brothers and sisters.

Last Sunday I desired to go to church somewhere, so before I left the house, I prayed for God to direct me to a sincere church and people. The first church I came to was Calvary Tabernacle. I drove on by it to search out another church, but I had an inward feeling to go back.

I took an active part in their Sunday School, and the subject of missionary work came up. I had a chance to relate to them of our love for, and efforts among, the Indian people. To my surprise, the pastor asked me to be the opening speaker in their morning service. I spoke further of our Church's faith and doctrine and our missionary efforts.

During the service these fine people (about 20 in number) took up a collection and asked me to accept it to be applied to our Indian Missionary Fund.

This is a little independent group. They believe in immersion baptism, communion, and feet washing, and also the gifts of the Spirit. They bless little children and anoint the sick with oil. I found that their meetings were conducted very orderly with no confusion. It would be nice if we could mention their generosity in **The Gospel News**.

God bless you and your family and all the saints there.

Your Brother in Christ,
Ether M. Furnier
St. Charles, Missouri

P. S. Mom and Dad came to visit me for a while. I am taking them to meet these people this morning (8-11-68). Mom and Dad are both well, thank

God.

Dear Brother,

Brother Furnier and his father and mother visited our church. He told of your work with the Indians that the church is doing. We would like to help in a small way.

We enjoyed their testimonies.

C. Barten
Treasurer
Calvary Tabernacle Church
St. Charles, Missouri

Pennsylvania MBA Activity Held At Auditorium Site

On October 5, 1968, the Pennsylvania Area MBA activity was held at the auditorium site at Imperial, Pennsylvania. The activity began at 10 a.m. and lasted until 6 p.m. About fifty persons attended throughout the day with five of the Pennsylvania locals represented. Also, Brother Joseph Calabrese, Chairman of the Auditorium Committee, and his family were present at the event.

The day was spent clearing trees and underbrush on the hillside adjacent to the site of the future General Church Auditorium. Two meals were served, and the money which was donated for the meals will be used to defray the expenses of the November GMBA Conference. Everyone enjoyed the day socializing and working together.

Appreciation Extended

To all my dear brothers and sisters and friends,

Through *The Gospel News*, my children and I wish to convey to all of you our sincere and heartfelt thanks for your kind expression of sympathy in the loss of our loved one. I tried to acknowledge all, but I may have left out some one unintentionally. To all who have sent beautiful flowers and have contributed in various ways, may God bless you. We extend our grateful thanks for the lovely and most inspiring cards and letters. They are placed in an album and will be cherished for many years to come, as they will serve as a source of comfort when moments of grief and sadness threaten to appear.

It was our Good Lord's will to call him home to rest, and while I'm left here to walk alone, I depend on your loving and kind prayers. May He fill that empty spot and give me strength to carry on.

Again I extend to one and all my humble thanks. May God's richest blessings rest upon you for your kind remembrance.

Our love in Christ,
Sister Carmela Mazzeo and Children

Habits are about the only servants that will work for you for nothing. Just get them established, and they will operate even though you are going around in a trance.

Frederic Whitaker

THE MISSION OF THE CHURCH

(Continued from Page 1)

guidance. Joseph Smith returned to his congregation and, much to their amazement, presented a plan for Indian missionary work. The ramifications of such a proposal completely dwarfed and eventually eliminated the animosity existing among the membership. By enthusiastically pooling their spiritual and material contributions for the success of this new venture the Church was restored in unity. Once the Church realized to her mission and emphasized the Indian missionary endeavor, she became empowered to successfully accomplish her secondary missions — but not until the primary mission was embraced.

Many today have misconstrued the purpose of the Restoration, therefore reversing the emphasis with a concentrated effort towards the Gentiles. We have to become more restoration oriented and realize that as the Latter Day Gentile Church, we are only acting in a transition capacity. Let's not ignorantly proclaim that Jehovah is ours and ours alone — the popular belief of ancient Israel.

The success of our Indian missions which are staffed with full-time missionaries should convey substantial evidence that herein lies our mission. What Gentile branch can compare its rate of growth and volume of blessings to those missions?

Paul exhorted the Gentiles in his day saying, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits." Paul explained this mystery by comparing the House of Israel to an olive tree whose branches were broken off and scattered throughout the world. The Lord revealed this same mystery to Lehi and told him that his family represented one of those broken-off branches. Jacob, the son of Lehi, was permitted to see our day, thereby likening the Church to servants going into the vineyard for the last time to graft in the natural branches of the olive tree. The Church, therefore, has been restored to the Gentiles that they might become servants of the Lord in the vineyard of Joseph.

Let us not be ignorant of this mystery. Let us not neglect our primary mission. The time is far spent when these greater blessings associated with the Lord's covenant people must be grafted into the Church. In 1874, Brother William Cadman was inspired to say that we are not Israel, in the sense of being beneficiary under the covenants made to Israel, until we become incorporated with Israel, and that we would not be incorporated with Israel until we had carried the Gospel to Israel.

THE PEACEFUL REIGN

(Continued from Page 1)

Why is this so?

It is because we are torn between the desires of childhood and adulthood, between dependence, and independence, between emotional maturity and immaturity.

(Continued on Page 10)

THE PEACEFUL REIGN

(Continued from Page 9)

Why do teenagers long to be twenty-one years old? Is it not because they can then assert their spirit of independence? Is it not because they long for the peace and quiet order of adulthood, and to have the strength to assume adult responsibilities?

The Church longs to enter into the Peaceful Reign for the same reason. Spiritually mature men and women will outlaw war, abolish poverty and all of the terrible things with which today's adolescent world leaders afflict the human family.

The name ZION has always been used in connection with attaining the ideals which God has set before His people. One of the ideals that God has set before the Church of today is to end forever the separation of church and state.

The separation of church and state is a temporary measure intended to last only until God's people become mature enough to assume the responsibilities of government. Our shoulders aren't broad enough to assume those responsibilities as yet, but when we attain the proper degree of maturity, we shall see the fulfillment of Isaiah's prophecy: "Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." Isaiah 66:8.

Looking across the years to our day, the prophet Daniel saw the founding of Zion, or the birth of a new nation under God, as a little stone cut out without hands. It is important for our young people to understand that the work of smiting the feet of the great image will be done by a nation. The Church of today could not be used to accomplish such a work. Until we become a nation, until we are authorized to exercise governmental authority, we cannot effectively deal with the nations of the world.

What form of government shall we have in the Peaceful Reign?

It will be a theocracy.

What is a theocracy?

It is a government which recognizes the immediate sovereignty of God.

Will Washington, D. C. be the capitol city?

No. The Lamanites, with the assistance of the Jews and the Gentiles, will build a new capitol city and will call it New Jerusalem.

Some years ago a brother had an experience of seeing into the heart of the Peaceful Reign. He saw that the inhabitants would above all things be a race of workers; that they would have all things common; that they would abolish the money system, and would, in fact, have no medium of exchange whatever, not even a barter system. He saw that one's needs, large or small, may be had only for the asking.

When Christ was on earth He taught: "Ask, and it shall be given you." Is it possible that this may be extended to include our material needs?

Speaking through the prophet Isaiah, God said: "Before they call, I will answer. While they are yet speaking, I will hear."

All the nations of the world have one thing

in common. They are trying by various political and economic systems to create a more abundant life.

Will they succeed? Or does the Church of Jesus Christ alone have the solution to that problem?

The Jewish historian, Josephus, wrote that "Money, property lines and weights and measures were the inventions of wicked men."

Why are these things evil?

Because they are the means by which merchants make a "profit."

Profits mean riches, and riches mean power.

Many have objected to the idea of doing away with the money system on grounds that it would destroy man's incentive to labor. Take away the money incentive and most doctors, lawyers, and dentists, who are today reaping a golden harvest, would lose all interest in their professions. What incentive will the inhabitants of the Peaceful Reign have which will cause them to be above all things, a race of workers?

They will have the most powerful of all incentives — the inspiration and power of the spirit to build the Kingdom of God.

We labor in the Church of today to build the Kingdom of God. Do we seek monetary reward for our labors? The incentive to labor is contained in these words from the **Book of Mormon**.

"The laborer in Zoin shall labor for Zion, for if they labor for money they shall perish."

Despite God's commandment, "Thou shalt not covet thy neighbor's goods," covetousness is the major cause of war. The have-not nations, those who lack living space and natural resources, make war on the have nations, seeking to dispossess them of their lands and resources.

Abolition of all mediums of exchange and equal distribution of earth's resources will eliminate the need or desire to make war.

But who will do these things?

America has the productive capacity to produce abundantly everything we could possibly need, but could the present crop of Americans abolish the money system and have all things common?

The answer is a great resounding **NO!** I dare say that even we members of the Church are not yet equal to the task. You don't send a teenage boy to do a man's job.

To achieve the position of being able to abolish the money system and of having all things common will require genuine change and growth on our part. You have often heard it said that "you cannot change human nature." Satan never inspired a greater lie. The whole idea of child training, of education from the cradle to the grave, is to change human nature. In the words of Tennyson, we learn to

Flee the sensual feast,

Squeeze out the ape,

And let the tiger die.

However, human nature does have its limitations. Man can teach us much, but he cannot perfect us. If he would acquire the capacity to abolish the money system and have all things common, a higher power must take him in hand and work a further change in his nature.

It is important for our young people to know that the powers of the natural world can only do so much for us. Christ's work begins where nature leaves off. Washington, Jefferson, and Lincoln did much to shape the destiny of America, but only Christ can bring forth Zion.

(Have a discussion on the foregoing paragraph.)

Many useful and desirable projects remain undone today because we don't have enough money.

Could we do more and better public works without money?

Why?

Because all we will need is men, machines, and building materials.

Estimate how many people are today employed in handling money.

If all the people who work in banks, loan companies, etc., were released to do more creative labors, would it be a sizeable work force?

Estimate how many.

What of science, scientific techniques, and so called worldly knowledge?

Will they be utilized in the Peaceful Reign?

Is the creation of a new heavens and a new earth a total thing? Will it require the total utilization of heaven's and earth's resources?

What are earth's resources? Do they include the physical energies, such as gasoline and electricity? Who will show the world how to use earth's resources to the honor and glory of God?

The house of Israel.

Many of our people seem to believe that when the Peaceful Reign comes, the spirit of God will blow over the land like a warm breeze, eradicating disease, extending the life span, etc., etc.

Do you young people believe that the Peaceful Reign blessings will be of that nature?

Things do not happen of themselves. If those blessings are to happen they must be **made to happen.**

Who will make them happen?

Who else but God and God's people working together in a kind of creative partnership?

Will God's people work blindly, leaving everything to God? Or will they work in the bright light of knowledge and understanding, knowing exactly what they are doing?

The spiritually mature Church of Peaceful Reign days will disdain the immature and adolescent things of the Church today. They will close the door on our stage of development and say "goodbye forever."

Is this what Isaiah meant when he said: "There shall be no more thence an infant of days"?

Every physical stage of development has its own set of blessings. The blessings of children and adolescents differ greatly from those of mature men and women. Unlike their irresponsible and dependent children, the only blessings responsible and independent adults enjoy are those of their own making — those they earn for themselves.

Does this apply spiritually? In the enjoyment of the mature Peaceful Reign blessings, will God demand of His people a well developed sense

of independence and responsibility?

Do responsible and independent saints need more or less grace?

Why?

When "the knowledge of the glory of the Lord covers the earth as the waters cover the sea," how will God deal with sinners?

Parents overlook the half-innocent, half-ignorant bungling of their children because they are immature and inexperienced.

Does the same truth apply to the Church of today?

If in Peaceful Reign days every man has the knowledge of a Paul and the wisdom of a Solomon, what excuse could he have for sinning? Being neither innocent nor ignorant, any act of disobedience could only be called willful disobedience.

Isaiah says: ". . . for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." We infer from these words that the sinner, being neither innocent nor ignorant, has no cloak for his sin. Let the devil take him. Let him be accursed.

Gabriel Mazzeo's Testimony

(Continued from Page 4)

Lord Jesus Christ, I submit this little testimony.

In conjunction with Brother Mazzeo's testimony, the following experience had in the home of Sister C. Dentino verified the work of God which was to be done in the State of New Jersey.

Before leaving Glassport, Pennsylvania, to come to New Brunswick, Brothers Gabriel Mazzeo and Joseph Corrado paid a visit to Sister Dentino. As they were leaving her home, Sister Dentino shook hands with Brother Gabriel. As they clasped hands, the Spirit of God was manifested upon them, and under the influence of the Spirit Sister Dentino uttered these words, "You brethren shall have much success with the work of God in the State of New Jersey."

The prophetic words of Sister Dentino have been fulfilled throughout the years. The work of God was successful in New Jersey! The Gospel of Jesus Christ also branched out from New Jersey to Brooklyn, Bronx, and Ronkonkomo, New York and then to West Palm Beach (now known as Lake Worth) and Fort Pierce, Florida. Also missions have been established at Fairless Hills, Pennsylvania, and in Freehold, New Jersey. Then in 1948 the tidings of the Gospel went from the State of New Jersey across the great Atlantic Ocean to the land of Italy.

Brother Carmen Sgro
Atlantic Coast District Historian

Effective knowledge is that which includes knowledge of the limitations of one's knowledge.

S. I. Hayakawa

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.

Romans 13:12

OBITUARIES

GABRIEL MAZZEO

Brother Gabriel Mazzeo, Sr. age 61, died suddenly on September 2, 1968, at St. Mary's Hospital, West Palm Beach, Florida.

He was born April 15, 1907. Our brother was baptized into The Church of Jesus Christ in 1924 in Cleveland, Ohio, and was ordained an elder in July of 1926. He received his calling as an evangelist in October of 1929.

He is survived by his wife, Sister Carmella of Lake Park, Florida; three sons, Anthony of West Palm Beach, Florida, Frank of New Jersey and Gabriel, Jr. of Lake Park, Florida; one daughter, Palma of New Jersey; and five grandchildren.

Services were conducted by Brother Alvin Swanson and assisted by Brother Dominic Giovanni at the Lake Worth Branch of The Church of Jesus Christ on September 5, 1968, at 2:00 P.M.

May God grant to his family the comfort they need at this sorrowful time.

FRANK DORATIO

Brother Frank Doratio died on Wednesday, September 18, 1968, at the home of his daughter, Sister Helen DePiero, in Glassport, Pennsylvania.

He was born on November 30, 1882, in Italy. He leaves two sons, Rocco of McKeesport, Pennsylvania, and Nick of Jeannette, Pennsylvania; two daughters, Sister Helen DePiero of Glassport, and Sister Ann Fair of South Greensburg, Pennsylvania; ten grandchildren; and ten great grandchildren.

Brother Doratio was baptized into The Church of Jesus Christ in 1920 in Glassport, Pennsylvania.

Funeral services were conducted by Brother Alma Nolfi, assisted by Brother Louis Checci, at the Glassport Church.

ANGELINE ALI

Sister Angeline Lavalla Ali, 61, of Elizabeth, Pennsylvania, died on Thursday, October 3, 1968, at the McKeesport Hospital.

Sister Ali was baptized at the Glassport Branch on February 17, 1929. She was ordained a deaconess on April 19, 1936.

Survivors are her husband, Larry; four sons, Julio of Hermanie, Pennsylvania, Frank with the U.S. Air Force in California, John and James both of Glassport, Pennsylvania; four daughters, Mary Morris of South Wilmerding, Pennsylvania, Gloria Kuzin of White Valley, Pennsylvania, and Madeline Barrett and Grace Hutcheson both of Detroit, Michigan; five brothers; two sisters; 19 grandchildren; and three great-grandchildren.

Services were held in the Glassport Church with Brothers Samuel Kirschner and Alma Nolfi officiating. She was buried in the Jefferson Memorial Park.

MATTHEW TATE MILLER

Our beloved Brother in Christ Matthew Tate Miller passed away on September 16, 1968, after a prolonged illness. He was born on August 17, 1893, in Jamaica, West Indies. In 1923 he came to Detroit, became affiliated with The Church of Jesus Christ, and was eventually baptized on October 28, 1923. He was ordained a teacher in early 1924, and later that year he was ordained an elder. On July 11, 1937, he was ordained an evangelist.

He is survived by his wife, Sister Muriel Miller, two sisters and one brother.

Brother Miller had many friends and was well known throughout the Church. He was a very humble Brother and was very dedicated in his service to God.

He certainly will be missed by his loved ones and

the many brothers and sisters who fellowshipped with him through the years.

Services were conducted at Branch #1, Detroit, by Brothers Concetto Alessandro and Frank Vitto.

NUPTIALS

DEMERCURIO—DUCKWORTH

Brother Nephi DeMercurio, son of Mr. and Mrs. Joseph DeMercurio of Richmond, Michigan, and Sister Lorraine Duckworth, daughter of Mr. and Mrs. William Duckworth of West Leisenring, Pennsylvania, were united in marriage on August 17, 1968, at The Church of Jesus Christ, Vanderbilt, Pennsylvania. Brother Joseph Bittinger, grandfather of the bride, officiated.

Nephi and Lorraine are residing in Morgantown, West Virginia. May God bless them in their life together.

MOORE—BERARDINO

The marriage of Miss Elaine Marie Berardino and Mr. Robert Moore was solemnized on July 13, at six o'clock at The Church of Jesus Christ, Youngstown, Ohio. Brother Timothy Bucci officiated with Brother Donald Pandone assisting. Vocal selections were offered by the Lorain Trio.

Elaine is the daughter of Brother Ralph and Mrs. Josephine Berardino, and Robert is the son of Mrs. Louise Moore.

WEAMER—FORTUNATO

The Church of Jesus Christ, Youngstown, Ohio, was the setting for the marriage of Sister Carol Ann Fortunato and Mr. Roy Weamer. They were united in holy matrimony on Saturday, August 31, 1968, at six o'clock. Brother Ralph Berardino officiated.

Sister Carol is the daughter of Mr. James and Sister Ann Fortunato. Vocal selections were offered by the bride's cousin, Mrs. Ruth Zemko.

Facts About Martin Luther

Luther studied Law but was more interested in philosophy. One day he was thrown to the ground by a bolt of lightning, and, afraid of dying, he vowed that if God spared him he would enter a monastery.

In his lifetime Luther wrote more than 30,000 letters, translated the Bible into modern German, wrote the German prayer book and catechism, composed many hymns, and produced enough sermons, articles, and dissertations to fill more than 100 printed volumes averaging 700 pages each.

He broke with the church because of its conditions of corruption, which included:

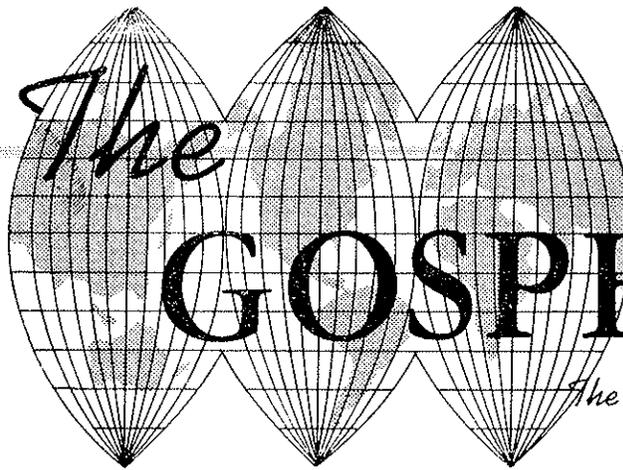
—The reservation of the higher ecclesiastical jobs for the nobility.

—The struggle of the Italian princes for the prize of the papacy.

—Brutality, drunkenness, gambling, avarice, and superstition among the lower clergy.

—The demands for high payments for the exercising of priestly functions.

—The scandalous sale of indulgences.



The GOSPEL NEWS

The Church of Jesus Christ, Monongahela, Pa.

December 1968

Vol. 24 No. 12

Offices: 6th & Lincoln Sts.

The Missionary Field

GOLDEN RULERS TELL OF LAY MISSION WORK

Compiled by Art Landrey, Jr.

In December, 1967, the Golden Rule Class of Monongahela, Pennsylvania, organized a program which would provide lay members of the Church an opportunity to become acquainted with the missionary work among the seed of Joseph. Realizing that the lay members could not do the type of spiritual work the ministry does, the class desired to find a way to participate in the spreading of the Gospel by helping with the physical work, thus allowing the missionaries additional time to devote to their important efforts.

It was decided to purchase a mobile home and to install it near the San Carlos Mission. This proposition of the Golden Rule Class was presented and accepted by the Board of Missions and subsequently was authorized by the General Church to be established at San Carlos on a trial basis. In June, 1968, Brother Meredith Griffith, teacher of the Golden Rule Class, went to Arizona and along with Brothers Dan Picciuto and Richard Christman found a suitable 60 ft. mobile home which is being financed by the class. The program allows those staying in the mobile home to be at the Mission at all times, to feel the full impact and importance of missionary life, to aid the missionary in any way possible, but at the same time, not to impose on the missionary or his family.

During the past summer several groups of lay members were able to take advantage of this program and to spend time at San Carlos with Brother and Sister Picciuto. The following are summaries of the impressions and experiences of some of those who were there.

"My wife and I stayed in the trailer at the San Carlos Mission and worked as lay missionaries because we wanted to do something for God. We have been blessed so much all through our lives that we feel our debt to God is ever growing. This opportunity to serve as lay missionaries seemed a small way to show our thanks.

(Continued on Page 8)

The Shepherds

By Harry I. Lorber

In Bethlehem one starry night
When all was both serene and still,
An angel multitude with light
Appeared to shepherds on a hill;
These humble men in rapture heard
The mighty host of heaven sing;
And by the joyous tidings stirred
They went to see the infant King;
Was He in pomp and splendor born,
This Potentate of sky and earth?
The humble inn refused with scorn
To shelter such a child at birth.
A pauper in His native land,
He was more honored than a king;
What other ruler could command
The anthems of the sky to ring!

Consider this, my brothers dear,
'Twas not the priests who heard the news,
But those who honor God and fear
To do His bidding will He choose;
A certain ruler when he heard,
Desired the little king to slay;
By greed and lust for power stirred,
But parents carried Him away.
When on this earth our Savior taught
He seldom called Himself a king;
But, as a Shepherd kind, He sought
The lost ones to the fold to bring;
Oh, follow Him with staff and rod,
In pastures green you down shall lie;
And in the mansion of your God
You'll dwell in peace and never die.

General Church Auditorium Fund Drive Is Under Way

By Spenser G. Everett

The Prophet Isaiah (54:2) instructed the Children of Israel to — "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and

(Continued on Page 9)

The Poor, The Maimed, The Lame, And The Blind

By James Curry

Paul in the 4th chapter of 1st Corinthians says that the saints of his day were regarded as "the filth of the world" and were "the off-scouring of all things."

Were the saints of that day really the filth of the world, the very dregs of humanity? In a strictly natural sense, yes. They were the poor, the unlearned, the insecure, the mal-adjusted, the foolish, and, importantly, the self-haters.

But why did God choose the dregs of humanity to build His Kingdom? Paul answers:

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

"That no flesh should glory in His presence."

Christ taught that "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The poor, maimed, lame, and blind have good reason to hate their lives. Mal-adjusted and low in self-esteem; caught in the toils of poverty and unable to extricate themselves from sin, they, above all others, long for a new identity. Christ's invitation to "Come unto me and I will give you rest" has a meaningful appeal to those who are burdened by an unwanted self. When they learn that by renouncing their carnal natures they may find a new and delightful identity, may literally become a "new creature," they fly to the welcoming and comforting arms of Jesus, their deliverer and Savior.

They thereafter often refer to the castoff, unwanted self as that "Old Man" whom they left, mutilated and dying, on the river shore. As they go about the serious business of working out their soul's salvation, they tremble at the thought of ever resurrecting that old man.

God has always chosen the weak and foolish to build His Kingdom because they are the only ones who despise and long to be rid of an unwanted self. The rich, the successful, the carnally secure are inclined to love and pamper their natural lives. A new identity? Who wants it? God? Who needs Him? This attitude seems right to the natural man. He neither knows nor cares that "the end thereof is death."

Although "the law of the spirit of life has set him free from the law of sin and death," the

(Continued on Page 9)

The Restoration

HISTORY OF NAUVOO

By John C. Bickerton

(The following was presented at one of the seminar lessons at the recent GMBA Field Trip held at Nauvoo, Illinois.)

INTRODUCTION

Nauvoo was originally an Indian village named Quashquema. Later in 1805 a trading post was reported there. Between this time and 1839, two towns were partially developed: Commerce and Commerce City. Neither town flourished, and they were subsequently abandoned by the settlers.

Nauvoo is located in Hancock County, Illinois, on a horseshoe bend of the Mississippi River. It is supposedly one of the most beautiful sites on the river, hence the origin of its name. Nauvoo is a Hebrew word for "beautiful place."

ESTABLISHMENT OF NAUVOO

During the winter of 1838-39 the Saints crossed the frozen Mississippi River into Quincy, Illinois, fifty miles south of Nauvoo. The residents of Quincy were very hospitable and sympathetic with these persecuted people, therefore housing them throughout the winter. During the spring, Joseph Smith and his followers traveled northward and came upon the deserted village of Commerce. They purchased a 135 acre farm with a two-story log cabin. This cabin became known as "The Homestead." The terrain of the general area lay in three distinct elevations: (1.) swamps (today this lowland is covered by water stored above the Keokuk Dam), (2.) fertile section of land (main business district) and (3.) a hill (site of temple).

The politicians of Illinois welcomed the new arrivals with open arms. The Whig and Democrat Parties were evenly divided in the state, therefore competing for new voters among the immigrants. A Democratic senator petitioned the state to change the name of the settlement to Nauvoo and to grant the newly established city a charter. The bill was passed by the legislature. Abraham Lincoln, a member of the legislature, voted in favor of the bill.

TRAGEDY STRIKES

When the saints began to settle the area, they utilized surface water for drinking, cooking, washing, etc. Ninety per cent of the population was stricken with malaria. Almost every family experienced death. Joseph Smith's home was converted into a hospital. The Smiths moved into a tent. Gradually the swampland was drained and wells were drilled for water. The fever eventually disappeared but not without taking its toll of the saints and their children.

GROWTH OF CITY

Despite the multitude of hardships, the settlement began to grow and prosper due to the

(Continued on Page 10)

**THE GOSPEL
NEWS**

EDITOR

Donald J. Curry

ASSISTANT EDITOR

James T. Grazan

OFFICE EDITOR

Sara I. Vancik

**EDITORIAL
CONSULTANTS**

Thurman S. Furnier

Joseph Bittinger

Alma B. Cadman

CIRCULATION DEPT.

Hertha Jones — Mgr.

GMBA EDITOR

Carl J. Frammolin

31329 Frank Drive

Warren, Michigan 48093

**GENERAL CIRCLE
EDITOR**

Helen C. Tisler

3502 Walnut Ext.

Lorain, Ohio 44053

**DISTRICT
EDITORS**

ATLANTIC COAST

Eugene Perri, Jr.

301 Amboy Avenue

Woodbridge,

N.J. 07091

OHIO

T. D. Bucci

344 E. Avondale Ave.
Youngstown, Ohio 44507

MICHIGAN-ONTARIO

Spencer G. Everett

22400 Alger Avenue

St. Clair Shores,

Michigan 48080

CALIFORNIA

Otto M. Henderson

14605 Lorca Road

La Mirada, Cal. 90638

PENNSYLVANIA

C. W. Holmes

311 Chamber St.

Clairton, Pa. 15025

**BUSINESS AND
EDITORIAL OFFICE:**

Sixth and Lincoln Sts.

Monongahela,

Penna. 15063

Phone 258-9923

The Gospel News is published monthly by The Church of Jesus Christ with headquarters at 6th & Lincoln, Monongahela, Pa. 15063.

Subscription price is \$2.00 per year.

Entered as second class matter July 6, 1945, at Monongahela City, under the Act of March 3, 1879.

Editorial Viewpoint

As most of you probably know by now, Brother James Grazan, assistant editor, and I have resigned as editors, and this will be the last issue of *The Gospel News* we shall publish. I feel that editing the paper has been a challenging experience, and I wish to thank all of *The Gospel News* staff who have contributed their services so unselfishly. Without their assistance there could be no *Gospel News*. These include the assistant editor, branch editors, district editors, office editor and staff, circulation editor and staff, and column and feature writers.

My deepest appreciation goes to Brother James Grazan, whose close relationship to me as advisor helped to sustain me on many occasions.

I have particularly enjoyed writing this column. As you know, the editorial column reflects the opinion of the editor. In all of my editorial writing I have striven not so much to gain agreement from the reader as to provoke him to thought. In this I hope I have succeeded.

For my last editorial I have chosen the subject of progress in the Church. Just what constitutes progress in the Church and how we can obtain it are matters of opinion. It is the opinion of many, I am sure, that the best progress would be to leave things exactly as they are. It is my opinion, however, that this does not hold true either in the Church or anywhere else. Wherever there are men and women, there will be the need for improving and progressing.

Many noble principles and ideals have been advanced to help men progress and perfect themselves, but it does not hold that men will follow principles and ideals just because they are set before them. It takes much time and labor for men to be moulded by these principles. God gave Israel the Mosaic Law as an instrument to mould them into a choice people, but He had to do a lot more than just give them the Law to accomplish His purpose. Our nation was founded on great principles, but we have not yet seen the full application of these principles. The principles of the Church, the Laws of Christ, are the highest principles man had ever received, but we are unable to completely live up to them.

Neither the Church nor the world is lacking in principles. What is lacking is our ability to always understand these principles and to apply them in our lives. Progress is improving ourselves according to these principles, both individually and collectively.

First, I believe that no progress is possible unless people feel the need for progress. This means that we must see our weaknesses as well as our strengths and have a desire to improve. The *Book of Mormon* writer said, "We be unto him that is at ease in Zion." We cannot make the mistake of thinking that we are so strong or perfect that we can never fail. Others who have rested on past accomplishments and refused to continue progressing have paid the price of failure. Israel failed to accept Christ because they thought they had no need for progress. The early Puritan settlers set out to found Zion, but they too failed because they thought they had reached perfection and no longer needed to progress.

Progress is made to happen by men and women. Some would like to believe that man is nothing more than a puppet with no will of his own which God manipulates at His own will and pleasure. We are not puppets. Indeed, God expects us to play a very active role in His plan of salvation. God has given us His plan, and He depends on us to put it into action. Again, Israel is a good example. There was never a more active people in implementing God's plan. They first learned what God wanted them to do and then bent their energies to doing it. Their forty years in the wilderness showed their initial lack of understanding and resolve, but once they understood and accepted the challenge, nothing could stop them.

We are no different today. We must have a direction and a goal and then use all our energies and talents to reach that goal. We have the goal, which is the restoration of Israel and the founding of Zion. To reach this goal means that the Church will have to be well organized, will have to make many decisions and judgments, and will have to utilize all its energies

(Continued on Page 12)

Auditorium Committee Report

By Spencer G. Everett

The Auditorium Committee met with the architects in Warren, Ohio, on September 26, 1968, to approve the type of heating and ventilating system best suited for our proposed Auditorium. I will try to convey to you the highlights of our meeting so that you may be well informed, since "Happy is the man that findeth wisdom, and the man that getteth understanding." (Prov. 3: 13).

The consulting and design engineers working for the architects have studied the preliminary drawings and out-line specifications and have analyzed certain basic types of systems based upon the proposed design and use of the Auditorium building. After an analysis of all types of basic heating and ventilating systems along with types of fuels available, they submitted their recommendation to the Auditorium Committee.

The engineers recommended the use of two gas-fired, roof-top heating and ventilation units. One unit would take care of the heating and ventilating needs of the Auditorium section. The second unit would handle the needs of the multi-purpose area which includes the chapel. The benefits derived from this split system are obvious since the Auditorium section will not have to be heated when not in use. All ductwork will be insulated sheet metal mounted above the ceiling and enclosed in the walls. The two units will be set on the low part of the roof near its intersection with the higher roof. They will be screened from view by the use of metal or fibre-glass monitors which will allow for circulation of air.

This system was recommended for the following reasons:

- (1) It will provide lower initial cost through the elimination of need for additional equipment and insulation.
- (2) It will lower the cost per unit of fuel since gas produces more B.T.U.'s per penny spent, and minimum cost factors are lower due to large demand.
- (3) Building electrical and lighting load is not high due to type and frequency of use.
- (4) Heating and air-conditioning use will be infrequent because of the type of use and there will be times when just opening windows will serve our needs.
- (5) There are no large electrical loads.
- (6) It will eliminate the need for additional space for storage of some other types of fuels.

Alternate locations for the heating units were also considered but were ruled out because of additional cost factors.

Radiant heat was ruled out because it would cause stratification of air where there are different ceiling heights. Stratification is the result of layers of air of different temperatures collecting at different heights and not mixing, like a layer cake. It also creates problems of slow heat and cooling recovery.

The system which has been recommended

(Continued on Page 7)

William Bickerton And His Brothers

By Ishmael Humphry

In writing this article on William Bickerton and his brothers, I have taken only a part of the revelations that were given to William Bickerton from the Church history. The former and latter parts contain much of the domestic history of the Bickerton family and some history of the Church property in Greenock, Pennsylvania, and the location of the organization of 1862.

I wish to thank Mr. Clair E. Miller and Mrs. Gladys Bickerton for their information and also Mr. Arthur Bickerton and his wife in Wheeling, West Virginia. Their information has helped to make this article more interesting.

I have attempted to run down the history of the Apostles who were chosen in the year 1862: Arthur, Alexander, and Thomas Bickerton. It has taken many letters, telephone calls, and trips to secure this information. The history of John Bickerton, the Evangelist, and his brother, James Bickerton, seems rather obscure.

Since William Bickerton died before I was born, I have never known him personally, but a number of years ago God let me feel the spirit of authority that William Bickerton carried as leader and prophet of his people. It remained with me for about two hours. I shall never forget the feeling of tolerance, dignity, poise, and reserve that rested upon me at that time.

As I was walking home one evening and feeling very tired, I suddenly felt William Bickerton walking along with me. He was there in spirit.

In my search for information on William Bickerton, I found this story through Gladys Bickerton written in a book by Richard T. Wiley. Its title is *Elizabeth and Her Neighbors*, copyrighted 1936, published by Ziegler Company, Butler, Pennsylvania.

"A local religious movement which enlisted much interest was that of The Latter Day Saints, popularly known as Mormons, which flourished in West Elizabeth for a number of years. It had its origin at Greenock, Pennsylvania, on the Youghiogheny River in 1862, but its headquarters was soon transferred to West Elizabeth, Pennsylvania, when its founder and prophet, William Bickerton, again took up his abode there after being absent some years. He and his brother Thomas, who soon became prominent in the movement, were coal miners. The name in its pronunciation was then generally known locally as Biggerton. William Bickerton published a pamphlet in which he professed to have been divinely commissioned by the Almighty as the head of His church on earth. He claimed to be able to heal the sick, "speak with tongues" and perform other miracles. The church gained many adherents, and Bickerton and his Apostles organized many societies (branches) in this and other states. The members gave adherence to the *Book of Mor-*

(Continued on Page 11)



The Children's Corner

Mabel Bickerton

"Thanks be unto God for his unspeakable gift."
II Corinthians 9: 15.

Dear girls and boys,

Far away from the little city of Bethlehem, in a country to the east, lived wise men who studied the stars. These men did not have the modern means to study the sky as our scientists have today, but they knew that one night a new star appeared. In some way the Lord must have revealed to them that this star was in honor of the birth of a new king. The Scripture as Matthew writes it, does not explain this.

After the star appeared, these men started on a long journey to Judea. In those days traveling was done by riding on camels. The deserts were hot during the day; so no doubt the wise men traveled during the cool of the night when they could follow the star. As they traveled they asked, "Where is he that is born king of the Jews? For we have seen his star in the east and are come to worship him."

The ruler over Judea was a man named Herod. He heard about these wise men from the East looking for a new king that had just been born. This news worried Herod because he did not want anyone to take his place as king. No doubt he knew the Jewish people were looking for a Savior or Messiah. He called the chief priests and scribes together to question them about the place where Christ should be born. These men were learned in the Scriptures and quoted to Herod the words of Micah the Prophet, "In Bethlehem of Judea for thus it is written by the prophet."

Herod called the strangers from the East to him and questioned them concerning the time the star appeared. Then he suggested they go to Bethlehem and report back to him when they found the child. He pretended he wanted to worship this new king.

The wise men left Herod's palace and followed the star again. The star stopped over the very place where the Baby Jesus was with his parents, Mary and Joseph. The wise men went into the house. They kneeled down before the tiny king, who someday would be a great king. They presented gifts of gold, frankincense and myrrh.

Instead of returning to Jerusalem to tell Herod of the baby, the wise men were warned by God in a dream to go home by another road. Herod waited and waited! When he realized they had gone another way, he was very angry. Herod thought of a wicked plan to destroy Jesus. He sent soldiers to Bethlehem to kill every boy baby who was under two years of age. He thought by doing this he could get rid of the little king who someday might take over his kingdom, but God had another plan for His Son.

After the wise men had gone, the Lord told Joseph in a dream to take Mary and the child to Egypt and stay there until further word. The little family departed by night into Egypt. They lived here until the wicked Herod died. Soon after his death his wicked son ruled the land. Joseph was afraid to go back to Bethlehem. So he took his family to the little town of Nazareth. This also fulfilled a prophecy, "He shall be called a Nazarene." This is where Jesus lived during his boyhood. Luke describes Jesus this way, "And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him"; also, "Jesus increased in wisdom and stature and in favour with God and man."

SEARCH THE SCRIPTURES

1. What prophecies can you find in the Bible that tell of Jesus' birth?
2. Does the Book of Mormon tell of this too?

Sincerely,
Sister Mabel

Readers Write...

Dear Brother Curry,

I am enclosing three dollars in Canadian money for our Gospel News. This will cover the money exchange.

We look forward to the letters from the different branches of the Church. As we are so far from the Church, The Gospel News keeps us in contact with the activities in the Church. The article on the Reformation by Brother Furnier was very interesting — also Sister Trump's Dream and the interpretation (by James Curry).

We were very well blessed this summer to be able to attend the GMBA gathering at Nauvoo along with Sister Leata Ford, and it was something we will never forget. I never in all my life felt so close to God, and if that was an example or taste of what the Peaceful Reign will be like, I only hope and pray I can be part of it.

May God bless you and your staff in putting out our little paper, but I would love to see more letters from the saints of the branches.

Your sister in Christ,
Bertha Ford
Meaford, Ontario

Dear Brother Don,

I wish to thank you very much for the outstanding job you have done in presenting The Gospel News. Your untiring efforts to keep the quality of our paper high have not gone unappreciated.

It is brothers and sisters of your determination that make us all proud of the Church and all its endeavors.

May God Bless you,
Sister, Bonnie Smith
Monongahela, Pennsylvania

752 West Dempster St.
Mt. Prospect, Ill. 60056
October 2, 1968

Dear Sirs:

(Continued on Page 12)

M.B.A. Highlights

REPORT OF GMBA CONFERENCE

By James D. Gibson, GMBA Editor

It is not only fitting but desirous that I, your new GMBA Editor for the coming year, solicit your help and cooperation. Brother Carl Frammolin has done a marvelous job in the past. I hope I can fulfill even a small part of it. I bear in mind that there is always room for improvement.

First and foremost we will endeavor to give news and items of interest and concern to all.

The semi-annual GMBA Conference was held in the Pennsylvania Area on November 9, 1968, at the Hopewell Senior High School. Two sessions of business were held throughout the day. The morning meeting got under way at 11:00 A.M.

The GMBA President, Brother Isaac Smith, assisted by Brothers Joe Milantoni and August D'Orazio, the Vice President and Chaplain, respectively, handled the agenda to great satisfaction.

Brother Duane Jordan from San Fernando, California, spoke of the coming field trip to California and urged all who can possibly go to do so.

Three area presidents were present and gave reports on activities pertinent to their respective locals. Those represented were New Jersey (Brother Joe Perri), Michigan — Ontario (Brother Carl Frammolin), and Pennsylvania (Brother Paul Palmieri). From their reports and comments it can be deduced that more interest and involvement by all individuals of all age groups would be a great help.

Brother Joe Perri, the Financial Secretary, gave his report, and it was noted that the Auditorium Fund projected goal of \$3,000.00 fell short of the mark. He also pointed out the sums donated by some locals by the various activities employed to raise funds.

The afternoon meeting got under way at 2:00 P.M. Brother Smith spoke of the GMBA field trip held last August in Nauvoo, Illinois. Those present at the Conference who had attended the camp at Nauvoo were asked to come forward and sing a few selections of songs that were appropo. Brother Frammolin then reported on the Lesson Plans from the Book of Mormon. This work is being handled by the MBA locals from Michigan and Lorain, Ohio. He also asked if the GMBA would consider continuing to finance this project. A sum of \$300.00 dollars was needed to continue and \$550.00 would complete all initial costs. Sufficient funds were voted toward its continuence. The GMBA Conference also voted to buy a new printing machine at a cost of \$288.00 to continue the publishing of *The M.B.A. Bulletin*.

Under election of officers there were some changes. Brother August D'Orazio was elected as GMBA President, Brother Joe Milantoni was elected to the office of Vice President, and John

Bickerton was elected to the office of Chaplain.

The Conference then voted to have the locals in Florida organized into an area.

The proposal that the by-law concerning area officers be changed to read that the office of Area President and Vice President need not be elders was then passed. The office of Area Chaplain must still be filled by an elder.

In the evening meeting a program was presented by the combined locals of Aliquippa, Imperial, and McKees Rocks. The theme presented by song and speaking was "Seeking the Lost." The choir was under the direction of Sisters Nina DiCenzo and Betty D'Antonio.

Brother Isaac Smith then conducted the installation of officers and made a few comments about his enjoyment while serving as our President. Brother D'Orazio, the newly elected President, then commented on Brother Ike's service and dedication to the GMBA. Our outgoing Brother President was then presented a token of appreciation for his past service. We would say at this point, God bless Brother Isaac for his past services as President, but we know that this does not mean he has disassociated himself from the organization. We know he will continue to help and serve on a local, area, or national level.

The Sunday morning meeting was held also in the Hopewell High School. There was a good number of people in attendance. Brother Nick Pietrangelo from Detroit, Michigan, opened the service. His text was taken from the 15th chapter of the Gospel of Luke. He spoke concerning the Prodigal Son and his pitiful condition through disobedience. Brothers August D'Orazio, John Bickerton, and Frank Vito followed in speaking and very ably continued the theme that the Father welcomes all who return to Him through repentance.

Once again we have spent a short time together through the affiliation of our group, and as always it is time well spent together. We look forward to our future meeting next May that will be held in the Atlantic Coast Area. If at all possible try even now to plan to attend. Your cooperation and support are always welcome.

Branch and Mission News

Two Baptized In Edison Branch

This month the Edison, New Jersey, Branch was blessed with two baptisms. On October 6 Joan Rita Cantamessa was baptized by Brother August D'Orazio, and on October 27 John D'Orazio was reinstated into the Church through baptism by Brother Anthony Enasana.

One Baptized In Hopelawn Branch

On October 6 Joyce Feher, daughter of Brother Michael and Sister Mary Feher was baptized by Brother Paul Benyola in the Hopelawn, New Jersey, Branch. May our new sister walk with God throughout her life.

The foundations of morality are like all other foundations if you dig too much about them, the superstructure will come tumbling down.

Samuel Butler



UR WOMEN TODAY

SHE HATH DONE WHAT SHE COULD.
HELEN C. TISLER

CALABAR, EASTERN STATES
NIGERIA
SEPTEMBER 30, 1968

President of The Ladies' Circle:

Dear Sister,

I have to thank God that I have been spared this day. Nobody hoped, at least I never expected that I shall survive the war. It is horrible.

The saddest of it all is that my fourth boy, who could have finished Secondary Grammar School last year, was shot dead. When I remember this boy, I feel it were better that I should have died, but each time the Spirit of God will speak to me and comfort me. May you all pray for me to bare it patiently.

My husband, Brother Arthur, narrowly escaped death. He was caught by the soldiers and detained for several days. During this period, the household and friends fasted and prayed to God to help us. God answered our prayers, and he was not shot.

So now we are sojourners, refugees in a strange land. To cut the whole story short, I can't mention how we are suffering here, especially as I am caring for the four grand-children, which are the children my first son's wife left behind after her death. It was wonderful to run about in the bush with these children, but I thank God that none of them was killed by any of the bomb raids.

The work of the Church is still progressing, despite the war. People have discovered that the only comfort now is in the Bible, the Word of God. I am being kept informed of the progress of the Ladies' Circle at home.

I am therefore appealing through you to have the Circle send me relief. I am in great need; nothing is too small. Out here people are dying by the thousands because of hunger; others have been rendered homeless. So please arrange a general appeal for immediate help to members of the Church.

Please pray for us so that I and my husband may return home soon safely. Pray also that God should speedily bring the war to an end, because we lack words to express the horrors of war.

May God be with you all, I remain,
Rachael Arthur, President of the Circles in Africa

San Diego Ladies' Circle

September 25, 1968

On the night of September 25, our Ladies' Circle met at the home of Sister Filonana Coppa. As we knelt in prayer, Sister Violet Thomas heard a voice speak softly saying: "Bless us this night, oh Lord, we pray."

Sister Mary Saczko was listening to the pray-

er of Sister Violet. She was praying for our new missionary effort our branch was about to venture into when she saw a vision come before her. She saw our people passing out literature from door to door, and as they received it and read it, they were crying and were very happy, as if this was what they were waiting for.

The next thing she saw was herself and many others coming together at an amphitheater type stadium. As she began to descend down the many stairs, she hesitated and thought to herself and wondered how the older ones were going to get down the stairs because they were very steep. This was the end of the vision. Later, after we were through praying, Sister Mary began to relate her vision. When she was through, Sister Lena Liberto felt the holy Spirit go through her body like a fire, verifying that this was of God.

WE WOULD SEE JESUS

We would see Jesus! Lo, his star is shining above the stable where the angels sing; There in a manger on the hay reclining. Haste, let us lay our gifts before the King.

We would see Jesus! On the mountain teaching, With all the listening people gathered round; While birds and flowers and sky above are preaching the blessedness which simple trust has found.

We would see Jesus in His work of healing at eventide before the sun was set. Divine and human, in his deep revealing of God and man in loving service met. We would see Jesus; in the early morning, still as of old he calleth, "Follow Me." Let us arise, all meaner service scorning; Lord, we are thine, we give ourselves to thee!

J. Edgar Park
Helen Tisler, Editor.

AUDITORIUM COMMITTEE REPORT

(Continued from Page 4)

will heat and ventilate the building by forcing air from supply sources placed at determined intervals in the ceiling plus the use of perimeter heat around the floor slab which will eliminate the problem of cold floors.

The Auditorium Committee unanimously concurred with the recommendations of the mechanical engineers. Final heating plans will be forwarded for study by the Committee prior to the final plans going out for bids. Your Committee requested that the future bids contain a separate alternate bid for air-conditioning, thereby, providing a cost for this item which can be included in, or omitted from, the cost of construction at our discretion.

The Committee has authorized the printing of additional copies of the "Brochure." They are available and may be obtained from your Fund Drive Committee representative.

The next meeting will be held on December 7, 1968, in Warren, Ohio. The afternoon will be utilized in discussing construction materials, specifications and interior sketches portraying the use of various interior finishes. A report of this meeting will follow in the January issue of The Gospel News.

THE MISSIONARY FIELD

(Continued from Page 1)

"August is the wet season of the year at San Carlos. It rains about every other afternoon, and the humidity sometimes reaches as high as 40%. The insects are especially heavy in August. The homes must be fumigated every few months, or the insects will drive the occupants out. In this locality insects vary in size. There are numerous gnats, beetles the size of a quarter, wasps about 1½ inches long, waterbugs that look very much like our ground beetles except that they are about 2 inches long, and many other varieties. There are also quite a few reptiles, spiders, and small animals. At night, frogs the size of a man's fist hop through the yard. The snakes and gila monsters are also out. During the day small lizards scamper ahead of you as you walk. Scorpions and tarantulas may be hiding from the heat under a cactus plant or a rock. There is no grass at or around the mission except in the yard, and only there because it is watered frequently. Brother David Majoros, who was also there those two weeks, and I worked eight to ten hours a day for ten of the fourteen days we were there.

"If it seems that I have painted a desolate picture up to this point, I have tried to. This is what you see and feel the first day or two; yet if my wife and I had the time and money to return to the mission tomorrow, we would be packing our luggage now. We do intend to spend a longer period there next summer. Those few days at San Carlos this past summer will be remembered and cherished the rest of our lives.

"There is one special ingredient that makes the San Carlos Mission seem like a paradise to us. It is because the Spirit of God is there. We went there to work for God, and we were blessed immeasurably. Our eyes were opened to the beauty of the mountains, the valleys, and the sky. We worked hard daily, but our hearts were overflowing with joy. We saw how the House of Joseph lives today and how our Indian brothers and sisters love and serve God. We saw the miracles of God and heard testimonies to the honor and glory of God. We have visited the sick and prayed for them as our missionary, Brother Dan Picciuto, anointed them and as he called on God to heal them. We were overcome by the love shown us by our Indian brothers and sisters and especially by our missionary and his whole family. We, Brother Dan and his family, Brother David Majoros, my wife and I, enjoyed such fellowship that we were closer to each other than we are to our own relatives. Surely this is the way God wants us to live and to enjoy the true riches of life.

"The day of parting came, and our hearts were sad, but now that we are back in Pennsylvania, we longingly look forward to next summer when we will again return to San Carlos if it is God's will. My wife and I will look for you there."

"P. S. Brother Dan and his family love company."

Your brother and sister in Christ,
Joe and Paulette Griffith

"Brother Dennis Moraco and I arrived in San Carlos the morning of August 28, 1968. The town of San Carlos lies a few miles from the Church building and the mobile home. The mobile home itself contains two small bedrooms, one large bedroom, a living room, a bathroom, and a kitchen and provides quite comfortable and adequate facilities for those staying at San Carlos as part of the lay mission program. During our stay we tried to help in whatever way we could — seeding a lawn, staining the overhang, doors and other exterior surfaces around the buildings, and building and hanging new shower doors.

"We were also able to visit among the Indian families with Brother Picciuto and to see the conditions and environment in which they live. Once Brother Dennis and I went to get water for an Indian sister and her family, and we were impressed and saddened by the fact that the only containers to be used were three garbage cans and three old milk cans. We certainly were able to appreciate more the blessings and conveniences which we have, and at the same time to regret that not everyone can share what we have.

"However, we also found in meeting with the Indians that they were able to have and share the spiritual blessings that we hope for. After the Sunday morning meeting, we rode with Brother Claude in the Church bus and took the Indians, singing in their native tongue all the way, to their homes. We surely did enjoy our stay at San Carlos and do look forward to return there again in the near future."

Brother Art Landrey, Jr.

"Brother Kem Metz and I arrived at the mission on July 4 and began working by tiling the floor in the Church and painting the ceiling and walls. We also helped Brother Dan with other chores in Phoenix and visited the sick. Brother Ken had to return, however, because of school, but I stayed an extra month and returned home with Brother Joe Griffith and his wife, Sister Paulette.

"We had the great pleasure of hearing the singing and testifying of the brothers and sisters at San Carlos, but what we especially enjoyed was the great feeling of unity in the same spirit with the Chosen People of God.

"Through hearing Brother Dan's and Sister Dolores' great experiences and blessings, we learned about true sacrifice, faith, and especially about the Church's true mission — taking the Gospel to the Seed of Joseph.

"Because of all this, we have emerged as better and stronger members in The Church of Jesus Christ. Here rests the true importance of this lay mission project—building better and stronger members in the Church."

Brother David Majoros

In conclusion, we would like to invite all to participate in the lay mission program and to spend a wonderful and rewarding period of time at San Carlos. It is the hope of the Golden Rule Class that in the future similar facilities and programs can be set up at other missionary sites. For further information on the lay mission pro-

gram please contact:

M. R. Griffith
Box 117, R. D. No. 1
Bentleyville, Pa. 15314

GENERAL CHURCH AUDITORIUM FUND DRIVE IS UNDER WAY

(Continued from Page 1)

strengthen thy stakes."

A large corporation in our present day has adopted the slogan — "Progress is our most important product."

Progress, moving ahead, is vital to The Church Of Jesus Christ.

Your Auditorium Committee, along with various Church officers, met with the architects in May, July and September to develop a General Church Auditorium Brochure. A further study of the preliminary drawings of the Auditorium building was also undertaken.

The Auditorium Brochure has been printed. It is being distributed throughout the membership of the Church. In addition to the Brochure, a cover letter has been designed, and is being distributed at the present time. This letter can be used by members of the Church to solicit funds for the construction of the Auditorium from personal friends and acquaintances, relatives, business associates, salesmen, industrial and commercial firms, and benevolent institutions. The letter should be accompanied by a Brochure. If additional copies of the Brochure are needed, you may contact your Fund Drive Committee representative.

The Fund Drive Committee members are Brothers Anthony Ensano, Joseph Lovalvo, Anthony Scolaro, Joseph Calabrese and Art Landry.

Construction is scheduled to begin by May, 1969. A goal of \$75,000 is needed prior to the start of construction. Each District has been given a goal based on its membership. The balance (\$125,000) of the cost of the Auditorium is to be raised by July, 1970.

These fund drive goals can be met over the next twenty months if each of our members will donate \$5.00 per month to the fund.

Progress, like running a locomotive, requires cooperation.

The crew must be organized.

Machinery must be well oiled.

It must be fired up.

There must be steam.

Someone must be at the throttle.

Let's all get behind the fund drive and do our best. If you don't have the \$5.00 per month, perhaps you can find a way to raise it for a worthy cause. We are looking forward to seeing you all at the dedication ceremony.

Your Auditorium Committee's schedule of activity for the next six months is as follows:

October 26, 1968 — Review of heating systems studies.

December 7, 1968 — Review of construction documents.

January 4, 1969 — Final review of construction documents.

February 1, 1969 — Review of plans and specifications prior to letting out for bids.

March 1, 1969 — Review of construction bids and awarding of contracts.

Read your **Gospel News** for up-to-date progress reports, and check this one — "The longest chapter in the Bible (Numbers 7, nearly 2,000 words) is about giving."

THE POOR, THE MAINED, THE LAME, AND THE BLIND

(Continued from Page 2)

saint is required to abide in a spirit of self-renunciation until the day he departs this life. If the spirit of self-interest should be renewed in him, that "Old Man," whom he thought forever dead, is quite capable of reviving, overshadowing, and destroying his soul.

There were in the Church in Paul's day certain opportunists, or self-centered "greivous wolves" who believed that church membership should give a spin to their wheel of fortune and whirl them to fame and power. Needless to say that these were the agents of Satan sent to destroy the works of the Kingdom builders. After a brief period of foaming out their shame, they were utterly debased. It might be said that the spirit of self-renunciation is a kind of catalyst, a basic unchanging element vital to the growth of the Church and the creation of a new world. Those who love and seek to preserve the present will never create a new world. New world builders are those who are dissatisfied with the present order of things, who seek, idealistically, to change things from the way they are to the way they ought to be.

Our American forefathers were new world creators.

Who were they?

What were they like?

Let Emma Lazarus, who wrote the inscription carved on the base of the Statue of Liberty, answer:

*Give me your tired, your poor,
Your huddled masses yearning to be free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!*

In **The Ordeal of Change**, Eric Hoffer wrote:

"There is in us a tendency to judge a race, a nation, or an organization by its least worthy members. The tendency is manifestly perverse and unfair; yet it has some justification. For the quality and destiny of a nation are determined to a considerable extent by the nature and potentialities of its inferior elements. The inert mass of a nation is in its middle section. The industrious, decent, well-to-do, and satisfied middle classes — whether in cities or on the land — are worked upon and shaped by minorities at both extremes: the best and the worst.

"The superior individual, whether in politics, business, industry, science, literature, or religion, undoubtedly plays a major role in the shaping of a nation. But so do the individuals at the other extreme: The poor, the outcasts, the misfits, and those who are in the grip of some overpowering passion. The importance of these inferior ele-

(Continued on Page 10)

THE POOR, THE MAIMED, THE LAME, AND THE BLIND

(Continued from Page 9)

ments as formative factors lies in the readiness with which they are swayed in any direction. This peculiarity is due to their inclination to take risks and their propensity for united action. They crave to merge their drab, wasted lives into something grand and complete. Thus they are the first and most fervent adherents of new religions, political upheavals, patriotic hysteria, gangs, and mass rushes to new lands.

"And the quality of a nation — its innermost worth — is made manifest by its dregs as they rise to the top: by how brave they are, how humane, how orderly, how skilled, how generous, how independent or servile; by the bounds they will not transgress in their dealings with a man's soul, with truth, and with honor.

"The average American of today bristles with indignation when he is told that this country was built, largely, by hordes of undesirables from Europe. Yet, far from being derogatory, this statement, if true, should be a cause for rejoicing, should fortify our pride in the stock from which we have sprung.

"This vast continent with its towns, farms, factories, dams, aqueducts, docks, railroads, highways, powerhouses, schools and parks is the handiwork of common folk from the Old World, where for centuries men of their kind had been beasts of burden, the property of their masters — kings, nobles and priests — and with no will and no aspirations of their own. When on rare occasions one of the lowly had reached the top in Europe he had kept the pattern intact and, if anything, tightened the screws. The stuffy little corporal from Corsica harnessed the lusty forces released by the French Revolution to a gilded state coach, and could think of nothing grander than mixing his blood with that of the Hapsburg masters and establishing a new dynasty. In our day a bricklayer in Italy, a house painter in Germany, and a shoemaker's son in Russia have made themselves masters of their nations; and what they did was to re-inforce the old pattern.

"Only here, in America, were the common folk of the Old World given the chance to show what they could do on their own, without a master to push and order them about. History contrived an earth-shaking joke when it lifted by the nape of the neck lowly peasants, shopkeepers, laborers, paupers, jailbirds, and drunks from the midst of Europe, dumped them on a vast, virgin continent and said: 'Go to it; it is yours!'

"And the lowly were not awed by the magnitude of the task. A hunger for action, pent up for centuries, found an outlet. They went to it with ax, pick, shovel, plow, and rifle; on foot, on horse, in wagons, and on flatboats. They went to it praying, howling, singing, brawling, drinking, and fighting. Make way for the people! This is how I read the statement that this country was built by hordes of undesirables from the Old World.

"Small wonder that we in this country have a deeply ingrained faith in human regeneration. We believe that, given a chance, even the de-

graded and the apparently worthless are capable of constructive work and great deeds. It is a faith founded on experience, not on some idealistic theory. And no matter what some anthropologists, sociologists, and geneticists may tell us, we shall go on believing that man, unlike other forms of life, is not a captive of his past — of his heredity and habits — but is possessed of infinite plasticity, and his potentialities for good and for evil are never wholly exhausted."

THE RESTORATION

(Continued from Page 2)

combined efforts of these devoted people. By 1840, Nauvoo became the largest city in the state. The flourishing industries attracted many in search of employment and curious tourists flocked to the city. The Church had rest on every hand and was increasing rapidly. Missionaries were dispersed throughout the land.

The twenty-two room Mansion House was constructed as a home for the Smith family and their many guests. The building as it stands today represents the residential section occupied by the family.

In 1841, the Nauvoo House was begun to provide office space for the Church and also to serve as a hotel. It was to be an L-shaped structure, 120 feet by 120 feet by 40 feet wide and four stories high. The building was completed to window-sill level of the second floor when the saints fled the city.

In 1841, construction also began on a temple. The temple was located on the hill (third level of land) and was visible for miles up and down the river. The temple was rectangular in shape, 80 feet by 128 feet by 60 feet high. At the front of this edifice rose a 200 feet domed tower. The structure was supported by thirty hewn pilasters valued at \$3,000 each. Native gray limestone was quarried which provided the basic building material. Stone carvings of the sun, moon, and stars (arranged as in the vision of John) decorated the exterior. Day by day, oxen plodded through the streets of Nauvoo and labored up the hill with great blocks of stone. Every laborer in the city gave his tenth day's work to the temple. The temple was not completed when the Church crumbled and her people scattered. The exterior was finished plus a few offices. At this point in construction, the material costs were estimated at \$1,000,000. In 1848, the interior was burned. The exterior was destroyed by a cyclone in 1850 with the exception of the front portion which was dynamited in 1873.

EUROPEAN IMMIGRANTS

During the early part of the nineteenth century, Europe experienced a period of unprecedented emigration caused by prevailing economic conditions. Between 1841 and 1851 the United Kingdom alone was reduced by over 2,000,000. Greedy shipowners took advantage of the situation and overcrowded their ships without furnishing adequate sanitary facilities. The passengers brought their own food which had to be cooked over fires that were available once or twice a week. Nearly ten per cent of the emigrants died with typhoid fever, caused by polluted water.

Since many of these people had a desire to reach Nauvoo (Zion), the Church officials became alarmed. The Church appointed an agent for immigration in England who managed the outfitting of various sailing vessels. Ships were chartered, and the emigrants were transported decently, cheaply and healthfully across the Atlantic. Nauvoo owned a small steamboat which traveled up and down the river from New Orleans bringing thousands to the area. As a result of these European settlers, many skilled craftsmen with a variety of trades greatly contributed to the industrial atmosphere of Nauvoo. The extractions of these people were also reflected in the architecture of their newly built homes. So thousands came to Nauvoo and provided a diversified cross section of talent and energies which richly enhanced the growth of the Church and community.

POLITICAL PERSECUTION

The residents of Hancock County and surrounding counties became intensely jealous of Nauvoo's material, political, and religious progress — especially political. Regardless of how Nauvoo voted it incurred the enmity of one party or the other. Joseph Smith wrote letters to the various political candidates: Martin Van Buren, Lewis Cass, J. C. Calhoun, and Henry Clay in an attempt to have them guarantee protection for the Church, if elected. None of the replies satisfied him; however, Clay's was the most favorable. It was therefore determined to have Joseph Smith and Sidney Rigdon run on the Independent ticket. This was an act of protest by the Church. It was never believed that their candidates would be successful.

The congressional election of 1843 was the most bitterly fought contest in Illinois history. The candidates were Joseph Hoge, a Democrat, and Cyrus Walker, a Whig. Hancock County voted for Hoge who was the victor. However, Joseph Smith voted for Walker. Smith and other Church officials were accused of controlling the votes of the Church. By running for President and Vice President of the U. S., Joseph Smith and Sidney Rigdon brought the wrath of both political parties down upon the Church.

MARTYRDOM AT CARTHAGE

Many false political accusations were brought against the Church. On twenty-one separate occasions the Church was proven innocent in civil court, but the charges increased rapidly. The city charter was revoked. Joseph and Hyrum went to Carthage, the county seat, in an attempt to find a solution. Upon entering the city, they were immediately arrested and freed on bond. They registered in the Hamilton Hotel in the meantime with hopes of meeting with Thomas Ford, governor of Illinois. A new warrant was issued for their arrest charging them with treason against the state. Again they were committed to prison. At approximately 5:00 P.M. on June 27, 1844, a political mob of 150 — 200 men (with their faces painted) stormed the jail and murdered Joseph and Hyrum.

DESTRUCTION AND EXODUS

At the deaths of Joseph and Hyrum, the Church became disorganized. Their deaths added

fuel to the fire of those persecuting the Church. The two political newspapers (**Whig Journal** and **Warsaw Signal**) continued to agitate the citizens of Nauvoo and demanded absolute expulsion from the city. During the winter and the following year, most of the homes and even the temple were converted into workshops for the construction of wagons. More than 12,000 were built. The citizens sold their possessions at ridiculously low prices; they were at the mercy of the state.

By May of 1846, 16,000 people crossed the Mississippi River on their journey westward. Approximately 1,000 people remained behind. On September 12, 1846, an armed mob attacked the city. The remnant fled across the river and camped on the bank. Many were aged and afflicted, without food, clothing, etc. Shelter could not be provided and children were born and died or left motherless at birth. Emma Smith fled with her children northward to Fulton City and remained there until the persecution ceased.

CONCLUSION

The Church disseminated into many different factions, each claiming succession of priesthood authority.

Emma Smith and her children (Julia, adopted, Joseph, Frederick, Alexander, and David) eventually returned to Nauvoo. She had eighty feet removed from each wing of the Nauvoo House and the remaining section converted into a home for her family. She lived here for ten years until her death in 1879.

It should be noted that the residents of Illinois were from the northeastern part of the United States. Their forefathers, who landed on the shores of this country and who diligently carved out an existence in the wilderness, fled their homelands in search of freedom from religious persecution. It is therefore very ironic that the descendants of these pioneers prevented another group of individuals from enjoying the same religious freedom.

WILLIAM BICKERTON AND HIS BROTHERS

(Continued from Page 4)

mon, but repudiated polygamy, claiming that in this the Utah Mormons had departed from the true faith and practice.

"In 1875 Prophet Bickerton and many families went from West Elizabeth to Kansas to found a colony, and it was the plan for all those of the belief to gather there later and establish a Zion for the propagation of what they claimed was the true faith. But dissension soon arose, and the Colony was split into two factions. One of these repudiated Bickerton and charged him with superstition, idolatry, blasphemy and other offenses. The other faction clung to him.

"William Cadman became the leader of the opposition and returned to West Elizabeth along with a number who had gone from there. In 1882 Bickerton also came back and for a time there were rival Mormon churches. Both finally died out locally, but the Cadman faction still has some

(Continued on Page 12)

NUPTIALS

BIRO—BRADSTREET

Miss Joyce Anne Bradstreet and Brother Alex (Skippy) Biro were married on September 7, 1968, at the New Jersey Branch of The Church of Jesus Christ. Brother Paul Benyola officiated. Brother Alex is serving with the Marine Corps. They will reside in Southern California.

HIGGINS—BENYOLA

Brother Ronald Higgins and Sister Carol Benyola were united in marriage on October 24, 1968, at the Hopelawn, New Jersey, Branch. The double-ring ceremony was performed by Brother James Benyola. We extend our best wishes to the newlyweds, and may God bless them richly in their life together.

EDITORIAL VIEWPOINT

(Continued from Page 3)

and talents to the best advantage.

History has proven that progress has never come without the strong leadership of men and women who were willing to sacrifice personal gain for a cause. Moses was such a leader. It could be observed that the success of any venture depends upon its leadership. This is just as true of the Church as it is of any other organization. Leadership is a difficult role to assume because it demands so much from those who assume it. It demands stronger qualities and greater understanding than those being led. The leadership of the Church is not only responsible for upholding the laws of the Church but also, even more importantly, for making certain that the Church moves in the right direction toward its goal. It is their responsibility to formulate and press into action the measures necessary to insure that the Church continues to progress.

Perhaps the most important action the Church can take to insure progress is to encourage the development and use of the talents within the Church. Too often religious organizations take a negative view of life and think more in terms of what we should suppress and limit in ourselves rather than of what we should develop. I believe God is more interested in developing us than in suppressing us. It was through developing Israel that He did a great work through them, and so it will be again when they are restored. Someone has observed that the inhabitants of the Peaceful Reign will be a race of workers who will utilize all knowledge and talent for the upbuilding of the Kingdom of God. I believe it must be the practicing philosophy of the Church today to attempt to develop and utilize all the knowledge and talent of the membership for the upbuilding of the Church. If we develop our talents, the Church will progress; if we do not, we must suffer the loss.

I wish all a happy holiday season and pray that God's blessings may rest upon each and every one of you.

READERS WRITE (Continued from Page 5)

As of April, 1969, I will be issuing a quarterly magazine, called **Mormon History**, dealing with early Mormon church history of Joseph Smith and **Book of Mormon** believing people. I see that you don't put advertising in your magazine. Is it possible to insert an information sheet and envelope in the larger envelope the magazine is mailed in? Is it possible to get an article published in your magazine letting me tell why the magazine and why I am doing it? Or is it possible to rent or buy your subscription list? All these possibilities are being considered. And, of course, all this depends upon your approving what I am doing.

As a way of background. My wife and I are members of the "Utah" church. Active, formerly missionaries in Brazil. I am 29, work for Rotary Clubs, International headquarters in Evanston, Illinois.

I was born near Nauvoo, and was raised in St. Joseph, Missouri, near Independence and Far West. My parents were formerly members of the RLDS church, but joined the Temple-Lot Church during the Supreme Directional Control confusion in the late twenties. Shortly thereafter, that church was divided by purported revelations, and my parents investigated and joined the Utah people.

So you see I have grown up with church history, and with a deep interest in the various Mormon factions. My purpose in this magazine is to examine the early history of the church, and to seek out our common background and heritage.

The bulk of the magazine will be the serialization of college theses and out of print books of interest to all Mormons. There will also be articles dealing with church history, and a section called "What's New in the Mormon World," which will be current news of all the Mormon or LDS groups. As a question, what do you people call yourselves? Latter Day Saints? Mormons? What? Saints? Anyway, I will need a correspondent for your church, and permission to reprint news from your magazine, though I don't see any need for reprinting complete articles. If I will need to do this, I will write for permission. The person who sends the news will receive a free subscription, and possibly some remuneration, though that is still open at this time.

Subscriptions to the magazine will cost \$6.00 for one year, \$10.00 for two years.

I appreciate your taking time to read this letter, and would really appreciate hearing from you.

Sincerely, David C. Martin

WM. BICKERTON (Continued from Page 11)

societies in other places. There remain in the community a number of substantial and respectable families who are descendants of these early Mormons, so called." (To Be Continued)