

THE GOSPEL NEWS

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THE CHURCH OF JESUS CHRIST, MONONGAHELA, PA.

Office 519 Finley St.

THE NEW YEAR

Breathes there a man with soul
so dead
Who never to himself, hath said
"The old years gone, the new,
ahead,
Now let me be resolved:
"To wake each morning with a
prayer,
That where I go, God will be
there
To help me to be just and fair,
And, thus, from guilt, absolved.
"To greet my neighbor with a
grin
And say, 'old boy, what's been,
has been;
And from now on, let friendship,
win;
Life is too short for hate! . . .
"To face with patience, every
chore
And not complain forevermore:
'Each task is harder than before.'
And then be riled at fate.
"Not once to wish for what I've
not;
To be content with what I've got,
For others may think that's a
lot. . . .
You know, perhaps it is!
Rather, to share what I possess
With those who have a great deal
less
And bring a ray of happiness
To homes of little bliss.
"To not be puffed with self-
esteem. . .
Lest, being not what I would
seem
Someone should mock my little
dream,
And openly, deride.
To not be secretly glad
When those I do not like, are sad.
And think, "What they deserve,
they've had,"
For God can see inside.
"To lend a loving, helping hand
To those who elsewhere, could
not stand,
And thus fulfilling God's com-
mand
By spreading words of cheer.
To pledge allegiance, Lord, to
Thee,
So that some joyous day, I'll see
Thy smiling face; For then 'twill
be—
Forevermore Happy New Year.
Catherine Pomo.

DEDICATION OF THE CLEVELAND CHURCH

The Cleveland Branch dedicated their new Church Building, located on East 200 Street and Nicholas

Ave. in Euclid, Ohio. There were about three hundred attended the services; visitors from Monongahela, Erie, Pa., Youngstown, Warren, and the folks from Lorain, Ohio came in a chartered Bus, and most of their members attended the services. Saints were present also from Windsor, Can. and Detroit, Mich. President W. H. Cadman was our main speaker. The morning services was opened with prayer by Bro. A. A. Corrado, and Bro Cadman gave us a wonderful talk, his text was taken from the 66th Chapter of Isaiah, and God's blessings were felt throughout the morning. After a few closing remarks by Presiding Elder Biscotti, Bro. John Mancini of Erie, Pa., closed the meeting with a prayer.

Among our many friends that attended, were Mr. and Mrs. Allan Austin, who made it possible for us to have such a beautiful and attractive building where we can worship God. Mr. Austin donated us the Building Plans and personally kept a vigil eye on the building until it was completed. May God bless him and his family.

The afternoon was spent in praising God. We had a very nice song service by our home folks. Sister Lena Perloni did very well in organizing the program. Solos were sung by Bro. W. H. Cadman, Bro. A. A. Corrado, and Bro C. A. Burgess of Windsor, Ont., Canada who came to take charge of the piano. Sister Rose Palermo, who recently moved to Cleveland also sang a beautiful solo. We had a beautiful duet sung by Darlene Velardi and the Maselli boy, they sang "America, The Beautiful." Bro. Burgess and Sister Eliva also sang a lovely duet.

The afternoon service was opened with prayer by Bro. Gorie Ciarravino Bro. A. A. Corrado gave us a nice talk and the blessings of God was felt by all. Brother Andrew Nemeth having the privilege of asking the blessing on his grandson.

Due to the great number attending the services, only a limited number had opportunity to speak. We were honored to hear Bro. Miller of Detroit and Bro. Burgess of Windsor, Bro Frank Giovannone of Warren, Ohio, and Bro. Ciarravino of Detroit, also from Bros. Carlini and Romano of Detroit, who spent their vacation plastering our building. (I, Bro. Cadman will add

that these two brethren did a wonderful job of plastering).

Before the afternoon services was closed Bro. Mario Milano, spoke in behalf of the members of the Cleveland Church, thanking their Presiding Elder for his endurance and untiring efforts in the Branch. A tribute which in my estimation was very good. Though the crowd was large and seating room was limited, we had two very capable ushers in charge, Bros. M. Milano, and E. Picuto, who throughout the day had everything under control and maintained very good order.

It is now 27 years since the Gospel was first introduced among us here in Cleveland. We have a small building which we are proud of, and it was built near where the Gospel was first preached to us. The afternoon service was closed with prayer by Bro. Alfred Dominic of Lorain, Ohio. So a wonderful day was spent in service of the Lord. A day which will live in the memory of the Cleveland Branch for many years. Sister Angeline M. Biscotti.

An acknowledgement to Brother Rocco Biscotti. — The Cleveland Branch of The Church of Jesus Christ, wishes to acknowledge and to thank you on this occasion of our dedication of your splendid work performed in our Branch, for we owe to you this success after the many years of trial that our Branch has passed through.

When the storm was fiercest, even as we were about to fall apart, you have kept us together. To us you have been a beacon-light, indeed, a guide, and we wish you would accept our appreciation and rest assured you will enjoy greater peace and joy in the future, for your brothers and sisters are with you.

Your Brothers and Sisters of
Cleveland.

Baptizing for The Dead

First Corinthians, 15th Chapter. Verse 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead." This scripture is strongly used by some people who believe in a restoration of the Gospel, to prove baptism for the dead. That is, a living person may be

baptized for a person who is dead. It does seem very strange that people of intelligence will advance and practice such a principle. Nevertheless many are doing so. It seems to be a principle that many fall for. I presume it is appealing to their minds, especially when they can be baptized for a loved one who has died without being baptized.

Let us examine this chapter some. If you will open your Bibles and turn to 1st Corinthians, 15 Ch., beginning at the first and reading to the eleventh verse inclusive, you will observe that the Apostle is giving testimony that Christ had risen from the dead. He not only refers to the testimony of others, but gives absolute testimony himself, that He (Christ) was seen of Him.

Beginning at verse 12 to 19 inclusive, it is readily seen that these people to whom he was talking, were even teaching that there was no resurrection of the dead, and Paul is very emphatic in verse 13 in declaring: "if there be no resurrection of the dead, then is Christ not risen." And if Christ be not risen, then is our preaching vain, and your faith is also vain. In verse 15 he makes it plain that we are false witnesses of God, because they had testified that He had raised up Christ "whom He raised not up if so be that the dead rise not."

Paul wrote this letter to the Corinthians in 59 A. D., and according to my Bible, Christ was baptized when he was thirty years old. His ministry was three and one-half years, making Him about 34 years old when He ascended to His Father. This letter was written then about 25 years after the ascension of Christ. Does it not seem strange that in so short a time, and especially in that era that some of the followers of Christ would dispute the resurrection?

If some of the followers of Christ at that time were disputing the resurrection of the dead (and indeed they were according to what is written in this scripture) they would be liable to teach and practice most anything except that which was good and holy. For if Christ did not rise, they were baptizing for a dead Christ and history says they were baptizing for the dead, yet Jesus Christ never taught such a doctrine neither did the Apostle Paul. History also states that many Christians provoked their enemies that they might die a martyr's death.

Is that right? No it is not. The fact that history and even this scripture of which I am treating on, says they baptized for the dead, yet, that is not proof of Jesus Christ being the author of it. Jesus taught that unless a man was born of water and the spirit he cannot enter into the kingdom of God. See John 3. No proxy in that statement, is there?

In the restoration of the Gospel in these last days, the question of Authority to act in the ordinances of the gospel is very prominent, and should be too. May I ask a question right here? Do you consider men who were denying the resurrection in that early day as true servants of God? Do you think that those men who were denying the resurrection, had authority from God to immerse any one for the remission of sins? Reason says NAY. Even the professed revelation authorizing baptism for the dead, as recorded in the book (Doctrine & Covenants) has one stipulation in it, that under certain conditions, God would reject them and their dead." In other words, that even after the dead had been baptized for, they would be held responsible for the acts of those still living. To my mind, such is the heights of ridiculousness.

If you will take note of the first chapter of Second Peter, you will observe it is addressed to a people who have obtained the same precious faith as us (meaning Peter and his brethren) and in Chapter 2-1, 2, Peter declares: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And in verse 12, they are referred to "as natural brute beasts." In the restoration of the Gospel, the same precious faith which Peter and his brethren enjoyed was restored again. When this scripture is thoroughly analysed, the Utah Church nor the Reorganized Church has any just grounds whatever to teach men that they can be baptized for their dead. The Saviour never taught any such doctrine, either in the Bible or the Book of Mormon.

I have been among the Indian people, and learned that the Elders of the Utah Church are teaching

that devilish doctrine among them. A doctrine so repugnant to the intelligence of any ordinary man. I heard of one man who went into the water and was dipped 75 times before coming out — baptized for his dead ancestors. Are a people who do such things, much higher than the poor heathen who bows to gods of wood and stone? I am afraid they are not, when measured by the teachings of Jesus Christ. There is no such a thing as "proxy" in the Gospel of Jesus Christ. It is true we can help and encourage one another along on the Highway of Holiness, but all men must obey the Gospel for themselves. Jesus said: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." No room for proxy in those words are they? In Ezekiel 14-14 I read: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by 'their' righteousness, saith the Lord God." I warn all our Indian friends and any others, that the Utah Elders nor any-one else can prove the doctrine of baptism for the dead from the teachings of Jesus Christ. They must resort to one of their own books, known as the "Doctrine and Covenants" for that ridiculous doctrine. Sincerely W. H. Cadman

JESUS AND RIGHT LIVING

Living the good life as Christ would have us live, takes us back to the principles and motives of living the good life when it reminds us of our divine origin as the crowning activity of God's creative work in which He created man in His own image, after His own likeness and breathed into man part of His own life as the breath of life, making man a living soul. "And God created man in His own image. In His image created he him."

Therefore man should live his life on the high level which will reflect the image and likeness of God his Father. The pure life, like everything worth while must be striven for, cultivated and achieved through discipline. Keep thyself pure and enjoy the Lord's benediction. "Blessed are the pure in heart for they shall see God."

We are often discouraged. At such times we should remember that old story of the Bible that has brought comfort to so many. Remember the three fishermen, Simon, James and John. They had toiled all night and yet in the

morning their nets were empty. A young man came by. He sat and talked in a friendly way, noticing their empty nets, their idle hands and their lowly spirits. As He said, "Launch out into the deep and let down your nets for a draught."

They were surprised at those unreasonable words for, they had fished for many weary hours without getting any fish in their nets. What was the use of letting down their nets without hope of getting results? Nevertheless Simon said, "Master, we have toiled all night and taken nothing, but at thy word I will let down the net." And when they had so done they found their nets so filled with fishes, that the nets did break.

Discouraged? yes, and you think that is the end. You think there is no other answer. You are wrong. Leave the beach where you were stranded, bend your back and launch out into the deep. Yes, leave the quiet, easy life you have liked so well and launch out into the sacrifices of life. Call up new energy and a new initiative. Your reward awaits you in the depths even as the fishermen. We must dare to do as Jesus did when He took His life as a fisherman might take a net, launched it into the depths of life amidst a sinful world.

After some two thousand years His net is full, but yours? Well you have an eternity before you, so launch your net into the depths of life. Thus your reward will be sure and thus you will find the pathway to peace. If you hear a prayer that moves you By its humble pleading tone, Join it. Do not let the seeker bow before his God alone. Why should not your brother share the strength of "two or three in prayer."

Sister Mary Ann Martin,
Detroit, Mich.

MEETING IN GLASSPORT, PA.

The general meeting of the Missionary Benevolent Association met in Glassport on Saturday Nov. 13th. A very large crowd was in attendance. Delegates were present from Michigan, Ohio, New Jersey, New York, and various places in Pennsylvania. A complete change of officers was made at this meeting, with Domenick Thomas of Detroit elected President, and Charles Curry of Glassport, Pa., made Vice President. After the business was disposed of, the Young folks of Glassport Locals gave an interesting program. A wonderful time was enjoyed by all present.

ROCHESTER BRANCH VISITS

On Sunday, December 5, 1948, a social gathering was held at Lockport, N. Y., when the saints of Rochester, N. Y. traveled in five cars to Lockport to join the saints of this locality. Bro. Ishmael D'Amico, Brooklyn, N. Y., had been with us for most of the week and was also present in this gathering. The Priesthood of the Rochester Branch were all present and upon special request Bro. Patsy Marinetti presided over meetings. A large attendance of strangers were also present in this gathering.

The morning meeting was opened with Hymn "Somebody Else Needs Him Too", and was followed with prayer said by Bro. Ishmael D'Amico. We then sang "I Ought To Do Something For Jesus." Bro. I. D'Amico introduced the meeting reading for his Text a few verses of Scripture found in St. Matthew, 13th Chapter, commencing with the 44th verse. After reading this Scripture in English he proceeded to speak in Italian enjoying great liberty in delivering the word of God as was brought forth by the Saviour. We then sang, "There Is A Fountain," after which Bro. Patsy Marinetti gave an interesting talk launching out on the subject which was introduced. The spirit of God was manifested upon all present. Meeting was dismissed at 12:00 Noon with Hymn, "On The Other Side." Closing prayer by Bro. Paul Petrangelo.

The fellowship service was opened at 2:40 P. M. with Hymn "The Peace That My Saviour Has Given." Followed with prayer by Bro. Frank Rosati. Continued with Hymn, "I Am Thine O Lord." Bro. Frank Rosati bore testimony to the truthfulness of the Gospel with a good spirit prevailing. A number of brothers and sisters from Rochester and Lockport also bore their testimony. An enjoyable time was had by all. Fellowship meeting was dismissed at 4:45 P. M., with Hymn, "The Mercies of God." Closing prayer by Bro. Paul D'Amico. After this meeting most of the saints of Rochester left for their respective homes, while a few remained for our evening service.

Our evening service convened at 7:30 P. M. by singing "Since Jesus Came Into My Heart." Followed with prayer by Brother I. D'Amico. We continued with hymn "Faith is the Victory." Brother I. D'Amico related a number of experiences concerning the mercies of God upon the Gentiles, and particularly

upon the Italian race of people, and how God has blessed us though we were not worthy of His mercies and goodness. The remainder of the service was spent in singing Hymn and more testimonies were given. Meeting was dismissed at 9:00 P. M. by singing a Parting Hymn in Italian. Closing prayer said by Bro. Frank Rosati. At the close of this meeting the few remaining saints of Rochester left for their home, while Bro. I. D'Amico left for Detroit, Michigan to visit part of his family, and the saints in that city:

Brother Paul D'Amico

EXCERPTS FROM DOCTRINAL PAMPHLETS, No. 1

Our Seventh Article of Faith declares: "We believe in preaching the Gospel without purse or scrip." The question of money comes in here, in which all religious bodies should certainly exercise great care, that it shall not be an object in the performance of any religious function, especially in the matter of preaching the Gospel. As a highly respectable authority (our ancient Brother Paul), in his first Epistle to Timothy, 6th C. 10th v., declares, "The love of money is the root of all evil," and this species of love is very easily cultivated.

Our elders, when at home, earn their living in their regular occupations, as all other honorable people are supposed to do. When they are sent away from their homes on special missions for the purpose of preaching the Gospel, their traveling expenses are paid to their field of labor, and their families are cared for (until they are called to return) by the Church. The Saviour gave instructions to the ancient disciples; adapted exactly to these circumstances. See Luke 10th C. "And into whatsoever house ye enter, first say, peace be to this house; and if the Son of Peace be there, your peace shall rest upon it; if not, it shall return to you again. And in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire." What is their hire in this case? I say their food, by the plain teachings of Jesus Christ and a man who would torture or twist the words of Jesus Christ from their legitimate meaning would see a l. We are told sometimes that "we must not muzzle the mouth of the Ox that treadeth out the Corn." See 1st Cor. 9th C. 9th v. Certainly not,

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EDITORIAL

DID THE TREES GET TOP-HEAVY?

The Book of Jacob 5-47, 48 "But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay, I have nourished it, and I have digged about it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long, and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire that they should be burned. Who is it that has corrupted my vineyard?—And it came to pass that the servant said unto his master: Is it not the loftiness of thy vineyard — have not the branches thereof overcome the roots which are good? And because the branches have overcome the roots thereof, behold they grew faster than the strength of the roots, taking strength unto themselves. Behold, I say, is not this the cause that the trees of thy vineyard have become corrupted?" May I ask, is there not much to think upon in the foregoing scripture? Editor.

but what has that to do with a Modern Hireling Ministry? Not anything. It simply proves, as before stated, "That the laborer is worthy of his hire, or his food;" and that only in the circumstances described, and nothing farther in that line, can be proven by the passage.

In regard to a salaried ministry, as prevailing in this age, we regard it as entirely unscriptural, having no authority whatever in Scripture, when correctly understood and applied. On the other hand, it degrades the ministry of Christ to the level of an earthly occupation or profession, and men seek to attain proficiency therein, with precisely the same objects in view, as in any other worldly business; of course they make a profession that their principal object is the salvation of man, but when men have a double object in view in a ministerial life, the one being

(they think) of a spiritual character, and the other temporal, observers know that the latter interest predominates so decidedly, that the former is almost entirely lost sight of, and man's nature is such that it cannot be otherwise.

This principle also necessitates so much persistence in beggary, Collections on Sunday are so general that people are frequently afraid to attend religious service without being provided with money—the very thing that ought to be far from their minds on the Sabbath Day! and thousands of conscientious men stay away from meetings altogether, because it seems to them that religion is greediness for gain. We would say, however, that Christ is responsible for none of these irregularities and excesses; they are practiced in opposition to his instructions and example, and he will never recognize or approve the conduct of such pretended followers. We have observed that the erroneous conduct noticed has tendency of excluding the poor and conscientious from the means of grace, whilst the rich, the thoughtless, and giddy, remain. They in general seem to approve of present methods of raising revenue, because they thereby have opportunity of publicly exhibiting their generosity, and securing recognition as paying members which introduces another false and destructive principle. These paying members have got to be handled carefully; the doctrine of Christ has got to be construed to suit them; their follies and frivolities must not be rebuked, and their pride must be humored, or else, what seems to the ministers as their worst misfortune, is liable to occur, viz., non-payment of salary. And, indeed, it has sometimes seemed to me, that when persons hire a man to minister religion to them and faithfully pay him for his services, that it is only reasonable that he should minister to them in such quantity and quality as they themselves desire. Missionary expenses with us are provided by voluntary contributions; wherever we have a church, (or what we call a Branch) organized, one person therein is authorized to receive voluntary contribution from the members of that Branch, or any other person inclined to assist our cause, and they are regularly required at each Conference, to pay over the same and present a written account of the amount received, and so paid over. Special efforts have sometimes been made

to raise money in emergencies, but we always confine ourselves to the voluntary principle. In regard to its distribution to the families of missionaries, we made arrangements many years ago, which I am certain were just and Godlike; said arrangement since made were never deviated from nor ever will be (in regard to the principle of equality contained in them) while I live by my consent. The Church appointed a committee of three to make arrangements in that matter, which were adopted, viz: "That when any elder was sent abroad by proper authority, to preach the Gospel, his wife or other dependant should be paid by the Church the sum of four dollars per week, and also one dollar per week for each child under twelve years of age, until such time as he shall return; the amount of allowance subject to change in varying times, but always equal as to persons." Now I have written so much in regard to the collection and distribution of moneys for sacred purposes, and consider those that read this statement should approve and practice that which they deem correct.

DYER-DIBATTISTA NUPTIALS

Mr. Robert Dyer, the son of Mr. and Mrs. Mark Dyer of Yukon, Pa., and Miss Esther DiBattista, the daughter of Mr. and Mrs. Anthony DiBattista of Glassport, Pa., were united in marriage in The Church of Jesus Christ at Glassport on Oct. 23rd at 1:30 p.m. The brides father, Brother DiBattista officiating. It was a double-ring ceremony. The brides sister Miss Florence DiBattista was her only attendant. Best man was a brother-in-law of the bridegroom, Willis Wood, and the ushers were James Nero, and Charles Curry. Soloist was Miss Josephine Molinatto of Warren, Ohio a cousin of the bride, and was accompanied by another cousin, Miss Dolores Severino of Youngstown, Ohio. The bride was given away by her brother, John DiBattista. A reception took place in the basement of the Church, and was followed by a family dinner in the home of the bride's parents. Mrs. Dyer is a graduate of the Glassport High School and was employed by Westinghouse Airbrake Co., where her husband is also an employe. He is a graduate of South Huntington Township High School and served in the Army for three years. The young couple left on a wedding

trip to Miami Beach, Florida, and are now residing at the home of the groom's parents at Yukon, Pa. No doubt all will join, in extending best wishes to Esther and Robert.

GENERAL CIRCLE MEETING

The General Meeting of the Ladies Uplift Circle of the Church met at the Cadman Home in Monongahela, Pa., December 18. Sisters from different Circles were present. Among those were four from the Niles, Ohio Circle, and three from W. Aliquippa, Sister Elsie Miller from New Jersey, also Sister Ford from Windsor, Ont. Canada, and many others from up and down the valley.

Circles not represented by delegates, sent in their reports by letter, which were very encouraging and enjoyed by all present. Sister Ford related her experience among some Indian people which are confined in the T. B. Sanitorium in Windsor, which brought a wonderful blessing in our midst. That is where the greatest interest and work of the Circle lies. (among the Indian people) We have for many years helped to carry the word to God's covenant people, and we have had an outpouring of His Spirit in speaking of that work.

We must be as the Scriptures says "Nursing Mothers" to them. If we can't go to them it is our duty to send or help those who can go. We are giving Sister Ford one dozen Books of Mormon to give to those Indians who are so anxious to know of the history of their people, and God's dealings with them. Our financial help, not only for the Indian Mission work, but to the printing fund, and also the Missionary Fund of the General Church, and to the conferences has been appreciated by our Brethren, And by being a help to others, God has wonderfully blessed us, as individuals and collectively. Our next General Meeting will be held in March 1949 in Glassport, Pa. Now at the close of another year we can say it is good to serve God, and may we trust Him more faithful in the New Year — working harder to help bring the Restored Gospel to many — who yet have not heard and don't understand. By Sadie B. Cadman.

SIX MEETINGS

During the month of November I was privileged to attend many

meetings of the Church of Jesus Christ in different localities, enjoying many rich and delightful blessings.

The first Sunday, accompanied by brother Joseph Lovalvo, his son Leonard, a friend, my nephew, companion and I, we drove to Mt. Bridges, Canada, and held a meeting in one of the homes of the saints. The lesson I spoke on was found in St. John's Gospel, 17th Chap. 21st verse, which reads as follows: That they all may be one; as thou Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. This prayer I believe points out more directly the contact between God, His son Christ Jesus and us His followers, than any that I can think of. If all mankind who claim allegiance to the Saviour, could through His Holy Spirit, always have a full realization of this blessing, and live from day to day as God would have us do, I would say like the favoured Apostles, what manner of men ought we to be, even after the similitude of the son of God. There was a grand feeling in this line of thought. Brother Joseph Lovalvo also spoke impressively on the subject. There was a Belgian family in our midst who could not speak or understand the English language, so Brother Lovalvo asked sisters Albertine and Van Bree to give their testimonies in Belgian for the good of our visiting friends, and I shall never forget the blessings that were received, these people being in our meeting for the first time came nearest to having their faces shine like an angel, as was Stephen's, than any others I have ever seen.

On the second Sunday, my family and I were dropped off in Port Huron by Brother Nicholas Pietrangelo and another Brother. We soon found ourselves in the Sunday school class with Brother Marco Randazza, Reno Bologna, Allen Henderson, Warren Nellis and a number of Brothers and Sisters, (including Sister Heaps from California, and some from Windsor.) Our attention was taken up in Sunday School with a very inspiring study of the transfiguration of Jesus Christ. Following, Brother Henderson introduced our service speaking on the water which the Saviour offered the Samaritan woman telling her that He had water which after she drank of it, she would never thirst again. This subject was very satisfactorily explained by several Brothers. All

gave our Heavenly Father thanks and praise, that in these the Latter Days, He has placed our feet on Christ the solid foundation, so that when the winds and the storms appear, we shall not be moved, and by the help of God, may be even able to remain faithful that our souls may be saved in the Kingdom of Heaven, and God could also use us to help others in the last day to find grace and favour with their God, that this earth may be filled with the glory of God as the waters cover the sea. Taking all things into consideration I would say that a very grand time was enjoyed by all present.

The third Sunday a group of us went to the Grand River Reservation, where we had quite an enjoyable time with the people of God. Some of our Brothers and Sisters on the Muncey and Grand River Reservations are very sick and solicit the prayers of one and all.

Fourth—On Thanksgiving eve, a Brother in our branch spoke on a topic found in the 17th Chap. of John and 17th verse. Sanctify them through thy truth: Thy word is truth. This Brother spoke very touchingly on this subject stressing our sacred obligations to God and our fellowmen, if we are living up to our privileges and enjoying the numberless blessings that are the heritage of the people of God.

Fifth — This past Thanksgiving Day service is one I shall never forget for a long time. Brother Joseph Lovalvo read a passage of scripture found in the 2nd Chap. of Esther, 9th through the 12th Verse, and gave us one of the nicest talks I have listened to for a long time. Then the meeting was turned over to the Saints for testimony, in this I also received much blessing, being filled with the spirit of God.

The sixth and last, but not least, of these series of meetings found Brother Silverio Criscuolo, his companion and baby, Sister Lambert from Windsor, my nephew, companion and myself in the new Cleveland Church Bldg., located at E. 200th Street, Euclid, Ohio, on the last Sunday of the month. We had driven down that Sunday morning and were pleased beyond expression to see such an artistic building, built and being dedicated to the service of God. Brother W. H. Cadman gave the dedication sermon, speaking from the 66th Chapter of Isaiah, 1st and 2nd verses, particularly part of the 1st verse which reads as follows: Where is the house that ye built unto Me? And where is the place of my rest,

Also 2nd verse: For all those things have been saith the Lord! but to this man will I look, even to him that is poor and of a contrite spirit and trembleth at My word. I cannot remember ever hearing Brother Cadman speak so wonderfully before. The building was filled to capacity with Saints and visiting friends, seemingly from everywhere, and he held the rapt attention of all. Brother Cadman in his talk congratulated the Cleveland Saints for that which they had done in erecting such a beautiful structure, and declared that it was good and very good, but only in as much as peace would always be found there; and when the Lord visited He could find room in His peoples' hearts, so that He could indeed make it His House, dwell there, and many be brought to Him to live faithful lives which will be perpetuated, not only for time, but for Eternity.

This service was very interesting. At its close a lunch was served in the basement. In the afternoon there was a very nice program given by the young people. The afternoon service was introduced by Brother Angelo Corrado from Youngstown, Ohio. I also gave a short talk, and started back to Detroit feeling that my day could not have been spent in any way more appropriately than in the company of Saints, enjoying many rich blessings, which is the gift of God's love.

Brother Matthew T. Miller
Detroit

O HEAR HIS VOICE

By Sister Elizabeth Lynch Parlor

"I am thine O Lord, I have heard Thy voice

And I told Thy love to me:

But I long to rise in the arms of faith,

And be closer drawn to Thee."
Hymn 324

We read in the Bible the history of the past from the beginning of time. Adam walked with God in the garden of Eden and heard God's voice. Transgression entered into the garden. (Gen. 3) And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God. Unto the woman God said, I will greatly multiply thy sorrow. And unto Adam He said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I

commanded thee, saying Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art and unto dust shalt thou return."

Gen. 4: Cain brought of the fruit of the ground an offering unto the Lord. And Abel brought an offering of the firstlings of his flock. The Lord had respect unto Abel and unto his offering. But unto Cain he had not respect. Cain was wroth. And the Lord said unto Cain, "Why art thou wroth — if thou doest well shall thou not be accepted? And if thou doest not well, sin lieth at the door. And subject unto thee shall be his desire, and thou shalt rule over him."

Cain slew Abel, When the Lord spake to him again Cain answered Am I my brother's keeper? God pronounced a curse on Cain. Cain said his punishment was greater than he could bear. So the Lord set a mark on Cain lest any finding him should kill him and vengeance would be on the killer.

In Adam's son Seth began the generations which led to Enoch. Enoch walked with God: and he was not: for God took him. In the third generation from Enoch we find Noah.

Gen. 6) And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men and they bare children the same became mighty men which were of old, men of renown. And God saw the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil every day. And it repented the Lord that He had made man on the earth. And the Lord said He would destroy both man and beast.

But Noah found grace in the eyes of the Lord. Noah was a just man and perfect in his generations and Noah walked with God. Noah heard the voice of God and did according unto all that the Lord commanded him. Then every living substance was destroyed which was upon the face of the ground, both man and cattle and the creeping things and the fowl of the heaven;

and Noah only remained alive and they that were with him in the ark. (Gen. 8) Noah built an altar unto the Lord and offered up a burnt offering. And the Lord said in His heart, I will not again curse the ground any more for man's sake though the imagination of man's heart is evil from his youth. As yet all the days of the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease. God made a covenant with Noah that there would be no more flood to destroy the earth.

For many generations the whole earth was of one language. (Gen. 11). Then the people decided to build a city and a tower whose top may reach to heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth."

And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them upon the face of all the earth.

After many generations Abraham was born and Abraham heard the voice of God. (Gen. 18) And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgement; that the Lord may bring upon Abraham that which he hath spoken of him.

Isaac and Jacob heard the voice of God. And Jacob was left alone; and there wrestled a man with him until the breaking of day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint. And he said Let me go, for the day breaketh. And Jacob said, I will not let thee go, except thou bless me. And he said Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men and hast prevailed.

(To be continued)

"THE FIRST DOMINION"

By A. B. Cadman

Continued from November issue

Adam lived 930 years. Enoch was born when Adam was 622 years old, and he Enoch was translated when he was 365 years old in the year of 987, and had lived contemporary with Adam for 308 years. Their Zion was coming to a close, the cause is recorded in Genesis 6 Chapt. In verses 2, and 3 it is recorded: "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they choose." In verse 3 the Lord said: "My spirit shall not always strive with man." In verses 5 and 6 "And God saw that the wickedness of man was so great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." In verse 9 we read that "Noah was a just man and perfect in his generations." Noah was born in the year 1056, and Lamech his father was 182 years old, and begat a son and called his name Noah: saying this same shall comfort us concerning our work and toil of our hands, because of the ground that the Lord has cursed. To destroy the world was terrible, yet the Lord stayed His hand for six hundred years and there was no other remedy. In the six hundredth year of Noah's life, was the depths of the deep broken up and it rained forty days and forty nights, "And all flesh died that moved on the earth, both of fowl, and of cattle, and of beast and of every creeping thing that creepeth on the earth and every man, and only Noah remained alive, and they that were with him in the Ark." Surely the heavens wept and hell enlarged her borders.

On the 27th day of the second Month of the following year, they came out of the Ark. The recorded events of this age are much limited, it being ten generations from Noah to Abraham who, was born 292 years after the flood. The people of the age soon were given to idolatry, but there was no strange God with Abraham. He kept himself as the apple of His eye. He is called the friend of God, the father of the faithful, and such is not recorded of any other man, that he took his only son to offer up as a sacrifice, by the command of God. In the very act, an angel appeared, and stayed his hand

Christ, and worshiped the Father in His name, and also we worshipped the Father in his name, and for this intent we (the Nephites) keep the law of Moses, it pointing our souls unto Him (Christ) and for this cause it (the law) is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and His only-begotten Son." And fifteen years before Isaac was born, God made a covenant to Abraham Gen. 15-18 "unto thy seed have I given this land," (Canaan). Also verse 8 "and he said Lord God, whereby shall I know I shall inherit it?" And God gave him a marvelous experience, when he offered a sacrifice, a three year old heifer, a she goat, This act of Abrahams is often referred to as a type of the sacrifice of Jesus, the only begotten Son of God. So we see that the heavens recognized a man who was obedient in all things, which the Lord would command him to do. And in the Book of Mormon it is written, Jacob 4-5 "Behold they believed in and a ram of three years old, a turtle dove and a young pigeon, portraying what I believe the five dispensations. The first from Adam to Abraham of about 2030 years divided into two parts as was the first animal.

Abraham has now come on the scene in a remarkable manner to head a new dispensation, wherein his posterity were to receive their dominion in the land of Canaan. Even as Adam and his sons received their dominion, which was called the Ancient of Days." So Abraham, Isaac, and Jacob, and the twelve sons of Jacob which became the twelve tribes of Israel. In 470 years from the covenant of an inheritance, entered the Land of Canaan, so Abraham, Isaac, and Jacob stood at the head of this second dispensation, even as Adam, Seth, and Enos was in the first, and Gal. 4-16, 17 Paul says: "Now to Abraham was the promise made which is Christ" "the law which was 430 years after."

Then forty more years they entered the land of Canaan which they had possession of for 1570 years to A. D. 70, less the 70 years while they were in captivity. In reading the biblical account of the great favors of God that came to them in their righteousness, and His disfavors to them when they fell into sin; yet He was merciful to them, and sent angels and

prophets to them throughout all those forty two generations, until Christ their promised Messiah was born. Then as Moses said "of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." Deut 32-18. And in Romans 11-15 "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." Or as Ezekiel 37 Chapt. likens Israel "to a valley of dry bones" — "and they lived and stood upon their feet and exceeding great army.

(To be continued.)

**SISTER MARIA JACKMAN
PASSES ON**

Mrs. Marie Jackman, 82, died suddenly on Tuesday evening at 8:30 o'clock at the home of her son Joseph, at 501 Third Street, Donora, where she had been living for the past eight years.

She was born in Italy on September 5, 1866. Her husband, Dominick, died in 1931 at Aliquippa. Surviving are four sons: Anthony, Aliquippa; Camillo, Lock Four; Joseph, Donora; John, Baltimore; one daughter, Anna, Forlani of Bearre, Italy; twenty-two grandchildren and five great-grandchildren.

Sister Jackman was buried from The Church of Jesus Christ in Monongahela on December 4th with Brother W. H. Cadman in charge, and Bro. Philip Mileca of West Aliquippa, Pa., assisting. She was baptized into the Church soon after coming to this country, never was able to talk much English, but was a pleasant old Lady. She has now gone to reap the reward that is laid up for her. May the Lord comfort all her children in their bereavement.

**ELDER VINCENT AZZINARO
PASSES ON**

Brother Azzinaro of Bronx, N. Y. died on Nov. 26, 1948, and was laid away to rest on November 30th. The services were attended to by Brothers Ishmael and Ansel D'Amico, and Vincent Lupo. Interment was at Woodlawn cemetery at Bronx. He leaves to mourn his loss, his beloved wife, two sons, John of Bronx, Salvatore of Brooklyn, and two daughters, Mary and Josephine at home. He was aged 60 and was born in Italy. After immigrating to America he became a member of The Church of Jesus Christ, and was a faithful member until death took

him home. The Gospel News, in behalf of the members of the Church, extends their sympathy to our Sister and all her family in their bereavement. May the Lord comfort you all. Contributed by Bro Zinzi.

BROADCASTING OVER THE AIR

Our folks in Port Huron, Mich. assisted by our folks in Detroit, and Windsor, Ont. started a "broadcast" on December 12th, Sunday from 10 to 10:30 a. m. over station CHOK 1070 on the dial, CHOK-Fm 97.7 located at Sarnia, Ont. Canada. This is a 5900 watt station, and has a radius of 500 miles. It is known as the "Gospel Hour" and there is no doubt but what it will be an interesting program for those who listen in. Those who wish to help our brethren along in this venture, can address the "Gospel Hour" in care of Jesse V. Johnson, Box 528

MEETING ON INDIAN RESERVATION

Brother Jesse V. Johnson of Port Huron, Michigan reports of them holding a meeting on the Indian Reservation, near Sarnia, Ontario with about 150 present at the services. The speakers for the occasion were, M. Randazzo, Jos. Loyalvo, and R. Watson, Sr. The Sisters of the Port Huron Mission spent four days visiting among the Indian people prior to holding the meeting. (Good for the Sisters, Bro. Cadman). Brother Johnson reports that Bro Ishmael D'Amico of Brooklyn, N. Y. visited their Mission on December 12th. It was his first visit to this Mission, and it is said, "we enjoyed hearing of his experiences in The Church of Jesus Christ, over a period of thirty years."

December 5th was "Detroit Day" at the Mission and a number of the Detroit folks were present. I will add: that Brother Johnson seems very much enthused over their work at Port Huron, and at the Indian Reserve near Sarnia, Ontario. The Gospel News will do all it can to help you all along.

BROADCAST ON DEC. 12 Sarnia, Ont.

The Broadcast came off as planned. Music was furnished by the Brethren from Detroit and Windsor. The pianist was Bro. Clifford Burgess. The theme song was Softly and Tenderly. The closing Theme song was composed

by Bro. Burgess himself. Very fitting for the occasion. Bro Marco Randazzo spoke from the 13 Chapter of St. John on the subject of Love. The contract was signed for one year. The cost of the half hour we think is very reasonable, compared with the service here in the States. The price to the Church of Jesus Christ is \$19.39 for the half hour. The reports that we have received so far have been rather encouraging.

GLORIES OF THE RESURRECTION

First Corinthians 15 Ch.

Verse 39 "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" Thus there are various kinds of flesh in the Animal Kingdom — Verse 40 "There are also celestial (heavenly) bodies and bodies terrestrial; (earthly), but the glory of the celestial is one, and the glory of the terrestrial is another." Thus both bodies have a glory, but the heavenly is greater than the earthly. — For instance in Verse 41. "There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." What a wonderful orbit the moon is, yet the sun outshines it, its glory is greater. Look up into the heavens and note the variation in the brightness of the stars, one outshines another. — Verse 42, "So also is the resurrection of the dead. It is sown (buried) in corruption; it is raised in corruption." Here then is one of the glories Paul speaks of The Immortal outshines the mortal. — Very plain is it not? — Verse 43 "It is sown in dishonor; it is raised in glory, it is sown in weakness, it is raised in power." Is not this very plain? In death the body is a weak helpless thing, in the resurrection, it becomes animate, a living and powerful creature, it is triumphant over death. Yea, how glorious the resurrected body, compared with the helpless body that was lowered in the grave. — Verse 44 "It is sown (buried) a natural body, it is raised a spiritual (immortal) body. There is a natural (mortal) body, and there is a spiritual (immortal) body." Here again we see the glories Paul is speaking of, the spiritual outshining the natural.

Under the divided state of various people in the Restoration of the Gospel today, some interprets this scripture to mean, that there is going to be a variation in Glories

with the ransomed in heaven, But not so with The Church of Jesus Christ.

In St. John 14-2 I read: "In my Fathers house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." I wish to draw all readers attention to this fact, that there is nothing in this scripture which would indicate that any one mansion would be greater than another, No not in the least The fact that the Saviour said there is "many", does convey this thought, that there will be plenty room for ALL that attains to an entrance to it's portals. That should be sufficient for us all.

In Hebrews 11-35 I read; "Women received their dead raised to life again; and others were tortured, not accepting deliverance that they might obtain a better resurrection." Had the people referred to in this scripture, recanted or denied their testimony to escape persecution, they may have forfeited their right of coming-forth in the first resurrection, which is certainly a better resurrection than the last one as described by John in Rev. 20. Those who come forth in the first resurrection, the second death has no power. I might also add: that the more we suffer here for righteousness sake, the more glorious heaven will be to us. On the other hand it is only reasonable to suppose, the more wicked we are here, the more dreadful it will be to meet God. Therefore, more terrible the final place of punishment.

The Church of Jesus Christ believes that the faithful of all ages will be brought together in the thousand years reign with Christ as in Rev. 20-6. The writer of Hebrews 11-40 gives a very nice thought in this matter as follows: "God having provided some better things for us, that they (of past ages) without us, (present-tense) should not be made perfect." The writer therefore conveys this fact that the faithful of all ages shall eventually be brought together and perfected for their final abode, which is in heaven. It is unreasonable to think that we shall all be in classes of various glories in heaven. The Apostle Paul in speaking of the various glories, is speaking of them in the resurrection, and not in Heaven. It is not our faith that the Lord expects to place some of the faithful in wonderful mansions, and others in humble cottages.

Brother W. H. Cadman

THE GOSPEL NEWS

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THE CHURCH OF JESUS CHRIST, MONONGAHELA, PA.

Office 519 Finley St.

A YEAR UNTRIED

A year untried before me lies,
What shall it bring of strange
surprise?

Or joy, or grief, I cannot tell;
But God, my Father, knoweth
well,
I make it no concern of mine,
But leave it all with Love Divine.

Be sickness mine, or rugged
health,
Come penury to me, or wealth;
Though lonesome I must pass
along,
Or loving friends my way may
throng;
Upon my Father's Word I rest,
Whatever shall be best.

No ill can come but He can cure,
His Word doth all of good insure;
He'll see me through the
journey's length,
For daily need give daily
strength.

'Tis thus I fortify my heart,
And thus do fear and dread
depart.

The sun may shed no light by
day,
No stars at night illumine my way;
My soul shall still know no
affright,
Since God is all my Life and
Light.

Though all the earthly lamps
grow dim,
He walks in light who walks
with Him.

O Year untried, thou hast for me
Naught but my Father's eye can
see;

Nor canst thou bring me loss
or gain,

Or health or sickness, ease or
pain;

But welcome messenger shall
prove,

From Him whose name to me
is Love.

Contributed by Sister Barclay.

MT. BRYDGES, ONT.

Dear Brother Editor: Another year is beginning — what will it bring forth? How wonderful and how comforting to belong to God, and to be able to face the uncertain future without fear! I thank Him, with another year in the past, that I am much closer to seeing Him—face to face.

Have been wondering if you folks can get the Broadcast of our church from Sarnia, Ont. I do hope you can. (No, we in Monongahela can't get it). Oh it is such a blessing to us here; I tell the various brother Elders when they come, that I have a complaint to make about the broadcast — it is too short. I enjoy it so much that it seems as if I've scarcely tuned in and enjoying such a blessing, when it's all over. It's the same with our service at meetings each Sunday. I look forward all week to them, then they are over so quickly. But I truly thank God that we are now able to have a meeting every week here in Mt. Brydges at Sister Albertina's home; instead of every other week as in the past. So, with the radio service, too, we are doubly blest. We are deeply grateful to the untiring efforts of the Elders and others who make this possible.

I recently received the enclosed poem, "A Year untried" from a dear old friend of mine, who has had it many years as you can see; faintly, the date — 1916. Thought perhaps you might like to put it in your church paper. Wishing you all a very happy New Year in the Lord. Love to all the saints everywhere from Sister Velda Barclay.

GOOD NEWS FROM SAN DIEGO, CALIF.

The Editor is in receipt of a letter from Sister Jesta Lombardo, telling of a wonderful meeting they had on December 19th. They had as a guest on the occasion, brother Warren Nellis of Coleman, Mich., who according to the letter, gave them a wonderful sermon which caused much rejoicing. The gift of tongues and visions were present in their midst, also a young girl asked for baptism which was attended to later in the day. The new convert is a daughter of brother Natale Samarow who is now in Italy preaching the gospel. Brother Samarow left his home in New Brunswick, N. J., sometime in November. The latest news from him are, that he baptised nine persons. Reverting to Sister Lombardo's letter: she says that many wept and all rejoiced in the meeting. She further says: "Brother Cadman prayer

means a lot, in the meetings and out."

An old Scotchman operated a small rowboat for transporting passengers across one of the little lakes in Scotland. One day a passenger notified that he had carved on one oar the word "Faith" and on the other oar the word "Works." Curiosity led him to ask the meaning of this.

The old man said, "I will show you." He dropped one oar and plied the other called "Works," and they just went around in circles. Then he dropped that oar and began to ply the one called "Faith," and the little boat went around in circles again—this time the other way round.

After this demonstration, the old man picked up both "Faith and "Works" and plying both oars together sped swiftly over the water, explaining to his inquiring passenger, "You see, that is the way it is in the Christian life."—Canadian Churchman.

O HEAR HIS VOICE

By Elizabeth Lynch Parlor

(Continued From January Paper)

Isaiah 14—For the Lord will have mercy on Jacob, and will choose Israel, and set them in their own land; and the stranger shall be joined with them, and they shall cleave to the house of Jacob, And the people shall take them, and bring them to their place: and the House of Israel shall possess them in the land of the Lord for servants and hand maids; And they shall take them captives, whose captives they were; and they shall rule over their oppressors: And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage where-in thou wast made to serve.

Isaiah 49 — And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength and he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will give thee for a light to the Gentiles, that thou mayest be my