

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 1: 387.

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Shall We Build The Temple?

Charity Never Faileth

Some years ago, after having entered into covenant with God according to his gospel law and according to the evidence of his Spirit, being accepted into his family, I came into possession of a copy of the tenets of the Church of Christ on the Temple Lot. Being somewhat disturbed and uncertain of mind concerning proper church structure and operation, I studied the articles of faith and practice of the Church of Christ very carefully, and by the light of what appeared to be spiritual inspiration, I decided that, according to this published statement of belief and purpose, a covenant saint could properly and safely subscribe thereto.

Consequent to this decision, I asked to be admitted to membership in the Church of Christ, and right there I discovered the first definite evidence of unwarranted official judgement in the work of the Church, whereby, although I stoutly declared that I knew by the power of the Holy Ghost that my former covenant in obedience to the requirements of the gospel had been accepted of God, I was required to suffer myself to be baptized again because the elder who had previously baptized me was judged to have forfeited his priesthood authority because he continued to support the church he represented after 1926.

This experience almost kept me out of the Church of Christ, but I finally learned by the power of the Spirit, not by man's persuasion, that I should obtain membership in the Church at any reasonable cost, and I submitted to the official requirements for that purpose. The revelation concerning the Temple Lot, wherein it was set forth that the purpose of reserving the little group which had defended their trust so heroically, was to provide a haven of refuge for the Lord's people scattered over the earth. This contributed in a large measure to my final decision that I must have some part in that work.

I was so sure of the truth of the revelation just mentioned, together with published tenets of the Church of Christ, that my zeal led me to feel that the Church could not possibly fail in its objective, and in my anxiety to assist I took an enthusiastic part in all the Church activities, no small part of which consisting of pointing out the seeming faults of other churches and their leaders, especially those which were connected with the latter day restoration faith.

In retrospection, it now appears it has been assumed that the best way to fulfill the mission of the Church of Christ and prepare a haven for all who seek the Lord, is to try to justify the church by discrediting the work of others at every available opportunity, whereas every scriptural teaching and criterion teaches that such is not our work except we do it by our lives and works of righteousness.

As I have heretofore indicated, I have taken an active part in this worse than foolish program, while at the same time I wondered why the Church did not seem to grow and prosper. I knew of a considerable number who sought different pasture, both covenant saints as well as others. We would seem to get

well started from time to time, when suddenly our philosophy of fault finding would turn upon us and we would be torn by strife and contention until even those who had been interested in the gospel turned away, and some who were of us grew discouraged and cold. The final result of all this has been that at this time it is impossible to operate as a church in this place at all.

From time to time I have visited with other factions of the Restoration faith, and always received a loving welcome until it became apparent that I was not going to join their church. After this the atmosphere was not the same, at all, so I suppose they are afflicted the same as we. However, these experiences have been enlightening, and certain opinions which had taken root in my mind and had nearly closed the door to spiritual guidance with their noxious growth, have been cleared away.

Almost two years ago, severe affliction came upon me, and I have been forced to lead an almost inactive life. As I have lain in the hospital or idled about at home, my body has grown weaker and it has seemed that spiritual understanding has become brighter. It has been impressed so vividly and forcibly upon my mind that the true and only way of attaining celestial glory is by following the example of Christ and keeping his commandments, and that LOVE is the very foundation of the gospel; love of God, first, and secondly, love of our fellow men. Paul tells us that every effort predicated upon that principle, which he calls, Charity, is sure to succeed, for it "never faileth." Prophecy is often unreliable, as are also gifts of tongues; and even much that we believe to be true we find is untrue, much to our chagrin and bewilderment. But when our desires and efforts are based upon love, we do not go far astray. It appears that in this way, only, may we be found worthy to receive a fulness of endowment of divine authority and power and be sent forth from the temple with the last warning to all nations.

We are admonished to refrain from judging one another, especially judging from appearances, but to seek to judge righteous judgement. Yet we have presumed to judge our brethren and the validity of their ministry because they differed from us upon debatable matters, or revelations which we, as a church, have decided to be uncertain, claiming there has been an injection of the human into the divine.

Not so long ago a sister who is well known among the saints in many places said to me, "At one time it appeared to me that the Church of Christ had the greatest opportunity to succeed of any of the churches of the Restoration, but now I must confess that the future of the church does not seem so bright." From this conversation I gained that she believed there had been too much legislation, with consequent internal contention, and too much of a disposition to discredit other churches. I realize that much of this will sound pessimistic, but when one compares the present condition of the church with what I verily believe it would have been if the law of

LOVE had ruled, there is no other way of looking at the matter.

Let us get down to brass tacks and see things as they are. To this time the church has failed, so far as its special and peculiar objectives are concerned, whether we consider just the church on the Temple Lot, or the entire Restoration. Oh, I know many souls have been brought to Christ, but the real work, according to every precept of instruction given through the Restoration, remains undone. And while this is true, yet we continue to employ man's way instead of God's way, and he is crying out for us to prepare to build the temple. As I have read the literature which has been written by prominent men of the church and scattered far and wide, some of it in answer to attacks by others, and some without apparent excuse, wherein the general character and programs of other churches are openly criticized, for the only apparent purpose of justifying the existence and aims of the Church of Christ and perhaps the membership in it, surely it is not difficult to understand why our Church has not prospered.

I can almost hear somebody say, "What sort of fellow is this man, who in one paragraph exhorts against fault finding, and in the next does nothing but find fault?" Well, the best I can do is to say that there is nothing personal about this effort and if there seems to be, then the writer takes an equal share in the blame for the mistakes of the church. He hopes that they who read will judge in the spirit of righteousness, and not according to appearances. The writer has no illusions as to self righteousness; far from it; but I know conditions a they have been and still do exist, as I also know the solution to our difficulties, both individually and collectively, no matter how unworthy I may be, personally. It should go without saying that any general criticism as to methods cannot apply to the membership in a personal way, and I can but suggest that by examining ourselves without dodging the issue, we can determine for ourselves if any, or how much, applies to each of us.

I may be indulging in a forlorn hope in this desperate desire which moves me to try to awaken other souls to the very simple and evident truth, that this people must cease to fret ourselves about the faults or seeming faults of others and turn our attention to the task, if it is a task, as verily it seems to be, of LOVING others. Paul in his instructions to the Roman saints, told them to receive those who were weak, without doubtful disputation; and right here it might be well to point out the very obvious fact that those whom we are prone to look upon as very weak are probably looking upon us in the same manner. If one reads the 14th chapter of Romans carefully, there will surely be found no justification for any of us to dispute with or judge others about anything, for nearly every **point of difference** between the churches of the restored gospel faith is of a debatable character. **The condition of the covenant of salvation we all see alike.**

Let us examine ourselves carefully to find if there is real LOVE in our hearts toward others, or if we are deceiving ourselves. I know that very thing can be done, for I have caught myself doing it, and by the way the result is not pleasant, for one is always

ashamed. However, if we will not be too careful about our own feelings as we examine ourselves, we may find conditions within our hearts which may startle us very much. Some time ago I attended a reunion held by another of the Restoration churches, where it appeared that I was the only representative of the Church of Christ present, and one morning an elder spent most of the preaching hour lamenting the activities of the Church of Christ in his home town. Being the only member of this church present, I was sure he was looking and preaching right at me almost altogether, and before he had finished I was actually seething.

Now, I realize that such reaction was altogether wrong and must be overcome, so I got busy and actually thought I had it beaten until just a short while ago I was made to realize that I had depended upon my own strength and had utterly failed, for I was still willing to discuss all of this man's faults of which I had ever heard, and there were many, all related in the beginning by members of the Church of Christ who knew him well. I was very much ashamed to find that I had so deceived myself, and have been asking divine help to overcome my dislike for this brother, realizing that with that power alone may one hope to succeed in such a manner.

Since writing the foregoing several days have passed, during which time I have not had inspiration to proceed, and I feel it too grave a responsibility to write for publication without it, especially upon so vital a subject as we are considering. However, my mind is stimulated at this time by studying the revelation concerning the building of the temple which appeared in the July issue of the Advocate. This word surely brings us up short if we are careful how we read it, and as I pondered upon it, there came to my memory a vision seen by Bro. Joseph Burton May 26, 1878, and published in Autumn Leaves. Although there are some discrepancies between the appearance of the temple as he saw it and the way it is now planned, the substance of the vision which appeared to him is just as impressive as though the actual position of the building were the same as now planned.* Let me recount that part of the vision which seems to fit in with this last word we have received concerning the matter.

Bro. Burton saw the temple walled about by an evergreen hedge in which there was a gate. At this gate stood a man guarding the entrance. "A man came out from the temple and walked down the steps and to the gate." This man was called "a servant" in the vision. The man at the gate "put into the servant's right hand a large leaf, shaped like a palm-

* We presume the author refers to the direction the temple faced in the Burton vision. It was west, and we have given it a frontage to the east in our calculations. The late Joseph Smith, in relating the vision he saw of the temple said, "The front was to the east."

It should be understood that the picture we show of the temple exterior is simply a tentative sketch by the architect. It has never been approved by the church. Some have objected to displaying the picture on that ground, fearing it would be misunderstood. Editor.

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Are We Improving Our Opportunity

DREAMS and VISIONS

"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job. 32:8.

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: Then he openeth the ears of men, and sealeth their instruction." Job 33:14-16.

When man's instruction from God is sealed, that is the "more sure word of prophecy" given by the Holy Spirit. The Apostle Peter says: "We were eyewitnesses of his majesty." Then Peter goes on to say: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19. The "more sure" word is that which is more sure than seeing with our physical eyes, or hearing with our physical ears. It is that which is given of God through the Holy Spirit that, as Job says, **sealeth our instruction**. And this sealing is sometimes given by dream or vision during a man's time of sleep, in his "slumberings upon the bed."

VOICES

Paul states that there are many kinds of voices in the world, and that none of them are without signification. (See 1 Cor. 14:10.) These are voices to be heard in the ordinary way through our ears, but spirit voices speak too, and may be heard by the spiritual mind within man. These spirit voices are quite as real as are the ordinary voices and sounds that salute the auditory nerve through the ears of those who have good hearing. These spiritual voices sometimes deliver communications from God to the inner mind, the sub-conscious mind, giving a clear understanding of something about which our every day, conscious mind is puzzled and can not make a decision.

SCRIPTURAL PROOF

"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." 1 Cor. 14:14.

This scripture presents a clear statement showing that it is possible for some power to deliver to the inner or sub-conscious mind of a man the ability to speak intelligently in a foreign or "unknown tongue," and yet the conscious mind of the man who is speaking does not understand.

Revelation from God consists in receiving spiritual or inspirational messages, first to the inner mind, then in being given the power by direct gift and assistance from God of interpreting and translating those divine revealments into the language of ordinary every day comprehension and understanding. But God's revelations to man come always to the inner, spiritual mind, first. Dreams and visions during ordinary sleep are some of the means which God uses to seal our instruction.

ABRAM HAD A DREAM

"And when the sun was going down, a deep sleep fell upon Abram . . . And he said unto Abram, Know

of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Gen. 15:12, 13.

Here was a prophecy from God, declaring events covering four hundred years ahead; and the message was given to Abram while he was in a "deep sleep,"—a dream, or vision of the night. History proves that forecast to have been fulfilled to the very letter.

A GROTESQUE VISION

John the Revelator had a most grotesque vision. In that vision an angel told him to take a little book and eat it up. It was to be sweet in his mouth, but bitter in his belly. Could anything seem more ridiculous? Yet that was a revelation from God to the prophet. It meant that the message which God gave him would be sweet to his taste, because he would know that it was really from God; but at last it would be bitter, for many of the people would not receive his message, and would even persecute him harshly; as has been done to every true servant of God who has ever delivered a real message from God pertaining to the general welfare of many people. But John, as a faithful servant of God, delivered the message of the divine Master, even though he was shown beforehand that he would have to suffer, and to endure great bitterness as a consequence.

NEBUCHADNEZZAR'S DREAM

King Nebuchadnezzar had a dream that was most strange indeed, then promptly forgot it. The dream had made a deep impression upon the subconscious mind of the king, but he could not remember it—could not seem to get it through to his outer every day consciousness. But God showed to Daniel what the dream was, and also its interpretation. When Daniel told the king what he had dreamed, what a queer thing that dream was. Many a person having such a dream might easily have dismissed it from the mind as being meaningless. For the dream had in it so many strange things that would make it entirely different from any known actual realities. Think of it! A man with a gold head! His arms were silver. His belly was brass. He had iron legs. And whoever heard of clay being mixed with iron? This great image of a man had feet and toes composed of a mixture of both iron and clay. Yet this wild figure and fanciful dream had a meaning, when God gave the interpretation, which foretold the form and trend of governments and of nations from the now far distant day of Nebuchadnezzar to the present time, and on into the future till the Lord shall come.

THE LITTLE STONE KINGDOM

The little stone cut out of the mountain without hands was to smite the great image on the feet. The ten toes of the feet of the image represented the many divisions of the nations of the "latter days." "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

JOSEPH and MARY WARNED in a DREAM

Mary, the mother of Jesus, and Joseph, were warned in a dream to avoid Herod, and to take the young child and go into Egypt. (See Matt. 2:12, 13.) Later, when Herod was dead, they were instructed by dream to return. They obeyed, and the purposes of God were thus wrought out.

OTHER DREAMS

The word of the Lord has made the promise long ago that in the "last days" God would pour out his Spirit, and that his servants would again be blessed with spiritual dreams and visions from on high, as in former times. Many in our own time have realized, and are realizing a blessed fulfillment of that promise. Space would forbid the relating of many of the revelations from God that have been given to the people of the Lord in these, our present times.

A PERSONAL EXPERIENCE

Some years ago the writer of this article, in company with his son, Elder Amos D. Yates, was upon a missionary journey, traveling in the mountain regions of Arizona. Near close of the day upon the rough mountain road, from Phoenix to Globe and Miami, via the Roosevelt Dam, the steel frame of the old Overland car we were driving, broke squarely in two, right under the engine, and the broken ends sagged nearly to the ground. It looked like our missionary journey had failed. We knew not what to do. But we managed to get the old car off to one side of the trail of a road, and with heavy disappointment, and almost despondency, we spread our blankets on the ground and tried to sleep. I am not much of a mechanic when it comes to repairing an automobile, either the engine, or worse yet, the steel frame which supports the engine. So I had little hope of being able to figure out how we would be extricated from this dilemma.

But during the night a dream was given me, and I was shown exactly how to repair that break sufficiently to finish our journey. When I awoke and saw in my mind how funny the thing would look after it had been repaired for the remainder of the journey, I laughed outright. This awakened my son, and he inquired to know whether I had been having a nightmare or was losing my mind. I assured him that he would laugh too, when in the morning we had gotten that car frame ready to travel. He made some skeptical remark and went back to sleep.

In the morning I followed the directions given in my dream, and soon found a lot of strong wire cable about the size of a man's little finger. It was strong and quite pliable. It was waste cable which had been cast aside when the electric power line had been run from the great dam in the mountains down to the city of Phoenix, and other cities in the valley.

We chanced to have two auto jacks in the car. First we jacked the broken frame up into place and piled stones to hold it so the jack could be removed. Then, following the instructions shown me in the dream, we fastened a piece of the cable to the frame, fastening it to each side of the broken place on the under side. We left that cable just slack enough so that one of the jacks could be wedged in, standing between the cable and the broken place. We then

placed a flat tire tool on the bottom of the broken place and set the end of the jack against that, with the other end on the cable. We then repeated that whole operation on the top side, above the broken place. That gave us a jack on the top with a strong cable stretched over it, and a jack on the bottom side with a cable stretched under it. There was nothing left for us to do but to work the levers on those two jacks and thus tighten those cables until the broken frame stood up straight, supporting the heavy Overland engine quite as firmly as when the car was first driven out of the shop. It could be driven around the world that way. Of course the hood could not be put on, so we put it in the back seat of the car, and drove on, happy to be able to do so. Our repair job looked like some kind of a suspension bridge in miniature, and passersby would crane their necks to see it, and would make many remarks about the strange sight.

But we reached the end of our missionary journey at Miami, near Globe, Arizona, without further trouble. When we drove into a garage to have the broken frame welded, one mechanic called to his partner and said, "Hey Bill, come over here." And while they inspected our repair job one of them said to the other: "Did you ever see such a d---d thing as that in your life?"

Well, that was only a little incident of the road. It is true that the dream had nothing to do with those greater things about which God has given dreams to his people; but we did preach the gospel in Miami to many souls upon that occasion, and converted and baptized two noble people, Brother and Sister Hocker. And we were enabled to do so because God came to our rescue and in a sure and certain way directed me how to repair the broken frame; and he did it in his own way, by means of a dream in the night.

A DREAM OF LAST NIGHT

The night of August 8, 1938, a dream was given to the undersigned here in the home of Brother T. J. Jordan, upon the occasion when Brother R. M. Maloney and I were in this city of Regina, Saskatchewan, conducting a few gospel services from night to night. Bro. Maloney had just preached a spiritual sermon to an assembly in the home of Bro. and Sister Archie McInis here in Regina.

Before retiring for the night, I prayed that if it were the will of the Lord he would give me, by dream or otherwise, something in the way of a gospel message that would be suitable for those present at the meeting tonight (Aug. 9), and for all anywhere who would or might receive it. I awoke sometime after midnight, and had received nothing. But just before dawn the following peculiar illustration was given by dream.

In the dream I seemed to be anxious to learn what kind of response the people who have learned the great truth of the Lattled Day Restoration—what kind of a response they were really making to the true revealments from heaven that have been given at various times, and through various persons. In response to the mental query, I was permitted in the dream to look in and see the attitude of some, at

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The Efficacy Of Prayer

By C. L. Wheaton

(Continued from last month)

On another occasion, just before the above incident took place, I was challenged for a debate by the pastor of the Reorganized Church in Dekalb, Illinois. When the time came for us to sign the papers, to my surprise and joy, they had brought Apostle J. F. Curtis there to debate with me. Among other provisions which he insisted upon, was that I should put up a guarantee that my half of the expenses for the hall, lights, fuel, and stenographer would be properly met at the conclusion of the debate. This involved close to two hundred dollars for my share. I was practically penniless, having about thirty-five cents to my name. But I told him that I would have such guarantee by the appointed time. I returned to the folks where I was staying, made the matter a subject of prayer, and went to conduct my preaching service in the evening. I there informed the people of my plans for the debate. The spirit had directed me to go to Dr. Harold Miner in Milwaukee, about 150 miles away. I dismissed further meetings and planned to leave the next morning at daylight and hitch-hike to that place. It was the dead of winter, being the last part of January.

At the close of this meeting, the folks asked me how I was going to travel. I did not tell them my circumstances, I countered their question by asking the time of the earliest train next morning. When they told me, I simply said that was the time I had planned to leave. As the members said goodby for the evening, one sister, who was not as yet a member with us, shook hands with me, and as she did so, she passed a small folded sheet of paper to me. When I examined it, it proved to be a check for five dollars. I could not help showing my surprise. If it had been currency, I would not have thought so much of it, but being a check, I was naturally curious. She told me that as she left home for the meeting that evening, a voice told her to bring me five dollars. She looked in her purse and found she did not have this amount in change or currency, so decided to give it to me the next day when she could cash a check. With that she put on her gloves and started to get into her car, when the same voice told her to bring the five dollars to me that night, as I was in need of it. Accordingly she wrote the check and brought it to me.

I caught the train that night, had just barely enough time to reach the depot and get a ticket. Reached Milwaukee the next morning before daylight, in the midst of a blizzard and 17° below zero weather. It had taken all but fifteen cents of the five dollars and thirty-five cents I started with to get to that city. I used ten cents of it to ride a street car to the home of Dr. Miner. I received no response when I knocked at the door, as it was just six o'clock, but I saw the lights turn on. But he did not answer the door. After so long a wait, I was nearly frozen. My ears were frosted. I went back to the corner where I had seen a store open, and went in. Looking up Dr. Miner's phone number I put the last nickle in the toll box and called him. He directed me back to the house at once. I found a warm, hearty wel-

come. The reason for not answering the door so early in the morning was the fear of robbery, of which there had been so much. Making my needs known to the brother, he immediately got into action. By eight thirty that morning, he had by long distance phone, called Apostle Flint and consulted with him; sent a wire to Apostle J. F. Curtis of the Reorganized church, guaranteeing my share of the costs of the debate; and wired the railway fare to Brother Moler at Holden, Missouri, to come to Dekalb to act as moderator for me in the debate. Then, abruptly, he informed me that he had a patient to call on and took me to the depot again, broke, but happy.

I was ready to take the highway back, but without hint or suggestion from me, as Dr. Miner started to shake hands and bid me goodby, he reached his hand in his pocket and handed me a folded bill, with the words, "Here, take this, it will serve you as pin money and for something to eat on your way back to De Kalb." Without looking at the denomination, I thanked him, and he drove away. I went in to purchase my ticket and then I learned for the first time that he had given me a crisp new ten dollar bill. Pin money! It looked like a million dollars to me. It was enough to not only pay my fare, but to tide me over for several days. As the result of this discussion 16 persons transferred to the Church of Christ after the first five nights of the discussion. Again, the efficacy of prayer and faith in God were demonstrated.

The following summer, in company with young Elder Jimmy Savage, I made an extended trip to the Northwest and into Canada. Many hazards of the road required much prayer and faith, but the outstanding experience was when I was at the ocean side, near Long Beach, Washington, in company with Apostle Yates and others of our party on a short fishing trip after a five weeks series of meetings. I was caught in the rip tide and carried out to sea one morning as I was surf bathing. The undertow was terrific. For an hour or more I struggled frantically in these treacherous waters. A wind came up and churned the waters till they looked green. Hundreds of people stood on the shore, powerless to come to my rescue. It would have been suicide for any person to have attempted to swim to my rescue. An airplane flew over me twice in an effort to locate me and drop a life belt to me. The first time I was under water, waterlogged and barely conscious. I prayed earnestly that God would come to my aid. I realized after my desperate struggle that I was beyond all human aid. If God did not come to my rescue I knew that I would never live to see my family nor to finish the ministry to which God had called me and shown me. Accordingly I prayed that He would spare my life to assist with the rearing of our little family and to finish my ministry. After I went down the second time, and barely had consciousness enough to feel that I rolled on the bottom of the sea. I was turned over on my back in some miraculous manner, and shot to the surface. As I saw the light of day again, for it was horribly dark

down deep in the water, I heard a voice above me say, in a mild, quiet, impressive tone, "Turn on your back and float; I will bring you in safe to the shore." Thank God for that assurance. What a wonderful feeling of security it gave me. The panic all left me. Courage came back to me. I eliminated the salt water that filled my lungs and stomach to almost the bursting point, and was able to breathe freely again. As instructed, I turned on my back and floated, too exhausted to make much effort of myself. Soon I was sufficiently strengthened to take a back stroke with the waves that rolled me toward the shore. This time I looked up in the sky and saw the plane that was searching for me. I waved at them and they released a large life belt for me, but it fell far to the right of me, out of reach. Too exhausted to make an effort to reach it, I lay upon the waters, calm and without fear, for the Master had said, "I will bring you in safe to the shore." Soon this promise was verified, and I felt the beach under my feet. I let myself down and started to walk to the shore. I became faint and pitched forward, but eager, helpful hands reached me before I struck the water, where I would have surely drowned. I was encircled with a life belt, brought out to me by Brother Savage, and taken to shore. Here I was given first aid and the remainder of salt water pumped out of me by artificial respiration. Kind and hospitable persons took me into their home near by, and with the aid of whiskey and coffee started the circulation of blood again to warm me, as I was chilled to the marrow or my bones. A warm bath was provided, as I was filthy from my experience. Later Brother Savage drove me back to our camp. Brother Yates and Elder Cox administered to me. God heard their prayer and spared my life. I was made whole once more. The next morning I was out on the beach again digging clams with some of the brethren, but not in the surf. I was the only person, within the knowledge of people who had lived on that beach for twenty-five years or more, who had passed through such an experience and lived to tell of it. The previous summer five school teachers, all young women, had drowned at the same place. Later one of their bodies washed ashore at Long Beach, California, several hundred miles to the south of that point. Thus again can I testify to the undisputable evidence of the efficacy of prayer. Miraculous? Yes! But with God nothing is impossible.

You may say, "But Brother Wheaton, how about the little things? Does God hear and answer prayer in little things?" Yes, I will give you an example. Several years ago, while living in northern Idaho, I had the misfortune of losing a fountain pen that I had previously found on a ski slide in Canada. It was broken and I had repaired it. Shortly after that, at Christmas time, Brother Henry Newman, of Salt Lake City, Utah, sent me some money and told me to get a present that would be best suited to my needs. I needed a pen, so with part of the money he sent, I purchased myself a good Waterman pen. The next June, while attending to some work for the church at Independence, I started to town one night and stopped at the church on the way, to shut off the lights that some one had neglected to turn off. As I started back to the car it began to pour down rain, and I ran. My pen was being carried in my shirt

pocket, as I had been using it considerably that evening. When I got to town and went into one of the stores to make a purchase, I found my pen was gone when I started to endorse a check. Consternation seized me. I started back immediately to retrace my steps in search for my pen. I had also run across the court house walks. I searched every inch of the distance back to the car. A police officer helped me with his flash light, but it was not to be found. I searched through the car, behind the cushions, every place. But no pen. Then I began to think back over the evening to the place where I had remembered having the pen, and then I recalled that I had been to the church and had run to the car to get out of the rain. So I hurried to that place as quickly as possible and retraced my steps as best I could, but finally, in despair, gave up my frantic search. At this point the spirit directed me to make my loss a subject of prayer. Accordingly I bared my head to the storm, bowed in prayer, and asked for help. Afterward I retraced my steps again, and though it was pitch dark and raining hard, as I came back to the curb where I had climbed into the car, I squatted down and started to feel in the grass to see if I could find the pen. Just at that moment I caught the glint of light on a shining surface, reflected from a distant street light. I reached for the object, and there was my pen. Was I glad? Yes, and thankful, too. Without delay, I again bared my head to the storm, and offered a heartfelt prayer to God for his help. I knew that if daylight came before I found my pen, some one else would find it, and I could not afford to purchase another.

Just recently a similar incident arose. I was at home correcting a manuscript I had prepared for publication in the Advocate. Again I was in shirt sleeves, as it was rather warm. I heard the cry of a young robin that had fallen from a tree in our yard, and the parent birds made quite a fuss about it. Thinking to help matters out, I unthoughtedly thrust my pen in my shirt pocket again, went into the yard, pursued the young bird and put it into a safe place. By the time I had gone into the house, I had forgotten my pen, and went to get a refreshing drink, then returned to my writing after a few minutes. It was almost dark now. I discovered my pen was gone again. I went out into the yard and street immediately to search for it. With a little neighbor girl, we searched with flash lights for quite a while without avail. Finally I gave up, and went into the house. I found myself so upset by the loss that I could not concentrate on my article. Finally I gave it up, and prepared to go to bed. In my prayers, I asked again that He who answers prayer, would keep my pen safe where no one else could find it, until I could resume the search when daylight came. Did He do it? Yes, for at dawn next morning I suddenly awoke, which was unusual for me, and dressing, went out to search for my pen. The first place I went to, was the last place I had been the night before. There, in some deep grass beside the road, lay my pen, safe and undamaged. I have it with me now to sign off this rather long testimony of the efficacy of prayer.

In conclusion I might add, that I have witnessed hundreds of experiences where I have been called

upon to administer to the sick, and through prayer they have been healed. In one case a devil was cast out of a young woman in Independence, through the administration of Brother Sheldon, deceased, and myself. On another occasion I administered to an aged Cheyenne Indian on the Reservation in Oklahoma, for an inflammation of one of his ears. By faith and prayer, hearing was restored to him for the first time in over thirty years. On another occasion at Niagara Falls, New York, Elder Spilsbury and I were called upon to administer to a strange woman that came to his home. She also received her hearing, having been deaf in one ear for twenty years, and in the other for thirty-five years. When she came to us, we had to shout so loud that it strained our voices in an effort to talk with her. Before she left us the next morning, she not only received a blessing at the hands of the Lord, but she sat down and listened to music played on the phonograph, and told us it was the first time she had been able to hear a note of music in over twenty years. Many other incidents could be told, but I have related sufficient to convince any person of the efficacy in prayer. For that reason we should be a praying people. The more earnest our prayers, the greater our faith, and the greater our accomplishments will be in the service of God.

—oo—

SHALL WE BUILD THE TEMPLE?

Continued from page 151

leaf fan, which was composed of a great many small leaves of the same shape." The man at the gate also bound on the servant's left arm, "in bright golden letters, the words, 'Bind up the testimony; Seal up the law.'" The servant then went on his mission, "traveling rapidly and crying his message with a loud voice to the inhabitants of the earth." He was beset by angry mobs, and his life was in constant danger, but it was as if he were encircled by a great chain about the waist "high and at a little distance from him on either side," and the angry mobs had no power to harm him.

The children seemed attracted by him and would come and look up into his face and he gave each of them one of the small leaves from the fan he carried, which made them very happy.

Finally all the small leaves had been given away and a great voice was heard by the children—no one else heard it, although it seemed to fill the heavens; "COME HOME! COME HOME!" Then Bro. Burton saw the man return, together with other men who had been out on similar missions, and to each of them the man at the gate said; "You have done well and been faithful; Enter; no power can hinder." The children also came, and the small leaves they bore were passports for them to enter the temple where no others could come.

This vision spoke of many other prophetic events, some of which have been fulfilled and others are even now coming to pass, but I am thinking now of a temple, and the choosing of servants and of their being endowed with authority and power to go into all the world with the last warning for the gathering of God's children, who are prepared and waiting therefor.

Now the word comes again that the temple must be prepared for this event, and how many are prepared in righteousness to take the warning message, or even to recognize these servants when they appear? Surely there is no time left to contend about mooted questions or church authority, for there is but one way to prepare, and that is to fill our hearts with LOVE toward God and our fellow men.

Let us cease being concerned about the fences enclosing the various pastures where our kinsmen in God's family are seeking the food of life, but let us stimulate the growth of life-giving food in OUR pasture by fertilizing our individual souls and collective behavior with that great alchemy, CHARITY, which alone is able to destroy the tares of hate, fault finding and prejudice which blinds us to the good and stimulates the evil, by which the adversary seeks to destroy us.

All this brings to mind a song, and I leave you the first few words for a theme: "Look for the beautiful, Look for the true."

R. M. Morgan.

165 Davidson Ave. Detroit, Michigan

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Are We Improving Our Opportunity?

Continued from page 153

least, toward the true revelations of God that have been given in this last dispensation of time. As I looked in upon some of our good people (not of this church of Christ, only), I saw that they had been served with some most splendid, palatable and wholesome bakery goods for the sustenance of physical life, as it seemed in the dream. There was, for instance, luscious juicy, fruit pie. These people were taking the attitude that the pie was extra nice—very fine indeed, and they seemed really rather proud that they had been so well served. But I observed that they were not only laying their pie carefully on the shelf, instead of eating it, but that they laid it on the shelf **up side down**; so that the richest and best juices therein leaked out, allowing much of such rich bakery goods to spoil. Then I saw in the dream that the contents of this wholesome bakery goods represented in a way the true revelations given of God. Many were considering them to be fine, but laying them upon the shelf, out of use, upside down, **praise by words but neglected by deeds.**

SERMON APPLICATION, IN PART

When Saul of Tarsus received the word of the Lord, "And now why tarriest thou? Arise (and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16), he did not lay that message upside down upon any shelf of procrastination. He obeyed. Otherwise he would have lost the source of divine strength which was served to him from heaven in that revelation and command.

FELIX WAS DIFFERENT

"Felix heard these things, having more perfect knowledge of that way, he deferred them,"

"And as he (Paul) reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24: 22, 25.

Felix laid his pie on the shelf upside down. There

EDITORIAL

THE RESTORATION STANDS FOR SOMETHING PECULIAR, DISTINCTIVE.

The purpose of the gospel in all ages has been to save souls and establish the kingdom of God in the hearts and lives of men. Each dispensation, however, has had its **special work**, a work peculiar to its time that was not required of any other dispensation. Noah was called to warn of impending destruction, to gather seed for a new start out of all the creation of God, and build an ark for refuge. Moses was assigned the great task of delivering and training a people to be witnesses for God and the repositories of divine revelation to men. John the Baptist was to proclaim the coming of the Son of Man.

Joseph Smith was the ambassador of the "new covenant," in which God reaffirmed his ancient promises to bring about the restoration of Israel. Let us not obscure the distinctive work of these latter days by phrases that convey only generalities, equally applicable to all ages and all dispensations. It is correct to say that the peculiar work of this dispensation can not be performed until a good foundation has been laid in righteous character. But to say that personal righteousness is the chief objective of the latter day restoration is to leave the peculiar mission of the Restoration untouched. Let us not confuse terms and fail to distinguish between that which is of general application and that which applies to our own time and to no other.

All the scriptures that the angel quoted to Joseph Smith were to teach the lad that a **special work** had to be done **before the coming of Christ, and that work was to gather out Israel. It was to begin among the Gentiles, to gather out Ephraim and other rem-**

it spoiled. The "convenient season" for Felix, never came.

How many Latter Day Saints will continue to lay their God-given service on the shelf upside down till it spoils there? It is our opportunity, of course, that spoils if we fail to use it.

Reader, have you been baptized for the remission of your sins, or do you prefer to be a Felix?

Brother, Sister, everywhere, if in feeling after God we have found him **yesterday**, shall we foolishly think that yesterday's contact will suffice for today? Shall we by carelessness, or false self-sufficiency, allow ourselves to lapse from duty and service and glory tomorrow?

When God serves us from the wealth of his commandments and his instructions, by the revelation of his will, let us keep that service right side up, and use it rightly to increase thereby our own spiritual strength, in order that we may serve him for greater blessing, and with greater efficiency.

May God's blessings attend you who read this testimony, and confirm its truth to you, is our prayer.

Sincerely, your brother, in the cause of right, which cause is always the greatest of all,
James E. Yates.

nants of Israel who had lost their identity by being mixed among the nations. Later, when the time allotted for that stage of the work had been completed, the fullness of the gospel was to go to the Lamanites and the Jews, two branches of Israel that have mostly retained their identity. It is for God to reveal when the exact time of the turning point comes, but we can judge somewhat of the nearness of the time by the signs that have been given for our guidance, just as in the case of the coming of Christ in his glory to live and reign upon the earth. Only the Father knows the day and the hour, but we have been given signs by which we may tell when the great event is nearing.

We may be sure that the second stage of this latter day work will not begin until we are prepared to take the gospel to the Jew and the Lamanite in power, through special endowment, for the Lord has plainly said it would go to them in power. Therefore a special endowment is necessary and has been promised, and we have been commanded to build a temple in the land of Zion as incidental to that endowment; in other words, the Lord has designed to give the great endowment in a place commanded to be built for that special purpose. When the endowment comes, and the servants of Christ turn to the Jews, then, we are told—"and then cometh the day when the arm of the Lord shall be revealed in power" etc. In that day, we read further, "every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power." etc. Doc. & Cov. 87:3, 4.

Simultaneously, we believe, the real Zion will begin. While the servants of the Master are going to all nations to warn for the last time and gather out the Lord's children, the church, at home, will be busy getting Zion ready to receive the converts that will gather from all parts of the world. That Zion will not be built until the Lamanites and Jews come to help is clearly shown in the Book of Mormon, in 3 Nephi 10:1, 2. Ether 6:12 says they will gather to New Jerusalem on this land from "the four corners of the earth."

Dear readers, this is the work of the latter day dispensation, to **Gather Israel**. It means more than repenting and living a godly life. It means we have something to DO, and that something is to take the angel's message to Israel everywhere. The work assigned to this dispensation makes it the greatest missionary age the world has ever known. It is a time of warning and of gathering. Paul describes it as a time when the Lord will "gather together in one all things in Christ," etc. See Eph. 10:1. No other age has had a work to do like it, and it is a work that you and I are honored and privileged to have a part in, but let us remember it means work, **WORK! WORK!!** but such happy work.

—oo—
"An informed body-politic is the best safeguard against priestly usurpation."

FROM THE MAIL SACK

Brother R. M. Morgan, of Detroit, Michigan, says that his health is gradually, but very slowly improving. He has found the air of the country beneficial, and plans to return. He adds:

"I hope that conditions are not too hard for the saints in Independence and elsewhere, and trust that we may in reality lift up our heads, realizing that the hour of the redemption of God's children is at hand. My deep concern and love are for such."

—oo—

Brother and Sister A. Warner, of Niagara Falls, New York, write:

"Were glad to hear from Independence. We hear so little here. We have been expecting some of the elders before this to help us a little. Working every day through the week and driving sixty miles every week-end gets tiresome, but the love we have for the work and the Lamanite people makes us want to press on. They get easily discouraged but a few of them are very steadfast. We do feel that a little help now and then would lighten the way, especially when an elder is as near the reserve as Detroit.

"If it were not for the Advocate, we would know very little about how the work is progressing in Independence."

They send their renewal for the Advocate, with encouraging words expressing their appreciation of the paper. We thank them for their kind wishes, and hope that some one may go to their assistance occasionally.

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L. L. Fry, of Beardstown, Illinois, deplors that he finds so many members of the Restoration who have gone into secret orders. He knows of a branch where most of the priesthood belong to some secret organization. He asked an elder of his home town if he thought God called men to the priesthood who belonged to secret orders. The Elder said that he was an Elk when he was called, and he believed that he had been called. The writer cites the scripture that teaches that we should have "no fellowship with the unfruitful works of darkness, but rather reprove them for it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12.

The writer thinks that "Church of Christ" is the correct name for the church.

He does not like the idea of men going to college to prepare for the ministry. He thinks there are too many "prepared ministers." He quotes Paul: "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." I Cor. 1:26.

The letter closes with the following quotation from the Book of Mormon:

"And there was a strict command throughout all the churches, that there should be an equality among all men; That they should let no pride nor haughtiness disturb their peace." Mosiah 11:153.

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Under date of September 14th, Apostle A. M. Smith writes from his mission: "I have found the

work in Michigan in a splendid condition this time. The western part of the state shows good interest with promise of substantial growth in the near future. I was pleasantly surprised on Saturday afternoon of the 3rd, while working on my car in Bro. Bowman's backyard, to have Bro. C. W. Morgan and wife step around the corner. They were on their way to Sand Lake in the interest of the Sunday schools. They were there for the morning services, then up to the little log church in the "wild wood" at evening.

Flint and Grand Rapids show good interest, as well as promise of growth; also Keego Harbor and Wyandotte. I met with a young people's club, of which only a few are members. It is under the care of Sr. E. M. Orton, and speaks well for her activity in Keego Harbor. Sunday morning, coming to Wyandotte, both my wife and I were given a class to teach. Sr. Smith had eighteen children in her class. They are dividing this class the coming Sunday. Much interest is shown in Sunday school work. Both Flint and Wyandotte have adopted methods of raising funds for quarterlies in a systematic way. Detroit is looking around for an opening to revive their Sunday school.

Expect to go from here to Port Huron next week unless the interest requires me to hold meetings another week.

(Written from Wyandotte)

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Brother and Sister Salter, of San Pedro, Calif., send tithing and write Bro. McClain: "We were pleased to read the report of the nice reunion you had at headquarters this summer. We should have enjoyed being with you, but we are most too young to venture so far away from home. My wife was seventy four last month and I am eighty-two and six months. I drove to Florida twice when I was seventy eight. We may try again next year. I don't want Bro. Maden to beat me so much.

Well, we are thankful to the good Lord that we are enjoying as good health as we are."

—oo—

AN AMUSING INCIDENT

The Daily Arizona Republic published at Phoenix, Arizona, gives the following item. Mr. Monte B. Overman, 32 years of age, of Phoenix, and Elizabeth Fry, 32, of Los Angeles, had just been to the Court House in Phoenix where a license to wed had been obtained. On their drive in search for a minister to perform the marriage ceremony, they were arrested on a speeding charge. After posting a \$15 bond, the officers who had made the arrest, escorted the couple to Fire Station No. 6, at 715 South First Ave., where one of the city firemen, Elder E. Leon Yates, who as the printed news item states it, is also an "ordained minister of the Church of Christ," performed the wedding ceremony.

Next day the bridegroom, Mr. Monte B. Overman, appeared in Police Court and plead guilty to a charge of speeding at 40 miles per hour in a 20 mile zone. "It was like this, your Honor," the bridegroom told

Judge W. O. Glick. "I was in a hurry. I was on my way to get married."

"Well, in that case, here's a wedding present to you from the City," commented the Court. "Case dismissed." The bond was refunded as a part of the wedding present.

The kind judge must have felt that there were extenuating circumstances for a little extra haste perhaps, since the speed had not been really a wild dash. At any rate there was wisdom in estimating that a young married man would most likely have need for his fifteen dollars.

With such an advertisement in a city the size of Phoenix, our young elder, Leon Yates, may yet earn the title of "Marrying Parson."

—oo—

Bro. John J. Davis and wife send two dollars for the Advocate. They are old, and isolated from the church, and the Advocate is all they have to keep them in touch with the church. They have not seen any of the missionaries in nearly three years, and they wish, when a missionary is in their vicinity, that he would visit them. Their address is Logan, Ohio, Route 2. They are in the country, 2 miles north-east, near route 75, on the Breman road, first house near Ray's garage.

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ACKNOWLEDGEMENTS OF BLESSING

Under "Missionary Notes," in last month's Advocate, our readers will remember the account of the visit of Apostle James E. Yates to his son, Amos Yates, in San Bernardino, California, where he had undergone an operation and was in a critical condition. "Every statement of the surgeons and physicians but emphasized the hopelessness of his condition," we were told. Nevertheless, Bro. Yates and Bro. R. M. Maloney administered to him, and could only hope and leave him in the Lord's hands. He was being watched by five or six physicians and surgeons.

At a certain time special prayers were offered for him by his father and Bro. T. J. Jordan, at the Regina reunion. At the same time a brother of Mrs. Amos Yates, a Baptist minister, was remembering the sick man in prayer, also, with members of his congregation.

Previously to this time the sick man was being tapped every few days, but after these special prayers the liquid began to diminish, until now it is not necessary to continue the tapping. He has improved so much that he is up and about, and goes to church.

The reader can imagine with what a happy heart Bro. Yates set out on another extended missionary trip this morning, September 19th, with Bro. Maloney, after receiving this glad news.

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Sister Ellen Badgero of Placerville, California, has been afflicted with milk legs for almost thirty nine years. She suffered so with pain in her legs and hips that she says, "I was losing my mind and having sinking spells so bad that I did not know if I would revive or not. God sent Bro. Anderson to my rescue. He administered to me and Oh, what a relief! My legs have not pained me since, and my mind has cleared up fine. I thank God for his wonderful help to me. We had sacrament, prayer and fellowship meet-

ing together. We received such a peaceful blessing from God it still remains here. "Praise God from whom all blessings flow."

—oo—

Experiences on a Vacation Trip

On July 17th, my sister, Mrs. Charles Derry and I left Independence for Omaha, Nebraska, on the first leg of our journey to visit friends. We arrived without mishap and our friends were very glad to see us.

On Monday this friend went with us out to the cemetery to place flowers on my son's grave for his birthday.

From there we went to one of the parks and had lunch. We went to see another friend for dinner. We visited for a few minutes then all got in the car and drove to the Utah Mormon Pioneer Cemetery, or winter quarters, as it is known by them, at Florence Nebraska.

The last time I saw this cemetery it was in tall weeds and brush. Today it is beautiful. They have cleaned all that off and have built a nice fence around the cemetery and the ground is covered with blue grass, beautifully kept.

The city of Omaha has given the Utah church a long time lease on the cemetery, with permission to erect a monument to the memory of the pioneers who died at the winter quarters, en route for the west.

Nearly 600 are buried in the little cemetery overlooking the Missouri River. There are ten or twelve buried under the monument which is of bronze, nine and one-half feet high, and designed by Professor Avard Fairbanks of the University of Michigan, a descendant of one who died at winter quarters. The monument is of a pioneer father and mother leaning on a spade and looking down into the grave of a loved one whom they had just laid to rest in the prairie. The grief on their faces tells how they must have suffered in the thought of leaving their loved one behind.

Winter quarters was the stop made on the journey from Nauvoo, Illinois, to Utah, beginning in 1846. It is across the river from Council Bluffs. There is an atmosphere of peace and rest on the little hill today. You can not help but feel the spirit that must have been with those pilgrims in their struggle for the faith and hope that was in them.

It may be of interest to some to know that on the trip from Nauvoo across the plains of Iowa, a Utah brother by the name of William Clayton wrote the song, "Come, Come Ye Saints," which is No. 370 in our Hymnal. I, for one, think it is a beautiful song, especially after seeing the cemetery and hearing the story. It must have been soul inspiring to those weary ones on their long journey of 1,500 miles, that cost the lives of nearly six thousand.

From the cemetery we went down to the New Utah church that had just been dedicated. It is located on North 30th street. Again the spirit of peace and rest was felt by all. As the pastor showed us over the building, I felt a strong desire to sit and meditate on spiritual things. The inside of the church is very plain, but to me it was beautiful. You could

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Minnesota Reunion

Having been chosen to act as reporter of the reunion here at Bemidji, I feel it is my duty to make a report of the good times we enjoyed. At the same time I realize my inability to tell you fully just how greatly we were blessed. If I could only portray to you in such a manner that as you read you could feel the blessed influence of the Holy Spirit resting upon you as we felt it in the different services of the day, beginning with the morning prayer meeting and continuing on through the day's services, even from the prayer service on the first day of the reunion until the very last service of the last day—yes, if I could tell you so that you could feel, too, that blessed influence, then would I joyfully set to this task of making a report of our reunion; for I would know then that you, too, would be blessed even though your only participation in the reunion is the privilege of reading about it.

Last April, we of the Bemidji Local Church of Christ voted to have a reunion this year, though at the time we wondered how we could do it; but we did want a reunion if possible, so we voted to have one, hoping against hope that the way would open up somehow for us. We are all so poor in this world's goods that at the time we voted for the reunion we had neither licenses for our cars nor money to buy gas with which to go over to our church building to hold meetings on Sundays, but were holding meetings in one of our homes.

But we kept working, and praying too, though now we realize that we did not do enough praying (who ever does enough praying, I wonder), but the Lord blessed us in one way and another and we finally began holding meetings in our church building, and later we began going about thirty miles to the northward every Sunday to hold preaching services in the Saum neighborhood, where the restored gospel had never before been presented; and our experience in thus taking the gospel of Christ to those of that vicinity who were hungering and thirsting for the word of God as taught by Christ and his apostles in days of old, is a joyous story all of itself; but it really is a part of this reunion story too, for the first fruits of that missionary effort were brought to the Church of Christ the last day of the reunion when three souls took upon them the name of Christ by going down into the waters of baptism, Brother and Sister Lester Coe, and their young son Leland. At the same service two other little sisters were baptized—Vida E. Winegar, youngest daughter of Brother and Sister B. A. Winegar, and Ramona Schultz, second daughter of Brother and Sister Gilbert Schultz. And though I am getting somewhat ahead of my story, I will have to tell you right now about the peculiar blessing received during that baptismal service.

A hard chilly wind was blowing the last day of the reunion, and it was decided that the place previously selected for the baptizing would not do, since the direction from which the wind was coming would make the waves on that lake so high that it would not be a desirable place for the baptisms. So it was decided to go to a smaller lake where there was a lovely sandy shore, but upon reaching that spot it was found that the waves were high there, too; so

two of the brethren drove round the lake to find a more sheltered spot. The rest remained where we were watching for them to signal us to come. We could see one of them wading out into the water, testing the bottom, but no signal. So we knew something was wrong there.

As we waited for them to come back, I was watching the water, and the rolling of the waves, and wondering if it would be wrong to ask God to still the waters for us; and I thought of how Christ stilled the waters as we are told in the Bible, when he was on earth. I greatly desired that God would bless us, that we might have the baptisms there, and not need to hunt some other place; for the time was rapidly passing, and much remained to be done that afternoon. Now, the Holy Spirit had been with us to such a marked degree during the morning prayer service that it made me feel bold, so that I could even desire such a blessing from our heavenly Father at this time, and so a prayer arose in my heart, that if it was God's will he would still the waters for us.

Soon the two brethren returned, saying it was too muddy where they had been, and it was decided to do the baptizing where we were. We all gathered close to the water's edge, and one of the brethren waded in to test the depth of the water. As he did so I notice that the waves were not rolling so hard as they had been just a few moments before. When he returned to shore, the service began by singing the first verse of "Jesus, I my cross have taken," followed by the opening prayer. Then the second verse, "Let the world despise and leave me," was sung, followed by some very fitting remarks upon the subject of baptism as outlined in the scriptures. Then one of two brethren who were to perform the service, led little Vida Winegar into the water as we sang, "Go then earthly fame and treasure." As we finished the singing of that verse, the elder said the ceremony and buried the little sister beneath the water to rise in newness of life. As he led her back to shore the other elder was leading little Ramona Schultz into the water, while we sang, "There's an old, old path," after she had been buried in the same manner, we sang, "Find this old, old path," as she was led ashore, and Brother Coe in turn was being led into the water, to be buried likewise. "In this old, old path" was sung while he was returning to shore and Sister Coe was led into the water by the other elder in turn. And the remaining stanza, "'Tis an old, old path," was sung as little Leland Coe entered the liquid wave. The baptisms over, "What a friend we have in Jesus" was sung, followed by the benediction. But was that all there was to this baptismal service? Oh, no! The blessed influence of the Holy Spirit had been with us there to such a degree that the rolling waves had been stayed, and the baptisms had taken place in peaceful waters, waters so peaceful that they had not troubled or hindered in any way those performing the service. Ah, I wonder how many of the large gathering there at the waters' edge that day, felt and recognized the presence of the Holy Spirit, and the special blessings bestowed upon us at that time. I wonder! 'Twas indeed a wonderful and blessed experience, an experience that fills my heart with love and joy, even now as I contemplate it, an experience that

it will do us good to remember all the days of our lives. Yes, even the whole reunion experience is good for us to remember, from the first to the last. Not that we had no discouragements! Oh, no! It had been rainy weather for three days before the reunion began, which hindered a lot in making preparations, and in getting our work done up so that we could leave it and devote the three days to the reunion, and it had rained again on the morning of the 9th, the first day. But more than twenty five gathered on the grounds for the first service which began at ten o'clock for a short business session, followed by a prayer service, during which the peaceful influence of the Holy Spirit descended upon us, even from the opening prayer, until it made us rejoice that we were permitted to be there. Before the close of the service others arrived bringing our number up to about three dozen souls whose hearts were made to rejoice in the peaceful influences felt in our services. The second day others arrived, making our number more than fifty, and by Sunday there were more than eighty in attendance, which taxed our seating capacity to the limit. Canada, Minneapolis, Independence, Council Bluffs, and the regions round about Bemidji were represented.

Saturday afternoon, after the round table meeting, a business session was held, in which it was voted to make this a mission reunion, and a committee was appointed to have charge.

Dinners and suppers were served on the ground to all who came. One brother had brought us an old cook stove to use; another a small building for a cook house. But we had to set our dining table out in the open, as there was no room inside the cook house. That worked very well at noon, but the fog or fine mist that had been with us all that first day developed into a real rain before supper time, so we had to move the dining table into the back part of the church for the evening meal. However the next day the sun came out, and we moved the table out again for the remainder of the reunion. One drawback to this arrangement is that some of our good members must miss some of the services in order to prepare meals for the rest. However, I heard no complaints at all, and believe that those who participated in the preparing of meals were glad they could be of service in such a good cause. It is being suggested that next year a "mike" and a loud speaker be installed for the benefit of those detained in the kitchen.

The group here had decided to serve meals free of charge to all in attendance, since we had been blessed with an abundance of vegetables, such as corn, beans, potatoes, carrots, onions, squash and melons; but by Saturday noon we feared we were going to run short of bread, butter, sugar, etc., and asked that a collection be taken up for these things, which was done, and our commissary department supplied with these things necessary to the well being of the physical man.

But of far more importance than this was the nourishment received by the spiritual man during our reunion,—in our prayer meetings, in our preaching services, in our round table talks. We were thus blessed and made to rejoice, and received much instruction, which if we could only remember, and take home with us to study and ponder over, will

be to us a lasting benefit. And of what lasting good are these blessed experiences, unless we do remember, and ponder over them, profit by them, and make them stepping stones to a higher life in Jesus Christ, that thus we may develop spiritually until we have become individuals that Christ can use as instruments in his hands to help in the establishment of his kingdom on earth, even the building of the temple, and the redemption of Zion? Is it worth while? Oh, Saints, there is nothing else on earth so worth while. All things of earth must pass away, but the things of God are eternal. Let us engage our lives as far as possible in the things that are eternal, so that when our life's work is ended we will have treasures laid up in heaven to our credit.

One brother remarked that he had been trying to lay up treasures in heaven; but had been so blessed in his efforts that he felt repaid already on this earth; and how could he store up treasures in heaven? But so it is. If we work to lay up treasures in heaven, we are also repaid here in this life; and surely it is more than worth while, this storing up treasures in heaven.

We might tell the songs that were sung, name the elders who preached for us, and who it was that prayed and bore testimony, but after all that is the outside of the husk. What I desire to give you is a wee taste of the real kernel of our meetings that brought love and joy, and that peace that passeth the understanding of man, and filled our souls with a desire for a bigger and better reunion next year. Does it matter who were the active participants? After all they were but weak human beings—but a weak human instrument under the influence of the Holy Spirit becomes mighty, a mighty influence for good. So after all it was the presence of the Holy Spirit that wrought such rejoicing.

Who of us will forget the sacrament service of Sunday morning, when it seemed as if the house were filled with the Holy Spirit, and the love of God ran from heart to heart, until we were given a foretaste of that love that can even love the sinner, though he be our brother, and we would desire most longingly to take our brothers and sisters by the hand, oh, the very weakest of them, and help them climb to higher ground spiritually, that we all might receive of the rich blessings God has in store for all who will purify themselves and become worthy of them. Blessings as seen by a sister years ago, when, during a prayer service, her spiritual eyes were opened, and she had seen Jesus in their midst, with loving arms extended toward the little company of saints, laden with blessings untold for those who would make themselves worthy to receive, and another vision, given to another individual, of the blessings of God, this time arranged as it were on tables,—many blessings on the lowest table, more and greater blessings on a table higher up for those who will come up to a higher spiritual life, and on a third table still higher up, blessings untold for those who will make them selves worthy of the highest table.

Dear saints, can we help each other up the grade to those higher tables? Yes, the only way we can serve Jesus is in serving each other. If we pull each other down, we all slip down the grade; but if we,

Continued on page 164

PASSED ON

Brother Atwood Lake passed away Sunday morning, August 14th, at Muskegon, Michigan. He was born December 13, 1866, in Canada. He leaves his wife, Sister Eliza Lake, to whom he was married Nov. 14, 1885. Eight children were born of this union. One son, William, passed away six years ago at Flint, Michigan. Donald, Angus, Alton and Vernon live in Muskegon. One daughter, Blanche, also lives in Muskegon. Vivian lives in Fremont, and Bessie in Mesick. Angus and Vivian belong to the church. Vivian is the wife of Elder Fred Hastings. There are 43 grandchildren and 26 great grandchildren. Bro. Lake leaves three sisters; Mrs. Jennie Shippy and Mrs. Waity Chancy of Traverse City, Michigan, and Mrs. Florence Reboundy of Masheway, New Hampshire.

Bro. Lake became a member of the Church of Christ, Temple Lot, August 25, 1935. He was baptized by Elder D. Holly.

Funeral services were held at the Clock Funeral Home, and he was laid to rest in the Mona View Cemetery, Muskegon Heights.

Elder Wm. Postma preached the sermon, assisted by Elder Benj. Bowman, of Grand Rapids, Michigan.

May our Heavenly Father comfort and strengthen our aged sister and family in their bereavement is our prayer.

Wm. Postma.

—oo—

Sister Esther Elizabeth Smith passed on to her reward July 14, 1938, in Providence, R.I., after a brief illness. She was born in Lincoln, R. I., July 15, 1868. She was the daughter of Charles H. and Sarah (Westcott) Collins. She was baptized by Elder Herbert B. Johnson at Cranston, R. I., August 19, 1932. Besides her husband, Joseph A. Smith, she leaves five sons, Joseph W. of Providence, Charles H. of Pawtucket, Harold R. and Arthur G. of Cranston, and Thomas E. of the west coast. The last two are members of the Church of Christ. She also leaves twenty two grandchildren and five great grandchildren. Six of the great grandchildren are also members of the Church of Christ. Sr. Evelyn Smith Samson and Sister E. Smith-Booker are two granddaughters whom the readers of the Advocate will remember. To all the family we extend our sincere sympathy.

Funeral services were conducted by Elder Herbert B. Johnson at the mortuary of D. W. Bellows & Son, 85 Park Place, Pawtucket, Saturday, July 16th, at 2 p. m. Interment was in Moshassuck cemetery, Pawtucket.

Editor's Note: In some way, the above notice was misplaced, and was only discovered in time for the October issue. We deeply regret the delay.

—oo—

OBITUARY

Millie Ann Culbertson, daughter of William and Ann Collins, was born at Collins, Missouri, February 16, 1857, and passed away at her home near Collins, September 15, 1938. Age 81 years, 6 months and 29 days.

Her entire life was spent in the vicinity of Collins. She was the mother of eleven children, and is survived by nine of them.

She was united in marriage with Joseph H. Martin in 1875. He departed this life in 1879. To this union

was born two children; Mrs. Mary Ray, of San Gabriel, California, and Joseph H. Martin of Collins, both of whom survive her and are present on this occasion.

Later in life she was united in marriage with W. F. Culbertson, February 18, 1883, who passed away October 23, 1933.

To this last marriage nine children were born, seven of whom survive her, namely; Mrs. Eva Barnett, Colony, Kansas; Ray Culbertson, Amber, Oklahoma; Virgil Culbertson, Shreveport, Louisiana; Clinton Culbertson, Saratoga, Arkansas; Mrs. Wilia Hahn, Los Angeles, California; Mrs. Cura Fisher, Ventura, California, and Mrs. Zola Hagadora, of Collins, all of whom are present on this occasion. Thos. Culbertson passed away in infancy, and Chas. W. Culbertson passed away February 8, 1933.

Sister Culbertson became an earnest Christian worker in the early years of her life. About middle age she united with the Reorganized Church of Jesus Christ of Latter Day Saints, and about ten years ago she transferred her membership to the Church of Christ, with headquarters on the Temple Lot, Independence, Missouri. She remained a loyal member of the latter church till her decease. During the years since she obeyed the gospel she has lived a sincere and consecrated christian life and has ever taught her children the principles of right living and the teachings of the Holy Word.

During the many years lived in this community she was well known, and has been familiarly known as "Aunt Millie" to her many friends and acquaintances. She was loved because of her Christian life and Christian influence among those who knew her.

Her parents were early settlers of this locality and resided in the community for many years. The town of Collins was named in their honor. Her father was the first Post Master and "Aunt Millie" opened the first mail bag to be delivered in Collins.

Due to her advanced age she has suffered many afflictions in recent years. During the past four years she has been tenderly cared for by her daughter, Mrs. Zola Hagadora, and her son Gordon Hagadora. She loved her home dearly, and it was always her desire that she might spend her last days there, that she might continue her daily tasks until the last, which privilege was graciously bestowed upon her by her Heavenly Father. The day of her decease she performed her daily tasks as usual, retiring in her usual physical condition, the death angel coming quietly in the night while only her daughter Zola was at her bedside.

C. L. W.

—oo—

EXPERIENCES ON A VACATION TRIP

Continued from page 159

see that the Lord is with them, also. As we left the building I mentioned to one of the party, a Reorganized brother, that it was too bad that we couldn't see alike; all three churches believing in the Bible and the Book of Mormon, agreeing on the basic principles of faith, yet divided, all of one faith, but different. I hoped the time would soon come when we could be together.

The thoughts of that part of our trip will stay in my mind for many days to come; they rest me in mind and in body when I am weary.

Ethel Holcomb.

Financial Report - General Office

From March 15, 1937 to March 15, 1938

Badgero Chas. & Ellen	Con.	2.00	Paschall T. W.	Adv.	1.00	Madison, Wis.	
Badgero Chas. & Ellen	Adv.	3.00	Reed Chas. & Wife	Adv.	2.00	Ladies Aid Black River Falls	
Badgero Chas. & Ellen	Ti.	.50	Reed Chas. & Wife	Ad.	1.00	Donation	16.00
Bender O. A.	Ti.	4.00	Raymond Roy	Ti.	36.00	Tucker Mrs. Dora	Adv. 1.00
Burns Mable	Ti.	3.86	Randall Manly	Ti.	15.00	Tracts	4.60
Bishop May	Ti.	18.00	Richards E. E.	Ti.	25.00	Gibbons Denver	
Boxwell H.	Ti.	5.00	Schuyler Helen	Ti.	6.00	Viceroy, Sask.	
Brown Stella	Ti.	9.00	Skinner M. B.	Ti.	5.00	Church of Christ Viceroy	Ti. 11.00
Bogle Cora	Ti.	12.00	Stafford Lillie	Ti.	10.00	Gibbons Denver & Wife	Ti. 10.00
Brockman August	Ti.	1.00	Smith David & Wife	Ti.	40.00	Gibbons Denver & Wife	Adv. 1.25
Bowman Benj.	Ti.	11.45	Smith Willad J. & Wife	Ti.	28.00	Jordan W. F.	Ti. 15.00
Case Clarissa	Ti.	23.52	Smith Mary E.	Ti.	22.00	Robert Housh	
Child Elton	Tem.	1.00	Spooner Geo. & Wife	Ti.	11.00	20256 Omira St.	
Collins G. R.	Ti.	61.00	Spooner Geo. & Wife	Tem.	1.00	Detroit, Mich.	
Collins Margaret	Ti.	4.90	Spooner Geo. & Wife	Con.	1.00	Frisby May	Ti. 8.00
Cline Josephine	Ti.	1.00	Thompson E. E.	Ti.	1.00	Frisby May	Tem. 5.00
Denham Nicholas & Wife	Ti.	12.00	Touchatt Cora	Ti.	4.60	Housh Robt. & Family	Ti. 2.50
Danforth F. C. & Wife	Ti.	193.00	Tucker Henrietta	Ti.	10.00	Wilson Edith	Ti. 1.00
Detrick J. L. & May	Ti.	10.00	Tucker Samuel W.	Ti.	2.55	Wilson Leaman & Wife	Ti. 1.50
Dew A. M.	Ti.	12.00	Tucker Nelson	Ti.	4.04	Church of Christ S. S.	Ti. 4.69
Dingle John	Ti.	64.00	Welch Mrs. L. E.	Mis.	2.00	Johnson H. B.	
Davis Estella B.	Ti.	14.00	Walker C. H.	Tem.	1.00	69 Hemlock	
Davis Estella B.	Tem.	8.00	Walker C. H.	Ad.	1.00	Cranston, R. I.	
Daiken Mrs. E. M.	Tem.	1.00	Wheaton Edward	Ti.	17.60	Arnold Louis	Adv. 1.00
Derry Geo. N.	Ti.	10.99	Watts Anna M.	Ti.	18.50	Booker Mary E.	Ti. 49.30
Deleski Walter	Ti.	11.00	Ward Elizabeth	Ti.	4.00	Booker Mary E.	Adv. 1.00
Duekowitz Louise	Adv.	5.00	Willard Ruth	Tem.	5.00	Church of Christ Local	Ti. 1.54
Dahl Grace	Ti.	22.50	Williams Mina	Ti.	10.00	Johnson H. B. & Sadie	Ti. 94.29
Enslie Mrs. D. A.	Ti.	28.00	Wise Mrs. J.	Ti.	9.00	McInis Jean	
Enslie Mrs. D. A.	Adv.	2.00	York Mrs. W. F.	Ti.	5.00	Regina Sask.	
Ekstrom Family	Ti.	96.00	Yarbrough A. M.	Ti.	22.00	Jordan Richard	Adv. 1.25
Fields Albert	Ti.	2.20	Yarbrough M. C.	Ti.	11.00	Jordan W. J.	Ti. 6.00
Fannon E. S.	Adv.	5.00				Smith A. M.	
Folsom City	Tem.	2.00				Ava, Mo.	
Gould Mrs. L. A.	Adv.	12.75				Closson W. O. & Wife	Ti. 14.00
Gerber E.	Ti.	11.00				Howard Mrs.	Ti. 1.00
Harper Emma	Ti.	7.00				Smith Arthur G.	Ti. 1.00
Hall Lula	Adv.	3.00				Smith David D.	Adv. 1.00
Hames Andy	Ti.	1.00				Warner Alex & Wife	Ti. 40.00
Hoare B. J. & Wife	Ti.	5.00				Wilson Edith	Ti. 1.50
Johnson Nalmer & Wife	Ti.	40.00				Wyandotte S. S. Birthday off.	Tem. 6.82
Johnson Mrs. Henry	Ti.	5.00				Wright W. F.	Adv. 1.00
Johnson Mollie	Ad.	2.00				Sanford Homer	
Johnson Boyd & Wife	Ti.	30.00				39810 Ecourse Rd.	
Johnson Esther	Ti.	.50				Wayne, Mich.	
Knapp Frank L.	Ti.	17.00				Fields A.	Ti. 10.00
Keeney Mrs. C. L.	Ad.	1.00				Fields Clarence	Ti. .43
Lucas A. A.	Ti.	5.40				McCain Agnes	Ti. .49
Lusha H. V. & Wife	Ti.	76.91				Sanford H. & Wife	Ti. 47.50
Lomas Lina J.	Ti.	6.55				Sanford H. & Wife	Tem. 1.00
Lomas Lina J.	Ad.	2.00				Surbrook Clifford	Ti. 5.00
Lyons Mrs. Chas.	Con.	2.50				Salter C. M.	
Mason Miriam	Mis.	1.00				Sanpedro, Calif.	
Mercer Paul & Wife	Ti.	1.86				Daikin Fred & Wife	Ti. 6.00
Marquette P. E. & Wife	Ti.	30.00				Harper Emma	Ti. 1.00
Marquette P. E. & Wife	Adv.	1.00				Salter C. M.	Ti. 5.00
Martin Myrtle	Ti.	10.00				Salter C. M.	Adv. 1.00
Maloney R. M.	Don.	10.00				Sessions Chas. L.	
Malters Mrs. J.	Ti.	5.00				So. Boardman, Mich.	
Malters Mrs. J.	Tem.	1.00				Sessions Chas. L.	Off. 3.00
Martin R. M.	Ti.	2.00				Sessions Chas. L.	Adv. 3.00
McGeorge Alice S.	Adv.	1.00				Sessions Chas. L.	Tem. 4.00
McCumber Frank	Tem.	1.00				Sessions Chas. L.	Tracts. 2.50
Midgorden Silas	Ad.	2.00				Sessions Chas. L.	Miss Mich. 1.40
Moler James Mrs.	Off.	1.00				Sessions Chas. L.	Ti. 36.00
Moore J. M.	Ti.	2.00				Smith K. J.	
Moore J. M.	Off.	2.00				Minneapolis, Minn.	
Moore J. M.	Con.	3.00				R. F. D. 11	
Moore J. M.	Adv.	2.00				Boxwell Horace	Ti. 4.50
Miller Geo. & Wife	Ti.	6.80				Maley Thos.	Ti. 5.00
Newman Henry	Ti.	5.00				Hatcher Bro.	Ti. 5.00
Newman Henry	Tracts	4.00				Hatcher Bro.	Tem. 2.00
Newman Henry	Adv.	1.00				Hatcher Bro.	Mis. 3.00
Newby R. G.	Ad. & Tracks	1.70				Warner Alex	
Page Minnie	Ti.	300.00				155 Willow Ave.	
Pearson Beth	Ti.	5.00				Niagara Fall, N. Y.	
Parish A. J.	Mis.	2.50				Adams Peter	Ti. 4.50
Parish A. J.	Adv.	1.00				Barnhardt Bro. & Sr.	Ti. 5.00
Paulson Mrs. Nels	Ti.	15.00				Warner Bro. & Sr.	Ti. 40.00
Paschall T. W.	Ti.	1.00				Paulson Mrs. Nels	Tem. 2.90

BISHOPS' AGENTS' REPORTS

F. W. Hastings Agent
Freemont, Michigan

Heath Donna	Ti.	1.05
Heath Cleo & Wife	Ti.	1.00
Hastings F. W. & Wife	Ti.	19.52
Hastings F. W. & Wife	Adv.	1.00
Hastings F. W. & Wife	Tem.	51.51
Shelly Atwood & Wife	Ti.	22.25
Richmond Earl & Wife	Ti.	37.08
Richmond Earl & Wife	Tem.	9.38

J. T. Ford Agent
Hamilton, Mo.

Ford J. T.	Adv.	1.00
Olson Lillian	Adv.	1.00
Sackett Lula	Adv.	1.00
Vanderflute H. H.	Adv.	1.00
Bryant D. Ray & Wife	Ti.	30.71
Ford Margaret	Ti.	10.00
Ford J. T.	Ti.	15.00
Sackett Lula	Ti.	5.00

Leon A. Gould Report

Receipts		
Bishop J. R. McClain	ex.	13.00
Individual donations	ex.	42.88
Furnished by self		51.97

Total

107.85

Expenditures		
Postage		1.37
Train & Bus fare		7.02
Books		.75
Family		1.00
Clothing		2.26
Contributions Church		4.19
Exchange		.10
Rooms		3.00
Car expense, Gas etc.		88.16

Total

107.85

Daer John A. Rockford, Ill.		
Carlson Hiteman E. & wife		.75
Daer John A. & Wife		137.00
Thomas Elizabeth E.		.50
Flint B. C.		
2338 Hoard St.		

ZION'S ADVOCATE

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LESSONS FOR OCTOBER

Lesson 1	October 2
Giving God First Place	
Exodus 20:2, 3; Isaiah 45: 22; Mark 12:28-34; 1 Corinthians 8:4-6.	
Lesson 2	October 9
Making Worship Spiritual and Real	
Exodus 20:4-6; 32:1-8; John 19-24.	
Lesson 3	October 16
Reverence for God's Name	
Exodus 20:7; Matthew 5:33-37; 12:33-37.	
Lesson 4	October 23
Values in a Day of Worship	
Exodus 20:8-11; Luke 13:10-17	
Lesson 5	October 30
The Personal Liberty Problem	
Ecclesiastes 2:1-3, 10, 11; Romans 6:17-23; 14:21.	

MINNESOTA REUNION

Continued from page 161

with the love of God in our hearts, help each other up, we can all then come to a higher plane, and all be benefited, and become worthy of God's greater blessings.

I wish I could portray to you, as you read this story, the confirmation service, and the sermon following, in such a manner that you might feel the presence of the Holy Spirit as we felt it from the beginning. While we were waiting for all to gather, some one selected No. 83 in the Hymnal, "How firm a foundation, ye saints of the Lord," and, as we sang, the Spirit of the Lord descended upon us, causing hearts to overflow with joy and love, eyes to fill with tears, and voices to falter; but we sang it through with rejoicing, confident that God will never forsake us if we keep striving to do his holy will.

Then followed the confirmation service which was a feast to the soul, every one of the confirmations being directed by the Holy Spirit I believe; and the sermon following giving such good counsel and instruction to the new members, as well as to older members, was so well worth remembering, that I hope and pray we will all remember and profit thereby.

If we do remember and put into practice in our daily lives the things learned at this reunion, we will be prepared to enjoy greater blessings next year, even to be worthy to partake of the blessings on the second table. But let us begin where we left off this year to prepare for the next.

Doing this we shall abound in the grace of God, and be prepared to enter into greater joys a year hence.

Alice E. Gould, Reunion Ssecretary.

Financial Report of General Office Continued from page 163

Warner Bro. & Sr.	Adv. 1.00	DeGroot Mrs. John	Adv. 1.00	Wheaton C. L. & Wife	Ti. 12.35
Wilkenson Elen (Vandune)		McIndoo Ed.	Adv. 1.00	Wheaton Edward	Ti. 41.57
322 Cass Ave.		Melvin Miss	Adv. 1.00	Wheaton Richard	Ti. 1.00
Grand Rapids, Mich.		Paschall Mrs. Harvie	Adv. 1.00	Wheaton Margaret	Ti. .50
Bowmen Benj.	Ti. 8.65	Paschall Hester D.	Adv. 3.00	Expense Families	
Kennedy Gladys	Ti. 1.30	Robertson Eld. R. R.	Adv. 1.00	Mrs. William F. Anderson	212.50
Miller Geo.	Ti. 6.25	Rogers Eld. Kieth	Adv. 1.00	Mrs. James E. Yates	183.22
Wright W. F.		Thompson Viola	Adv. 1.00	Mrs. J. R. McClain	268.67
Flint, Mich		Badgero Ellen	Adv. 1.00	Mrs. C. L. Wheaton	270.00
Hall Sr. Lula	Ti. 10.00	Taylor Mrs. Nellie	Adv. 1.00	Mrs. A. M. Smith	421.17
Hall Sr. Lula	Tem. 10.00	Yates James E.	Con. 1.00	Mrs. B. C. Flint	168.90
Wheaton C. L.		Yates Andrew	Adv. 1.00	Mrs. J. E. Bozarth	187.00
204 W. Sea Ave.		Yates E. Orville	Adv. 1.00	Elders Expense	
Independence, Mo.		Wooten W. F.	Adv. 1.00	Wm. F. Anderson	28.75
Brimhall Geo. H.	Ti. 10.00	McClelland G. B.	Adv. 1.00	J. E. Yates	54.00
Bushnell Mrs. S. E.	Adv. 1.00	Hussman John	Adv. 1.00	J. R. McClain	147.00
Converse Bertha	Adv. 1.00	Hussman Dick	Adv. 1.00	C. L. Wheaton	42.00
Gamet Parley	Adv. .50	Thornburg Nate	Adv. 1.00	A. M. Smith	41.00
Green W. A.	Adv. 1.00	Cummins Minnie	Adv. 1.00	H. E. Moler	11.00
Jordan Mrs. A. C.	Adv. 1.00	Anderson C. L.	Adv. 1.00	B. C. Flint	18.61
Page Minnie	Con. 850.00	Yates A. A.		L. A. Gould	13.00
Savage H. W.	Adv. 1.00	R. F. D. 6 Box 177		J. E. Bozarth	42.50
Spargo Geo.	Adv. .50	Kansas City Mo.		Adams Rose	Tem. 1.00
Wheaton C. L. & Wife	Ti. 5.87	Denham Nicholas & Wife	Ti. 79.50	A Brother	Ti. 2.00
Wheaton Edward	Ti. 22.37	Derry Chas. E. & Family	Ti. 26.57	A Sister	Ti. 3.00
Wheaton LeRoy	Adv. 1.00	Fender Sr.	Ti. 2.20	Anderson Metta	Ti. 6.70
White Chas. A.	Little Hymnals 1.10	Gurwell Chas.	Ti. 29.05	Anderson Eva	Ti. 9.25
Yarbrough M. C. (Mrs.)	Ti. 10.60	Holcomb Ethel	Ti. 5.00	Anthony L. G.	Adv. 3.00
Yarbrough A. M. (Mrs.)	Adv. 1.00	King Josephine	Ti. 1.00	The above report includes subscriptions sent with other contributions and does not include all subscriptions to the Advocate.	
Yates J. E.		Long Margaret	Ti. 23.05	Bishop J. R. McClain	
121 South Side Blvd.		Ryarson Sr.	Ti. 12.00	General Office Manager.	
Independence, Mo.		Skinner M. B. & Wife	Ti. 2.90		
Campbell Mrs. Evelena	Adv. 1.00	Sprague Rolland & Wife	Ti. 51.26		
Caviness Eld. Oren	Adv. 1.00	Stafford Lillie	Ti. 5.00		
Charlton W. D.	Adv. 1.00	Wheaton Angela	Ti. 3.00		