

# Zion's Advocate

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

Volume 30

Independence, Missouri, September, 1953

Number 9

## *Fast Day Invocation*

While from ten thousand hearts, O Lord,  
This day shall prayer ascend,  
And while thy Saints in fasting join,  
Thine ear in mercy bend

We ask not that we may consume  
Thy grace, with selfish aim;  
But help implore, our lust t' entomb  
And magnify thy name.

With anxious eyes we view the field—  
"Unto the harvest white,"  
And would, to reap the bending grain,  
Bring sickles keen and bright.

God of the harvest, let thy will  
Be to thy reapers shown;  
Their broken ranks in wisdom fill,  
And help them move as one.

No longer may dissensions grow,  
Nor vacancies appear;  
Let Zion, by completeness, show  
The "hastening time" is here.

C. M., April 2, 1893

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## ZION'S ADVOCATE

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### INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds.

Send ALL remittances for the Sunday School Association to: General Sunday School Ass'n. Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

## EDITORIAL

We are writing this during the reunion we are attending here at Independence. The word reunion brings to mind quite a number of thoughts. Union brings to mind the thought of full accord. Full accord in our thoughts, in our words or our beliefs, and in our deeds or works. Re means: Again. Then we are supposed to be meeting again in full accord with the word of God.

This is my first time to attend the Independence Reunion or perhaps I should say the Missouri Reunion. There has been a good spirit of fellowship present brought about to a large extent through the influence of the Spirit of God.

One of the speakers of the reunion presented the thought of understanding the word of God, not only pertaining to the Gospel of Jesus Christ but also to the fulfilling of the detailed signs given through his holy prophets. He gave as an illustration the prophecy given by Daniel concerning the Seventy Weeks.

The fact was pointed out that the commandment went forth from Persia on exactly the right year to bring about the fulfilling of the prophecy.

The Book of Mormon was used to prove the dates given in the New Testament.

Another speaker elaborated on the quotation from Mark wherein he says, "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold I send My Messenger before thy face, which shall prepare thy way before thee," etc.

This speaker presented the thought that the gospel of the Kingdom began with John the Baptist, that he instituted the baptism of repentance for the remission of sins. He persued this thought with the scripture, stating that Jesus Christ followed on to the scene and instituted his gospel and Kingdom in its fullness, leaving the promise with his disciples that they would receive their power from on high shortly after His departure. The promise, he pointed, was fulfilled on the day of Pentecost.

Another speaker built his subject on the oneness. He used as his foundation the statement by Jacob that a law giver should not depart from between the feet of Judah until Shilow (Christ) come; and unto Him shall the gathering of the people be. He presented the scripture that we must, after going through the waters of baptism, put Christ into our very beings if we would have that oneness that Jesus prayed for in the garden, where he said: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

One speaker built on the thought of sound business methods in our dealings in life. He likened it to our work for God. We are in this life doing some task for Him. He furnishes everything if we will but receive it from Him, and at no cost. His materials and merchandise are the best we can get. Our operating expenses are nothing if our dealings are entirely with God. But when we start to deal with the world, that is, getting our supplies from it, our expenses run high. If we are not careful those expenses will cause us to go out of business, Spiritually bankrupt.

Another speaker presented the thought of freedom through applying the doctrine of Christ wherein he said, "If ye continue in my word then are ye my disciples indeed and ye shall know the truth and the truth shall make you free." How well this fits in. Free from the expense of sin which was referred to by the former speaker. He borrowed from another the example that sin is like carbon monoxide gas creeping into pure air. We will not sense it of ourselves until it is fatal or nearly so. Our defense from it is to obey the laws laid down for our benefit. Do not go too close, without the proper protection, to the places where this danger may be lurking.

In all, this has been a profitable reunion. Good has been presented for thought and good has been done.

A. F. B.

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### GLEANINGS BY THE WAY — NUMBER ONE

Phoenix, Arizona  
July 15, 1953

Dear Brothers and Sisters  
of the Church of Christ, (Temple Lot),  
Independence, Missouri, and Friends  
and Well-wishers in Our Missionary Travels:

We write these few lines to you in the closing days of our stay here in Phoenix, Arizona, just before crossing over the border of Mexico, on our way back to Yucatan. This is Wednesday, and it is our hope to be on the way in the next two or three days at least.

Since the last general conference of the Church of Christ at Independence, Missouri, last April, we have had a very busy season which has taken us unto many parts of the Lord's vineyard. In all these places we have contacted friends and members of the church who have welcomed our coming and have desired us to write them and let them know of our whereabouts and activities. As you all know, it would take much of our time to carry on an extensive correspondence, which we enjoy doing very much, so, inasmuch as we would be writing much of the same thing to each of you, we have concluded to send our greetings to you in this way, and, if there are more personal things you may want to know of as individuals, we can include that also. We hope that this means of telling you of our work will find approval, and that we will receive many letters from you while we are in the distant South telling the story of Jesus.

Shortly after conference, we made preparation to go to Minnesota, for a missionary effort in the locality of Vesta, Minn., where our good Sister Krause and the families of her children live. Here, Angela, Elder Fernando Ojeda, and I were joined by Brother and Sister Gould, missionary in charge of that field for a most pleasant experience in telling the "Old, Old Story of Jesus and His Love," to these good people and many of their friends. During the two weeks we were there our efforts were scattered over a large area, from Vesta to Lambertson about 30 miles away, and to Alexandria over a hundred miles to the north. Reading the July Advocate, you will find the full account of this activity in Brother Gould's article, "In the Master's

Service." Here, through our united efforts three precious souls were added to the kingdom.

Returning homeward, we stopped at Sioux City, Iowa, to make a short call on the sister of our beloved sister Louise Sheldon, and her husband, Elder and Mrs. George Vandell, who are lovely people, and members of the Reorganized Church. Here we always find a welcome, and in spite of church differences, we find these folks wholesome to talk with. We do not dwell on differences in our short visits, but find much common ground to make such visits worth while.

From there, we drove on the same evening, as Sister Vandell is not equal to visitors overnight, and by late bed time found a place of quiet rest and peace in a little hotel along the way. During the Minnesota meetings, we had talked ourselves hoarse, and as we planned to stop at Council Bluffs and McClelland for a day or two, we were not equal to going on that night without a long rest. We had had some very stormy wet weather from the time we had started on this trip, and had taken cold, and were much fatigued. We paid a brief call on Brother and Sister Jensen, in Council Bluffs, but were not able to contact Bob and Doris Jensen who live in Omaha. At McClelland we had a very fine visit with the folks there, staying in the home of Brother Clyde Ellis, who is trying hard to hold the little flock together, as a priest. Arrangements were made for us to give a lecture on the archeology of the Book of Mormon in the Auditorium of the school house there, and we had a very nice crowd of outsiders to hear our message, considering the short notice of only a few hours to get word around. Next time we hope for a larger hearing. The faith of these good folks there, the Ellis's, the Lubbies, and others, whose faith in the Church of Christ, though severely tested through the years has not wavered. The constancy of Brother Ellis, who has been so close to death's door several times, is an inspiration to all who know him. It is our prayer that the Lord will heal him and prolong his years, that the latter days of his life may indeed be the best of his service to the Master, and to all the folks there we breath a heartfelt "God bless you all, till we meet again."

Arriving back home in a few days after this, we began a feverish preparation to get away to our field as soon as possible. On the way we stopped a few hours in Mound City, Mo., where I was born 60 years ago, this last July 6th. We located the site of the old Wheaton house there, and visited again some of the places of my first years on earth. At home we had manifold tasks of setting in order our affairs, holding lectures in the church and among interested folks not numbered with us, in their homes. During our time at home Bishop A. O. Frisbey, an uncle of my wife, Angela, became seriously sick, and it fell to our lot to get him into the hospital, try to get his family to look after him, and finally having to reluctantly leave him to spend his last days there. Since that time he has passed on to his last rest, and I know that in that better land, he has been released from his suffering and sorrows, and though we regret very much his passing, yet we know that he left this world firm in his belief in the Lord Jesus Christ.

At last, leaving Missouri, after a brief trip to Collins, Mo., that Elder Ojeda might become acquainted

with these folks, we started for the Colorado Reunion, about the first of June. This trip proved to be an ordeal, as the trip through Kansas was very hot and dusty. We welcome the sight of the Rockies and drove till late at night and finally stopped at a cabin stop at Poncha Hot Springs, Colorado. Here we just "camped" for three days, and rested. Our pre-conference, conference, and post-conference activities had been too much for all three of us, and we felt a rest was needed before going into the activities of the Colorado Re-union, so we just dismissed our cares and worries and rested.

We arrived at the home of "The Elys" in Grand Junction, Thursday evening, June 4th, to find Sibyl hard at work getting things ready for the expected visitors from over the hills and far away places. The Mc-Indoos, of Phoenix had been there first, but we dug in, helped as best we could to get ready for others. We had not long to wait, when others began to arrive, and by the evening before the reunion was to start the Ely place looked like an Indian camp ground with all their bunk houses full, a tent here, and a trailer house in another place, with everybody speaking a pleasant hello and greetings far into the night, as some came late. It was indeed a happy gathering of "just folks" from far away Minnesota, points in Arizona, Missouri and Colorado. But we failed to hear the pleasant greetings of "good morning yu alls" from the Robertsons, or the vise grip of Brother Tom's hand shake, and of others, whom we all had looked forward to seeing. Later we learned that Sister Robertson had been very sick, and though we, that is Angela, Fernando and I, drove over to visit with Brother and Sister Barton, we missed them, and even when we called them about 8:30 in the evening from Craig, they had not returned home. We were greatly disappointed as we had missed them so much at the reunion, and wanted Tom to meet our young Maya brother who has endeared himself to all that have met him and had him in their homes.

After the reunion, we held a series of meetings at Nucla, Colorado, where we had been invited to lecture on the Book of Mormon archeology. We were well received by the folks there who have been followers of the Fetting Messages. We had a wonderful time with these fine people, and we earnestly pray that the day will not be long when they will return to our midst, and the breach may be healed that separates us from working together as one. We left there with reluctance, for they were fine folks. While there we enjoyed the hospitality of Elder and Sister Hall's home and visited in homes of several others. We were supper guests of the Chamber of Commerce in Nucla, where we showed our pictures and told of their relation to the Book of Mormon. When we left, there were tears all around, and warm invitations to come back again after we come back from Mexico.

From there, in answer to an urgent call for administration to a young mother in Malad, Idaho, whom we interested in the Church of Christ several years ago, we made the trip, and learned that she was so much improved, that it was not necessary to go to a distant place to administer. She had been remembered in the prayers of the Church, and before leaving we had prayer with the family. None of them belong to the church as yet, but I feel that when Brother Jordan goes

there the last part of this month that he will baptize this young woman as well as her mother. Circumstances at the home would not permit us to tarry, so we stayed as long as possible, had a fine visit with the family and drove back to Ogden, Utah. Here we contacted our dearly beloved sister Maggie Skinner. Bless her heart, even alone and isolated as she is, her faith is as strong as ever. We camped in the canyon that night, after visiting with her till midnight and the next morning we picked her up at her little apartment and we went out to have breakfast together. After visiting with her in a nearby park till noon, showing her our pictures with a viewer, as her sight is failing very fast, we repaired to her home for a lunch and started on our way south again.

At Salt Lake City we looked up other friends, and took Fernando to visit the Mormon temple grounds, and other sights of the city. In the evening we drove out to Tooele to visit Edward and Marion Cowboy, and were glad to see their fine boys who are now growing into fine young men. Edward assured us that his warm feeling for the Church of Christ has not changed. He has now studied both our beliefs and those of the people in the West, and as a result is drawn closer to us than ever. We left him and his family about midnight, and drove on till we were south of Salt Lake City, where we found a place to stop for the night, by the side of the road. Perhaps you may wonder how we sleep three in the car. Well, as most of you know, Fernando is small in size, so we make him a bed on the front seat, then, having a built-in bed in our car, Angela and I sleep there. After we stop, we shuffle the luggage to space in front of the seats, put up little curtains to the windows, turn on the radio to get the late news, and then leaving Angela to the privacy of the car, Fernando and I take a short walk. Then when Angela gets tucked in, I go to bed next, while Fernando puts out the cat and winds the clock, that is, turns off the radio. We then sleep till the sun heats the car up next morning, then we get up, wash our faces from the cold water bag hanging on the car, brush our hair, and begin to look for a place to either prepare breakfast, or drive till we find a place where we can drop in for hot cakes and coffee. **It is a great life if you don't weaken.** And just about the time we feel to weaken we turn up at somebody's home, and after showers, and a snack, we are shown a nice soft bed to rest on. . . .

At Provo, Utah, we renewed friendship with some of our Mormon friends. We received an invitation to show some of our slides to the Archeological Department of the Brigham Young University there. We spent several hours there, and later were guests for lunch in the University Cafeteria. This was a very pleasant experience.

From there we returned to Grand Junction, where we found Brother and Sister Robertson, he preaching over Sunday. Following his evening service, we were invited to show our pictures for outsiders who were present, and thus between Brother Robertson and I we had a three-hour session of preaching and lecturing. The next day we visited the Shaw's at Colbran and stayed overnight. Tuesday we again held a meeting at the Ely's on Orchard Mesa. The next day we left for Albuquerque, New Mexico, for a short meeting over the week-end with Sister Viola Henning and their

family, who is the daughter of Sister Jameson. Leaving there we went into Gallup, and Manuleto, where we visited among the Navajos for a few days and left or rather distributed the trailer load of clothing and other relief supplies we had carried to them from the church. On the way we visited with little Sister Colette Joe, at Houch, but her brother Freddie was away working in the beet fields of Utah with his mother. From there we drove to Sedona, getting there just two hours after Brother and Sister Don Willard had gotten in from their eastern vacation trip. After a short visit with them we drove on again after supper, and found a place to camp in the Potato Patch camp ground near Jerome, Arizona. From there we came on into Phoenix, where we have been sweating and sweltering in this 100 degree and over temperature. Here we have been busy in gospel work, and getting ready to go south of the border for a prolonged stay among the people of Yucatan. Please remember us in your prayers, that our heavenly Father may bless our effort.

Most sincerely,  
The Wheatons and Fernando

### JOURNEYINGS

From the Michigan State reunion, the writer went with Brother and Sister Burns to their home in Belding, spending a few days with them, and blessing their wee granddaughter, Mable Irene, daughter of Brother and Sister Gene Burns.

From Belding we wended our way by bus to Traverse City, being met there by Sister Thelma Polack, and taken to her home where we made our headquarters while in that part of the state.

Traverse City is located along the shore of Grand Traverse Bay, which is really a part of Lake Michigan, a very desirable place for the summer months, and apparently many folks think that, as it is quite a tourist town. There are motels and cabins scattered along the shore for miles. There are many beauty spots as one journeys along the bay to Elk Rapids, where Sister Scott and family have their home. Elk Rapids is a neat little city, and we hope to be able to open up our work there later on. We were not able to secure the use of a hall as other churches were using it at the time we were there.

The bay is divided and known as East and West Bays. There is a neck of land that separates the bay, and it varies in width, covered by farm homes, and cherry orchards. Brother Harold Polack took the writer with him and his family for a drive up that neck of land, and it was a pleasurable ride. One is rather impressed with the many cherry orchards out on the peninsula and on the mainland. It is rather a mixed farming community. I noticed different kinds of crops, but there are lots of fruits grown. There are peach, pear, plum, and apple orchards along the way. The cherry harvest was just coming on, and there were thousands of pickers finding their way to that part of the state.

The annual cherry festival was held while I was there. It was colorful and lasted three days, with plenty of attraction for old and young, the main street for several blocks being closed to all but foot traffic. The closing day was the great parade with its many

floats and bands, also the usual feature of farm machines, advertizing the various needs for cherry orchards. It took an hour and twenty minutes for the parade to pass a given point, and the writer jotted down a few of the main items that were posted on trucks, one of which said that there were seven thousand miles of orchard. I presume that would be if they were stretched out. They use thirty million gallons of spray each year to keep down pests, and it costs three hundred and fifty thousand dollars to fertilize the orchards each year, and the industry employs thirty-five thousand people, with a payroll of two million and twenty-five thousand dollars per year.

The Maple City Local is located sixteen miles from Traverse City where we held some meetings. The folks of Traverse City driving out each time. Brother Peter Price is the pastor of the Maple City group. He is an old time elder of the Reorganized Church, and worked faithfully in that church for many years, finally locating at Maple City, where a small group was raised up, and they wished to build a church, and were forbidden that privilege by the leaders of the church. They finally placed their membership with the Church of Christ, and now they have a neat little basement church in which to worship, and hope later to be able to have a completed church. Brother Price is somewhat handicapped, being almost blind, yet he can get around with help. He is cheerful and offers no complaints concerning his affliction. He has the able assistance of Brother Otto Polack, an elder, and Harold Polack, a priest.

On the morning of July 12th Brethren Parkerson and Hall drove up from Midland to meet with the folks at Maple City. Brother Parkerson brought with him a couple of folks to be baptized, Brother and Sister McCumber. They were baptized in beautiful Glen Lake following the morning preaching service, returning to the church where a picnic lunch was served and a preaching service at two-thirty, at which time Brother Parkerson gave a very good talk, all being much pleased with his effort. Following the afternoon service the writer hitched a ride with the brethren to Midland. Brother Parkerson has recently returned from his wanderings and has settled down to spend the rest of his life in the service of the Church of Christ. He was willing to give up all associations with numerous clubs and lodges, that he might do work for the Master. Brother Smith, who had his license, returned it to him, he, being an elder, some years back. Brother Parkerson is sincere and active in the work. I find him to be a genial companion. We plan on trying to open up the work in different parts of the state, and find Brother Parkerson ready and willing to do all he can to help; also, Brother Ernest Hall, a priest, who transferred last fall.

We have made a new opening some thirty-eight miles distant. We are not able to say as yet what results will be. We plan on holding over through the coming Sunday before passing judgment. We have the use of a town hall at no cost except to pay for lights.

There are some scattered members that we hope to be able to visit, if at all possible.

We visited with Brother and Sister Roy Adams some miles distant at Lake, Michigan. Brother Adams

is an elder, but has not been active. We are hoping that he may get in the harness and do his bit to help the work along. The writer met Brother Adams and his genial companion a number of years ago. Brother Adams at that time was not having good health, but we are glad to note that he is in better health, and getting along well. We need the support of all good church folk as there is much to do. We need a strong pull, a long pull, and a pull together that the way for the coming of the Master might be made ready.

Midland is a city of some twenty thousand, and at one time there was an active local here, but owing to various reasons and conditions that arose the membership was scattered and the local broken up. We have but a few here now, and some of them are not interested.

The Dow Chemical Works are located in Midland where some ten thousand people are employed. It is one of the largest chemical plants in the world.

The writer had an opportunity to go through the plant with others. We were carried through the plant area by bus, stopping at the various buildings where we were shown through. It took two hours to cover the area by bus including the stops. It was interesting to learn of the many things that were made in a plant of that kind. We learned that salt brine was a base for so many chemicals. They have what they call brine wells that are fifteen thousand feet deep and brine is pumped from those wells. It is hot when it comes from the well, after which it is boiled into crystal form, this forming a base and main ingredient for many of the chemicals made. Epsom Salts is made from those crystals and they ship out two hundred tons a day of that product. We also learned that Aspirin was made from the salt crystals with corn starch added. It is first made into a powder and shipped to the various companies who then press it into tablet form with their brand stamped upon it.

They make many different chemicals using salt as the main base. They also use coal as a base in some things. They manufacture plastics of various kinds.

It is not possible to describe or tell of the many products that come from that plant, and beside I do not wish to take up all the space in the Advocate. I do not know if this kind of material is interesting or not. If not it will be easy to desist.

We are hopeful in the work, and would be very pleased to hear from folks who are in the fields allotted to me for the present conference year. Most all are strangers to me, and not knowing where you are, it is hard to help or contact you. We need your help in getting the gospel to the folks in your locality. The April and May Advocate have my pastoral. If at all interested please let me hear from you.

In hope of final victory,

Wm. F. Anderson

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### IN THE MASTER'S SERVICE

Brother Winegar and I have been reviving the interest in the Saum Mission, that some how was neg-

lected for a number of years. Yesterday we had a full and enjoyable day there, with Sunday School, preaching by Brother Winegar, and a sacrament and prayer service in the afternoon.

With an earnest desire for the welfare of Zion.  
In gospel bonds,

Leon A. Gould

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### TESTIMONY BY ELDER JAMES WILKINSON April 5, 1953

I feel that I have a testimony to bear so, I want to tell my story. Perhaps it might help somebody else out. It was my privilege in life to bring up my two daughters from little girls up to womanhood. I kept house for them and when I was in the shop I had some very nice neighbors that looked after those girls for me. We finally moved from where we were living at that time in the northwest suburbs of Grand Rapids down to Grand Rapids. One night we were walking down the street. We saw a little gathering of people carrying on a church service and we went in there. It happened to be the Church of Christ. People, I was a hard man in those days. I didn't believe in God. I didn't care much for Him for I had seen too much of Him, in a lot of ways. My daughters kept going to that church and they kept going.

Finally one night when I came home from work they met me at the door and they said, "Daddy, we want to be baptized tomorrow night, do you care?"

I looked at those two girls of mine. "Well", I said, "you will look just as good to me if you're not baptized, remember that."

My mind traveled for a few minutes. I could see those young girls breaking into womanhood. They needed more protection than I could give them when I was in the shop. And to have them grow up not moral, I would rather have seen them go out to the cemetery. So I finally consented. I have already stated that was hard. I was raised in the lumber woods and I didn't care much for anything. But, God in His mercy is also good. God in His chastisement can also be hard, even with those we love. We went upon the Grand River south of the Soldier's Home and Brother Roy Adams from Coleman was there. He led my girls into the waters of baptism. Brother Postma took charge. I stood there smoking a cigarette and chewing tobacco. I didn't even have respect enough to spit it out when among them. And he led them down and the Brother said, "Let us sing 'Jesus I My Cross Have Taken.'" When they started to sing that song God told me I wasn't fit to be there. I turned around and as I walked away, that same voice spoke to me and told me to stop and look. I saw my daughter coming out of the water so white that it hurt my eyes even to look at her. I knew then that God in His mercy would show me the result of my dealings and other heights to attain besides those that I had of myself. Therefore that is the reason that I sought refuge in the Church of Christ. I listen to wonderful testimonies and I think of what it would have been. I want to recite to you the first verse of the 13th Chapter of Hebrews. We all know, if we study at all, the reason why this church has not advanced as it should have in the last 132 years. And this is the words: "Therefore,

let us give more earnest heed unto the things which we heard lest we let them slip." My prayer is that we will give more earnest heed and I ask an interest in your prayers that I might stand steadfast and firm. May God bless you.

#### TESTIMONY BY AMY SCHRADER

Those among the saints who attended the prayer services of the conference, will remember the splendid testimonies which were given; also, the admonition that these testimonies should be written for the Advocate that all of the church might be enriched by them.

I did not bear my testimony at that time. Some of the saints at Independence know of it, at least in part, having been participant to it. At a prayer service before conference I testified of the help I had received. I have narrated the whole matter to a few and since coming back to our northern home I have been impressed that I must present my testimony of the blessings of God to me, to all, for whatever purpose the Lord wishes to use it.

Through my utter blindness my story starts somewhere in the vague years of the past. A crucial point was reached in January of fifty-two when I became ill with what has proven to be a physical disturbance caused by extreme nervous tension. Here my blindness continued in my assuming that my nervous tension was the sole result of the pressures of outside sources such as financial difficulties, the ruggedness of making a home from a wilderness, etc. However, I began praying in greater earnestness and through the remainder of the year my spiritual and thus mental well being fluctuated over a series of high and low ebbs. Gradually the realization came to me that I was in need of more faith and more knowledge of what the Lord's will for me was, and to this end I began to pray and study. I had always accepted the teachings of the three books but I had never had any special testimony to any of them. One night as I retired, I reached for one of the books to read before sleeping as was my custom. I picked up the Book of Commandments, and holding it unopened in my hands, my mind meditated upon the church and our apparent inability to produce the work for which the Lord established us.

My mind questioned what course we should be following, what we should be doing to accomplish this work and where the instruction was that we should follow. Immediately knowledge flooded my being, knowledge that in my hand, between the ragged paper covers of a rather delapidated book I held a treasure, so great a treasure that search the world over I would never find anything of greater worth. I have studied it diligently and it has proven a blessing many times, as has the Bible and the Book of Mormon, and they will be a greater blessing when I can bring myself and my life in complete submission to their teachings.

At about this time we were making preparations to journey to Independence for the winter months. I had had a severe attack of the "flu" and through our final preparations was far from well. On the day before our departure I became very distressed with a pain in my abdomen. That night I prayed to know what to do as I dreaded starting on such a journey feeling so ill, and the thought, "You have the oil" came to me. I took the oil and I was impressed that instead of an inanimate substance I held a living power in my hand,

the oil being alive with healing to those who use it in faith. I took some of the oil and put some over my pained area and prayed for a blessing, and again I was impressed with the penetrating and healing power of the oil. And I was blessed as I slept without distress and awoke without affliction or pain.

We found a home in Independence and soon learned to love the saints there. I loved the services and was blessed many times by the spirit in the services and in their friendship but still I failed to exert enough effort against the forces weakening my spiritual fortitude, still supposing I was the victim of unpleasant circumstances which naturally produced emotional tension. Eventually these low moments became so depressing and of such a nature I began to fear I would be entirely overcome by some power, which I then recognized as evil, that I might even do an act of violence. This realization and ensuing panic grew on me and became acute on a Saturday afternoon. I went to Sunday morning service praying for help and as Brother Rolland Sprague spoke one phrase stayed in my mind. "Resist the devil with diligence and he will flee from you." I clung to this and prayed for help in resisting and in desperation spent most of my free time for the next couple of days in reading the scriptures and in prayer even when at work. On one of these evenings, I do not remember which, fearing I could not hold my own, I picked up the Doctrine and Covenants to read in. Opening it at random I came to a place, I do not recall chapter and verse, where it says we are placed here not to be acted upon but to choose and thus we must be enticed by the good or the evil and make our choice to which we will submit. Then I turned and read the account of the vision given to Joseph Smith and Sidney Rigdon of the hereafter and the final state of man. It seemed my understanding was opened and I realized that throughout the years I had yielded to the enticing of the evil in many things. I had felt envy and justified myself, I had felt jealousy and justified myself, I had felt anger and justified myself, I had been discouraged and justified myself, I had failed to pray and justified myself, and each time I had not resisted one of these and many more enticements I had added one more knotted cord to the snare which now bound me and held me captive and further, should I fail to extricate myself but continue to yield and be more overcome I would become one of those who are cast with the devil into outer darkness, having known the power of the Lord, been blessed of His spirit, and then putting my testimony to shame by thus allowing myself to be overcome of the evil power.

Can you understand dear friend, the terror which was mine, and the agony of soul, to know that I was not a victim brought to this state, having been acted upon as I consoled myself heretofore, but that I was the doer, having blinded my eyes, stiffened my neck and hardened my heart to the enticings of the good power each time I had yielded to the enticings of the evil; that I had by my own actions indulged in these thoughts and feelings until they had become natural habits to me, binding me as surely as though I were bound with chains. The terror I felt that my faith, weak at its best, would not be sufficient to break the bonds of my weaving. I plead with the Lord to grant me strength to hold my own until I could get to His

saints and confessing my sins and ask them for their help. Words cannot describe the misery of those few days nor the clutches of icy fear that would waken me at night. I even prayed for death, which I had feared previously rather than the Lord should let my soul be lost.

It seemed the forces of the adversary were combined to keep me from going to that next Wednesday evening prayer meeting. We worked later than usual, we found a new place to rent and that being the last day of our rent period we needed to move that same evening. But rushing through our meal and leaving everything in a pile of boxes on the floor of our new home, weary, disheveled, late, I asked Hubert to take me over to church.

As I told them in that service, it is not an easy thing to confess one's complete failure to hold true to the principles of Christian ethics before those whose love and respect one values. However, the scriptures say confession is good for the soul and it certainly was good for mine. I thank God that He had not turned from me and that there were those present through whom He could extend the strength needed. As I finished telling them of my plight and asked them for their prayers one of the Brothers asked for the third verse of two-fifty-two in the purple hymnal, "Master the terror is over the elements sweetly rest, Earth's sun in the calm lake is mirrored and Heaven's within my breast. Linger, O blessed Redeemer, leave me alone no more, and with joy I shall make the blest harbor, and rest on the blissful shore. The wind and the waves shall obey they will, Peace be still, whether the wrath of the storm tossed sea, or demons or men or whatever it be, no waters can swallow the ship where lies, the Master of ocean and earth and skies, They all shall sweetly obey thy will, Peace be still, Peace be still. They all shall sweetly obey thy will, Peace, Peace be still."

My own words could not express more clearly what took place within me at the singing of that song. At the close of the meeting the same Brother came to me with further promise of comfort that I had nothing to be further concerned over. The love and sympathy I felt from all who stopped to talk with me was and is precious. As I was about to leave the building another Brother held out his hand to me, and as he turned to look at me although he didn't speak a word I felt all the compassion of the love of Christ flow over me. Human language cannot describe this and it can only be understood through the testimony of the spirit within each of you, my readers.

I retired soon after reaching home and dozed into sleep when I was again startled awake by the icy grip of fear starting over me. Before it could flood through me as before it was as something reached out and interceded and I came fully awake with the thought "no I'm not going to be afraid any more," and following that came a flooding warmth of knowledge that someone, I know not who, was praying for me at that moment, and that the faith of their prayers had accomplished what my own faith had been too weak to do, had intercepted the power of darkness which was yet seeking to overcome me.

The joy and gratitude that I felt! I hardly slept throughout the night and even in half sleep I praised

God for deliverance and plead the abundance of His blessings upon those who had come to my assistance. This does not mean that I am relieved from the work of overcoming each one of those habits which I had let become my undoing. But the power of blindness, thus the power of darkness was broken. I see my weakness and so can strive against it and by remaining humble I can have His Spirit to sustain me and I can develop spiritual attributes and strength which will enable me to overcome. But without His Spirit I cannot hope to stand alone.

Since this experience I have felt something of that love of humanity which Moroni says is charity. I knew that previous to this I had not felt it nor even understand it nor why nor how one could feel so toward all their fellowmen. And I know this too, I can lose when I let those things enter my feelings that are an offense to the presence of the Spirit. And only by repentance can the things of the Spirit be regained.

This is my testimony, this is my chagrin, this is my joy in the power of the working of the Spirit of God. To Him be the praise and the honor as I send it forth to whatever purpose He may choose.

#### AVA VISITS ADVOCATE

The Branch at Ava greatly enjoyed the company over the Fourth and Fifth of July, of the many friends and relatives visiting here from Independence. The day of the Fourth was spent on the creek at Brother and Sister Archie Bell's, enjoying ice cream and fried chicken; also, swimming and the varied cracking and popping of Fourth of July fireworks.

Sunday morning, the little log church was well filled during Sunday School, and following that our regular sacrament service. The Pastor, Brother Harvey Bell was in charge, assisted by Brother Alexander Smith. Brother Harvey Bell told us of a picture or vision he had seen of the "straight and narrow way." We were deeply impressed by it and as he has given it as an admonition and warning, we felt others would be interested also in having a chance to study this. He saw the "straight and narrow way" and it was guarded on each side by rows of angels, close together. Outside of this row of angels, were little imps or demons striving to break through and harm those in the "narrow way." The angels were keeping them back, would not allow the demons the way through to hurt those in the "narrow way". But while the angels stopped the demons from entering the "narrow way", they did not prevent anyone from leaving it if they wished, they were there to stop any harm or evil from entering the "straight and narrow way."

It was comforting to hear this related. It gave one the same secure feeling that the often quoted phrase, "Held in the hollow of God's hand" does. Our hope is that we may all stay within the "straight and narrow way," and not be tempted into forbidden paths.

Sunday evening the Christian League meeting gladly gave way to hear Brother Kenneth Smith speak. He chose for his subject, "Faith", bringing out the point forcefully of what an abiding, uplifting force our faith is, quoting from Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not



seen." It is a solid tangible force, one we can grasp, then by developing and using it constantly in our daily living it becomes the mainstay in our lives. Also, he spoke of his determination of becoming more active in the Gospel work. We rejoice in this, although we know the burden that rests heavy upon the shoulders of the ministry.

Brother Archie Bell spent a few days in Independence, preparing the Advocate for publication.

Wednesday evening we renewed our mid-week prayer meeting, having temporarily discontinued them for a time during the busy haying season. We sorely missed the meetings as a source of strength and comfort. As we drove up under the grove of trees and entered the building, we were aware of a deep feeling of peace, that prevailed signifying the home-coming of the Spirit, where it is nourished to greater strength and fortitude.

The second Sunday was occupied by Brother Alexander Smith. His subject was the "Ten Virgins," in which we were warned, (these being the last days) to watch and always be on the alert for the signs of Christ's second coming, for "AS A THIEF IN THE NIGHT", it shall come upon us: "NO MAN KNOWETH THE HOUR." We must not become as the foolish five virgins, thinking the "MASTER DELAYETH HIS COMING", and fail to have plenty of oil in our lamps. The virgins were all of the kingdom, they all had the gospel (the lamps), but five had neglected to put the Gospel Laws into practice in their every day lives (the oil) and while they all slumbered and slept the cry came, "Behold the Bridegroom cometh." Let us ever WORK, WATCH, and PRAY that our lamps may have plenty of oil. Quotations from Matthew, chapter 25.

Sunday the 19th, we spent the day with the Reorganized Church of Latter Day Saints in Ava, at their newly remodeled building. There was preaching in the morning and afternoon with dinner on the grounds under the shade trees. Then the evening was spent at our own log church with the usual Christian League meeting, Brother Harvey Bell was in charge. After a short program we took up the study of the Book of Commandments.

Brother Archie (Jack) Bell of Independence spent the week-end of the 19th visiting his parents, Brother and Sister Archie Bell.

July 29th we heard Brother Harvey Bell speak on the subject, "Trust not in the arm of flesh," the following quoted from Jeremiah chapter 17, verse 5, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord". We are not to place our faith in man, in one person's beliefs or teachings, lest we be lead astray, but to place our trust in God, each individual going to Him for instructions and also study the Books ourselves. Also we must not put our "trust in riches," things of this world, where "moths and rust doth corrupt," Mark 10:23-27 and Matt. 6:19-21. Nor are we to put our trust "in thine own heart," Proverbs 28:26. We, ourselves, are mistaken too many times.

Warren and Fern Sarratt from Independence were visiting Fern's parents, Brother and Sister Harvey Bell, during the last week of July.

Darleen Smith, Reporter.

### Y. P. C. L. NEWS

The past month has been a busy one for the young people, for besides our regular meetings there were plans to make for the Missouri reunion. On the fourth Thursday of July Brother Derald Sarratt and Brother Vance Harris showed colored slides that Derald took while in Europe in the service and Brother Harris took while working for a construction company while in Iceland. For our social in July we had a swimming party. We went by car to Excelsior Springs, Missouri. We all had a wonderful time. The first and third Thursdays of August we held our regular Church History classes which were very interesting. For our educational meeting on the second Thursday we held a "round table" discussion with Apostle William Sheldon and Brother Joseph Yates as guests to answer any questions which were brought up that the young people could not answer among themselves.

During the reunion most of the young people sang in the choir which on Sunday night, August 16, presented, "Behold it is written," a cantata by Louise Hill Lewis. On Saturday afternoon the young people went on an excursion to Fort Osage, a historical spot where in March, 1867 the saints crossed the river on the ice when they came back to Jackson County. There were quite a number of young people who attended the reunion many of which were visitors. It was quite a pleasure to be host to these visitors. We had the pleasure of meeting Glenn, John, and Harold Gill from St. Paul, Minnesota and also of hearing these boys play "Whispering Hope" on a clarinet, an accordion, and marimba at one of the services. Other visitors were George L. Richardson, Great Falls Montana; Tim Leslie, from Detroit, Michigan, now living here, and Jim Silsby, Lamoni, Iowa; Grace Bryant and a cousin, Carol Ann Bryant, Cowgill, Missouri; Virgil Rudd, Ft. Worth Air Base, Texas; and Jimmy and Caroline Hedrick, Camp Chaffee, Arkansas. I hope all the visitors enjoyed the reunion as much as our Independence group did. We will be looking forward to seeing you at next year's reunion in St. Louis, Missouri.

Mary Lois Harris, Reporter

### INDEPENDENCE NEWS

In the Book of Third Nephi, in chapter five, Christ gave many commandments to the people gathered "round about the temple." This part of the Scriptures was used as a text by Bro. R. D. Sprague in a sermon the morning of July 19. These commandments also apply to our day and one commandment is as important as another and should be obeyed accordingly. Disputations weaken the church and are not according to the command of God. These, and other good thoughts were brought out by our brother. That evening, Brother John Bell took a line from the fourth verse of Psalm 65, "Blessed is the man whom thou chooseth," then read a portion of the second chapter of Titus, in which we are admonished as to our personal conduct, and referring us to the First Corinthian letter brought out the thought that it is necessary for each member of the body to be whole or perfect, in order that the body might be one, "For the body is not one member, but many."

The next Sunday morning, Brother Elmer Hunter told us that we are commanded to "read and learn." For our meditation and thought he read to us the Twen-

ty-third Psalm and suggested that we all read it for ourselves and ponder upon it. He pointed out that the scripture tells us what to do and what to avoid and made the observation that we must live in the world but we do not need to be partakers of the world. That evening, fortified with the song, "Shall I Empty Handed Be," our young brother, Brother Joseph F. Smith, came into the pulpit for the first time. He spoke with clarity and assurance upon "Who Are the Elect?", and using thoughts similar to those that had been used before, admonished that if we were to be recognized as the Elect that we must act accordingly. Brother Joe read from the twenty-fifth verse of the fourth chapter of Ephesians to the eleventh verse of chapter six.

According to our custom, the first Sunday morning in August was devoted to the Sacrament service. That evening, Brother Vance Harris repeated the "Old, Old Story", comparing the Gospel way to a train. First, the track is straight and narrow; then, authority is the conductor; our ticket, faith, repentance and baptism; and our destination, a life eternal with Christ. As related, it was good for young and old, and was applicable to both the member and non-member.

"For by me thy days shall be multiplied, and the years of thy life shall be increased". This verse is taken from a reading of the ninth chapter of proverbs by Brother Joseph Yates the morning of August 9. In the sermon, he brought out that poisons in spiritual life destroy the souls of men much as monoxide gas snuffs out the physical existence. Many of these poisons are found in worldly pleasures. On the other hand coming to church is uplifting and the prayer of faith is a destroyer of poison. Did you ever suffer pain from injury? Suppose you had nails driven through your hands and feet and were left to hang on a cross until life was spent? These are some of the questions propounded to us by Brother Forest Maley, the speaker for the evening service. Read and study the story of the crucifixion as recorded by Mark and Luke and try to know some of the suffering of our Lord, even to the sweating of blood for us in the Mount of Olives. What can we do and what will we do for Him?

An announcement reaches us of the birth of a little son to Brother and Sister Arlo Gould of Bemidji, Minn., July 18, 1953. The little one has been given the name of Richard Allen. Sister Gould is Lillian, the daughter of Brother and Sister B. A. Winegar of Bemidji. Brother and Sister Gould also have a little daughter, Sandra Lee, who is three.

On July 16, the home of Brother and Sister William F. Anderson, Jr., was blessed by the birth of a baby girl in St. Joseph's Hospital in Kansas City. She has been named Lisa Denise. In the family also is William F. Anderson, III, called "Bim", a little boy of two and a half years. Lisa and Bim are grandchildren of Apostle and Sister William F. Anderson.

Before the morning sermon on July 26, David Bruce, the little son of Brother and Sister Sam Kidd of Kansas City, was brought by the parents to be blessed. In this ordinance Brother C. LeRoy Wheaton officiated, assisted by Brother R. D. Sprague. The baby's mother is Helen, daughter of Brother and Sister Ray Martin of Collins, Missouri. The little one was born April 28.

Bonnie Gayle, wee daughter of Brother and Sister

Forest E. Maley, was blessed under the hands of Brother Joseph Yates, who officiated, assisted by the baby's father. Brother Joseph Yates is a cousin to the baby's mother.

Some of those of our number who have visited other places during the month include: Brothers Vance Harris and J. M. Case, who visited the folks at Lamoni, Iowa, as well as holding services; the next week Brother and Sister Elmer Hunter drove to Lamoni to visit with Sister Barth and to renew acquaintance with old friends there; Brothers J. M. Case and Marvin Case visited Collins, Missouri; Brother and Sister J. M. Case motored to Cowgill, Missouri; Sister Mildred Hooker and Alice Fawn drove to Ava, Missouri for a week-end; and, a number of the young people went to Ava for a week of outdoor fun with the young people who reside at Ava.

Brother and Sister Leslie Case and sons, Jimmy and Donny, have been vacationing, spending some time with Sister Case's parents, the Harvey Bells in Ava, and returning in time for the reunion.

Sister Mildred Hooker with Alice Fawn and Sister Enid Morris, accompanied by their father, J. E. Morris, of Weeping Water, Nebraska, recently returned from a week's trip through Iowa, Illinois, Kentucky and Missouri. All were much impressed with the beauties of nature and the historical spots they were able to visit.

Visitors to our services throughout the past month have included: Bros. Glenn, Harold and John Gill, visiting in the home of Brother Joe Yates and attending the Reunion. These three brothers are the grandsons of Sister Irene Yates, the wife of Apostle J. E. Yates; Sister Winnifred Hansen of Shell City, Mo., the daughter of Sister Stella Hedrick; Brother Hardy Seevers, now stationed at Camp Crowder; and Brother and Sister James Hedrick from Camp Chaffee, Ark.; Brother and Sister Frank Elliott and sons of Wichita, Kans.; Brother Morris of Weeping Water, Nebr.; and Brother and Sister Ralph Hatcliff of North Carolina, with their two sons, Earl and Winston, were visiting at the church one week day. While here they stayed with Brother and Sister Wm. A. Sheldon.

Lois Harris, Reporter

#### ALL-DAY SERVICE OF THE CHURCH OF CHRIST

On Sunday, July 12th, 1953, the Church of Christ held an all-day service at the home of John E. Davies. There were in attendance, members of the church from Black River Falls, Fennimore, and Lancaster, besides the Matthews and Davies families in Montfort, with some of their neighbors.

The speaker of the day was Apostle B. C. Flint of Independence, Missouri, who is in charge of the missionary work of the church in Wisconsin, Iowa, and Illinois. He was assisted by Elder Clyde Babcock of Black River Falls.

There were preaching services at both forenoon and afternoon sessions.

Apostle Flint is well known throughout this district, having been in charge of the work for a good many years. He formerly lived in Madison and Evansville,

Wisconsin. As a boy he attended high school at Dodgeville and the Teacher Training School at Platteville. He has been a traveling missionary for the Church of Christ, with headquarters on the famous Temple Lot, in Independence, Missouri, for 42 years. He officiated at the marriage of the John Davies' in Evansville, Wisconsin some years ago.

This church group will hold a state reunion at Lima Center, near Whitewater, August 15-16, 1953. All friends are invited to attend these meetings. There will be other members of the Apostles' council present as speakers.—From the Montfort Mail, Montfort, Wisconsin, July 23, 1953.

#### NOTE OF THANKS

As I cannot thank each one personally, I wish to take this means to thank each one that sent me cards and letters of cheer and good wishes while in the hospital and at home. Also for your prayers offered our merciful and heavenly Father in my behalf. May God bless and keep each one.

Your brother in Christ,

Elder Paul G. Mercer

#### MISSOURI REUNION

The Missouri Reunion met in Independence, Saturday, August 15. It was opened by a prayer meeting in charge of Brother LeRoy Wheaton assisted by Brother Levi Maley.

Brother Archie Bell of Ava was the first speaker. The general theme of his sermon was "Understanding". He took the reading of Daniel 9:21-27 to teach that we should realize the times we are in and understand our place in them with the idea of "Let not your heart therefore be troubled". He followed through proving each fulfillment of this prophecy required man's understanding of God's design.

That afternoon the young people loaded into several cars and went out to Fort Osage, a short distance from Independence. This is an old fort overlooking the river. It has recently been rebuilt as nearly like the original as possible. They visited it two years ago when the work was just beginning.

The business meeting was held at the same time to elect officers and select a place for next year's reunion.

There was quite a bit of discussion as to whether we should leave it up to the Reunion Committee to select a place or whether we should accept one of the invitations already extended. It was finally decided that we would accept the St. Louis local's invitation so that everyone could begin now to plan ways and means of getting there and taking care of those who could go.

On the subject of a time for the meetings there was some discussion too, especially since it was to be in a new locality. Every one wanted to take into consideration other reunions, farmers' crops, and school days. The date for next year's reunion was finally set as the first Friday, Saturday and Sunday in August.

The missionary in charge of Missouri is automati-

cally the chairman of the Reunion Committee. The pastor of the St. Louis local and Brother Archie Bell are the other two members. Thus the names and address of the three now are: Elder Wm. Sheldon, 11427 East 16th St., Independence, Mo.; Elder Alto B. Shankle, 10179 Imperial Drive, St. Louis 21, Mo.; and Elder Archie F. Bell, Box 266, Ava, Mo.

Brother Leslie Case succeeded himself as Treasurer. The Press Committee, the Dining Hall Committee and the special Activities Committee were left the responsibility of the Reunion Committee to choose. The housing Committee was discontinued with the admonition that everyone planning to attend the reunion should let those in St. Louis know some time in advance so that arrangements could be made.

Brother William Sheldon was the speaker Saturday night. The theme of his sermon was "Oneness", not only a united church body, but a people in agreement with God. He used a reading from Genesis 49:10 to show that there was first a scattering; then when Christ came he began the gathering not to one place, but to "one fold and one shepherd." His closing reading of Christ's prayer in John 17:6-11 shows the hope of the sermon.

Sunday morning Sunday School was called fifteen minutes early so that there would be a half hour between it and the Sacrament service. At that time, after two years of waiting and asking, Janice Sprague was baptized by her father, Brother Rolland Sprague. She was confirmed during the Sacrament meeting under the hands of Brothers Rolland Sprague, William Sheldon and LeRoy Wheaton with Brother LeRoy as spokesman.

Brother LeRoy Wheaton was in charge of Sacrament, assisted by Brother William Sheldon, with Brother Joe Smith and Brother Joe Yates serving.

To some the reunion means a chance to meet old friends, a chance to hear again the old story, to hear new speakers and old ones, to feel like one big family for awhile as we eat together and talk together for three days. But at this reunion some learned a new meaning when two sisters asked to be reunited with the Church of Christ. Sister Viola Henning of Albuquerque, and Sister Winifred Hanson of Independence requested that they might have their names re-entered in the books.

It was a reunion, too, across the miles when after praying especially for Brother Loren Bryant during the Sacrament service, his name was the first one listed in the exchanged prisoners of war that night. He is the son of Brother and Sister Ray Bryant of Cowgill and had been a prisoner since early in the Korean war.

Brother John Sweem of Hamilton was the speaker at three o'clock Sunday afternoon. His thought concerned the beginning of the gospel when John the Baptist came teaching the principle of repentance and baptism. He used as his foundation, Mark 1:1-2. He then showed how Christ came, giving the promise to this gospel as well as fulfilling the promise of it.

That evening a choir, under the direction of Brother Forest Maley, sang the cantata, "Behold! It Is Written!"

(continued on page 143)

# ORIGINAL ARTICLES

*We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.*

## QUESTIONS AND IMPORTANT FACTS

### For Careful Consideration of the Ministry and Membership of the Church

James E. Yates

What service by the ministry, is more important to the Spiritual welfare of souls who partake, than the service of the bread and wine of the Sacrament? It is therefore greatly important, that in serving the bread and the wine of the Sacrament, that we should eliminate as much of all mere human concepts as possible, and adhere strictly to the divine pattern as possible, in all that pertains to this sacred ordinance.

As we therefore state the simple facts of the scripture which pertain to the sacred service of the Sacrament, let us think upon these facts carefully, and then try to avoid any mere human, or traditional conclusions which may have filtered in, to possibly cause imperfect practices.

First, let us note the clear statement of the Apostle Paul, as presented in the word of the Lord concerning the sanctity of this sacrament service: "For I have received of the Lord that which I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: And when He had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. . . .

"Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."—I Cor. 11:23-27.

But who is to do the examining to determine whether any be worthy, or unworthy to partake? Is this examination to be the business of the minister who serves the bread and wine? How does the Word of the Lord read upon that point? Here is the authentic word: "But let a man examine himself, and so let him eat of that bread and drink of that cup."—I Cor. 11:28.

Should we ignore the importance of that self-examination?

### Further Facts in the Written Word

When Jesus appeared to the people in America, as is recorded in the Nephite Record, He factually ignored the practice which has grown up since, that none can be considered worthy to partake of the sacrament except those who have been baptized. Let us here note a few facts as contained in the blessed Nephite Record upon this vital subject.

When Jesus appeared to the multitude of about two thousand five hundred people here in America, He taught them the gospel of soul salvation, and He also served to them the Sacrament of bread and wine, as a rite in commemoration of His death, as also of the

fact, that He was risen. At the time of His discourse to that multitude, He called Nephi forth from the multitude, and said to him: "I give unto you power that ye shall baptize this people, when I am again ascended into heaven." See Book of Nephi, chapter 5: paragraph 21-22.

He also called others (twelve in number), and gave unto them authority to baptize.

Now we ask one question which is very important to the correct understanding of the teachings of Jesus, as those teachings are written here in the sacred book of Nephi. This important question is: Did Jesus administer the sacrament of the bread and wine to the disciples whom he had chosen and to the multitude there, before any of them had been baptised?

In order that we may obtain the correct answer to that important question, let us note certain facts in the scriptural narrative, and let us number those facts in order that we may make no mistake.

Let us name the following as **Fact Number One:** We have already noted, as fact number one, that St. Paul said, after assuring us that he was presenting that which he had received from the Lord, "Let every man examine himself and so let him eat of that bread, and drink of that cup."

**Fact Number Two:** In the following language the Lord Jesus told the multitude to whom He was speaking, "And the Lord said unto him (Nephi), I give unto you power that ye shall baptize this people, when I am again ascended into heaven."—Book of Nephi, 5:21.

**Fact Number Three:** Jesus continued in His discourse to that multitude, evidently without interruption. Remember there had been no baptizing done up to this point, for he continued to speak; and also He had said to Nephi, that he was to baptize this people after He had ascended unto the Father." Note here carefully, the continued discourse of our Lord, also the substance of His words, as follows: "Behold, now it came to pass that when Jesus had spoken these words, he looked around about again on the multitude, and He said unto them, Behold my time is at hand.

"I perceive that ye are weak, that ye can not understand all my words which I am commanded of the Father to speak unto you at this time; therefore, go ye into your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again.

"But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for He knoweth whither He hath taken them."

Then it was that Jesus noted that the multitude were in tears, and that they desired that He would tarry with them a little longer. Therefore He consented to do so.

Then He called for the people to bring their sick, and lame, and blind, and He healed them. He also called for their little children to be brought, and He blessed them.

**Fact Number Four:** At that same time, and upon that same day, and to that same people our Lord served the sacrament of the bread and the wine, to that same multitude, and none of them had yet been baptized,—not even those twelve disciples whom He had chosen.

"And they were in number about two thousand and five hundred souls; and they did consist of men, women and children, and it came to pass that Jesus commanded His disciples that they should bring forth some bread and wine unto Him. And while they were gone for bread and wine, He commanded the multitude that they should sit themselves down upon the earth. And when the disciples had come with bread and wine, he took of the bread, and break and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eat, and were filled, He commanded that they should give unto the multitude. . . ."

In this scriptural narrative, there can be no escape from the fact none of this multitude to whom our Lord here served the sacrament of the bread and of the wine had yet been baptized,—not even those whom he had chosen as His twelve disciples. For none of them were baptized until the following day, as is narrated in the next chapter, and upon the following day. As **Fact Number Five**, this scripture makes it clear that Jesus served the sacrament on that day to his disciples, and to the multitude before any of them had been baptized. There is no escape from this conclusion; for chapter 9, paragraphs 12 and 13 describes those baptisms as not having taken place until the next day after our Lord had served the sacrament unto them. **Fact Number Six:**

**"Behold I Am the Light"**

"Therefore hold up your light that it may shine unto the world. Behold I am the Light which ye shall hold up—That which ye have seen me do."—Book of Nephi 8:54-55.

But please note: when Jesus served the sacrament to that unbaptized multitude He was not serving to an "unworthy" people. Their deep penitence, their prayers, and their tears, as they accepted Christ as the Redeemer, was ample testimony before the Lord that they were not unworthy to receive the bread and the wine of the sacrament, even though at that time, they had not been baptized. And similar conditions could occur again.

**Fact Number Seven:** All the Holy Scriptures teach that the sacrament of the bread and the wine, is for the benefit of the church. But if we permit mere human restrictions to enter in, harm could come to the church instead of blessing. The teachings of the word of the Lord, are made clear that the sacrament of the bread and the wine are for the benefit of the members of the church but nowhere, in all the word of the Lord can anyone find that the sacrament is always for the members of the church only. That word only is conspicuous by its absence in that connection.

**Fact Number Eight:** "And this shall ye always observe to do, even as I have done."—Book of Nephi, chapter 8, paragraph 33.

Through His whole discourse, in both chapters 8, and 9, our Lord emphasizes the point as a pattern: "What ye have seen me do." What had the multitude seen Him do? First, they saw Him appear to them in the heavens on high. They heard Him, and saw Him preach with power and personal physical demonstration. They touched His holy body. Their fingertips pressed the scars in His blessed flesh where the crucifical wounds had been inflicted on Golgotha, they saw and heard Him bless the bread and the wine of the sacrament and serve it to the unbaptized multitude before any of their baptisms had taken place, which baptisms all took place on the following day. The whole multitude saw, and were permitted to partake—marvelous and merciful example of divine love. They heard Him warn that the holy sacrament of the bread and of the wine, must not be served to any who are "unworthy" to receive it. They saw their own worthiness to receive that sacred rite divinely accepted when by penitence, prayer, and tears, they acknowledged Christ to be the Redeemer, and confessed their sins before Him.

"And this shall ye always observe to do, even as I have done."

**What Jesus Said and Did, Sets the Example For Us**

"Behold I am the light, I have set an example for you."—Chap. 8, Par. 49.

"Behold I am the light which ye shall hold up,—that which ye have seen me do."—Par. 55.

Now let us read a little further in this important Scripture: "Behold ye see that I have prayed unto the Father, and ye all have witnessed, and ye see that I have commanded that none of you should go away, but rather have commanded that ye should come unto me, that ye might feel and see;

"Even so shall ye do unto the world; and whosoever breaketh this commandment, suffereth himself to be led into temptation."—Par. 57.

Then our Lord repeats the commandment that no one should be "suffered" or permitted to partake of the sacrament of the bread and the wine if they are "unworthy"; but the plain "example" which Jesus set, and commanded that we follow in the church furnishes us proof. If we accept that divine example, that the matter of determining whether any be worthy, or unworthy, must be based upon something deeper than the mere question of whether, or not they have been baptized.

Dear Brethren of the Ministry, and brothers and sisters in the faith, let none of us be so presumptuous as to assume, that because we may have been traditioned in any imperfect practices which do not fully square with both the words and also the example of our Lord,—let us not assume that our traditions have been perfect, or that improvement toward perfection, is for us impossible. For, without challengable question, as God's word declares: "great is the mystery of godliness."

And after we have all given of our best efforts to serve our divine Master in an acceptable manner to Him, we shall still most likely face quite a stretch of time, and some distance this side of eternity, before we shall be justified in boasting ourselves to have reached the high mark of undeviating perfection. But it is pos-

sible, that with an improved understanding of the divine principles, embraced in the holy grace of the sacred rites of the sacrament of the Lord's Supper, harmful lack of true discernments may be avoided, and helpful, and true vision and practices be encouraged. To this end, and in deep humility of heart, this script to the Church of Christ, and to all whose faith centers in "His perfection of beauty", this simple study is offered.

To the Ministry of the  
Church of Christ,

Dear Brethren:

The enclosed reference material has been prepared from notes I have had on the subject of the Sacrament for many years. A number of you desired them for reference and to use for your study of the subject.

Under the circumstances it is a pleasure for me to make this compilation for you. It is not exhaustive on the subject but at least will form a basis of study that may be good. The earnest student may find many other scriptural references which may be added to what I have here given. Perhaps by our united efforts we may be able to combine the results of our study in a more full compilation and present it to the School of the Ministry at a future General Conference for consideration and action looking to a unification of the ministry on the subject.

Most sincerely,

Clarence L. Wheaton  
Of the Council of Twelve

### THE SACRAMENT OF THE LORD'S SUPPER

References Compiled  
By  
Apostle C. L. Wheaton

#### 1. Instituted by Jesus Christ:

**First at Jerusalem:**—On Thursday, April 6, A.D. 30, "came the day of unleavened bread, when the passover must be killed." It was prepared by Peter and John, who were two of the apostles, and was served in an upper room, evidently in the home of one of the disciples. All of the Council of Twelve Apostles were with him on this occasion. He used bread and wine which were the emblems denoting his flesh and blood.

**Scriptural Evidences:** Luke 22:7-12. Matt. 26:17-30. Mark 14:22-25.

**Second among the Nephites:** After the resurrection he appeared to the Nephites, who were of the lineage of Joseph the son of Jacob on this land, therefore of the house of Israel, at which time he taught them the same doctrine and tenets of faith as He had taught at Jerusalem.

**Scriptural Evidences:** III Nephi 8:28-66.

**Third In These Last Days:** On April 6, 1830 the Church of Christ was established at Fayette, Seneca County, New York, with the presence of six elders, in the home of Peter Whitmer. After receiving the approval of "each individual member present" they "then took bread blessed it, and brake it with them, also

wine, blessed it, and drank it with them. . . ." Reorg. Church History Vol. 1, page 77.

**Scriptural Evidences:** Book of Commandments 24:55-59.

2. **Celebrated by the Disciples of Christ:** After the death and resurrection of Jesus the disciples observed this sacrament on both the Eastern and Western Hemispheres:

#### Scriptural Evidences:

(a) Eastern:—Acts 2:42-46. Acts 20:7. I Cor. 11:23-26.

(b) Western:—III Nephi 12:6. Moroni 4th chapter. Moroni 6:6.

#### 3. Bread and Wine are Symbolic of the Body and Blood of Christ:

**Scriptural Evidences:** In John 6th chapter, Christ tells his disciples that they must eat of his flesh and blood or else there would be no life in them. To be identified as the offspring of a person we must be partakers of his flesh and blood. When Isaiah spoke of the crucifixion of Christ, (Isa. 53:10-12), he referred to his "seed" or offspring, and said "when thou shalt make his soul an offering for sin, he shall see his seed," etc. This thought is more fully expounded in the Book of Mormon, (Mosiah 8:38-47).

**Other Scriptural Evidences:** Matt. 26:26-28. I Cor. 10:17, 17:21-22. 11:23-26. III Nephi 9:37-44.

Note: It has been the custom in the "center place" for many years to use "unleavened bread" (Luke 22:7), for it was so used by Christ and his disciples when they came together to keep the passover, for until Christ became our passover they were still under the provisions of the Mosaic law, (Lev. 23:5-6), and the wine we use is "the fermented juice of the grape, . . ." anciently used in religious rites, which is made new among us, (Book of Commandments 28:4-5). The formula for making both the unleavened bread and new wine can be obtained by local pastors from the local authorities in Independence, Missouri, in order that uniformity in administering the sacrament may be observed. These provisions are in accord with conference action taken in 1926 and 1927.

#### 4. Self Examination by Members of Church Required Before Partaking of the Sacrament, is Enjoined:

**Scriptural Evidences:** Matt. 5:23-24. I Cor. 11:27-32. Book of Mormon, Mormon 4:95. Book of Commandments 24:46-48.

#### 5. Baptised Believers of the Church Only Shall Partake of the Sacrament:

**Scriptural Evidences:** III Nephi 8:62-65. Book of Commandments 24:46.

#### 6. Profaning of the Sacrament Forbidden:

**Scriptural Evidences:** I Cor. 11:20-22, 33-34, III Nephi 8:58-63. I Cor. 5:11. Book of Commandments 49:4-7.

#### 7. When Partaken of Worthily, We Receive a Remission of Our Sins:

**Scriptural Evidences:** Matt. 26:28. Heb. 9:22-28.

**8. How the Sacrament is to be Administered:**

**Scriptural Evidences:** Book of Commandments 24:56-59. Book of Moroni 4:5.

**9. To be Administered to the Church on the Lord's Day, or Sunday:**

Book of Commandments 60:18-23.

Note:—These references are my own compilation, and do not pretend to be exhaustive on the subject. Having used them from my early ministry as scriptural basis for the belief of the Church of Christ, and having many requests for such material for the benefit of the students of the scriptures, I pass them on, hoping to stimulate a greater study on all the principles and ordinances of the church.

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**MISSOURI REUNION**

(continued from page 139)

This is a religious writing from a Restoration author, Louise Hills Lewis. Then, during the night's preaching service, three boys from St. Paul, Minn., Glen, Harold and John Gill played an instrumental trio of "Whispering Hope."

The speaker that night was Brother Vance Harris of Independence, comparing the way of a capitalistic business and the way of God's business. God gave us a body, mind, and soul to do business with, to sell His way of life, to make each his own profit, by using our daily living as a sales talk and an operating expense. He quoted from Revelations of the resurrection in closing, "And I saw the dead, small and great, stand before God. And the books were opened . . . and they were judged every man according to their works."

Bro. Rolland Sprague was the speaker Monday morning. His message was of "Freedom Through Truth." His text was John 8:31-32 with emphasis on the 32nd verse. Brother Archie Bell followed him that night, using the same text with emphasis on the 31st verse.

The order of the day was changed and the afternoon was turned over to a church history study class with Brother Maynard Case as teacher.

It would be impossible now to list all those visitors at the reunion. There was an effort made to have everyone register. Those from out of Independence who have not already been mentioned and who did register are: Brother Ray Bryant and his daughters from Cowgill, Mo.; Caroline and Jim Hedrick from Fort Smith, Ark.; Sister Alvina Bell of Ava; Sister Orlea Premo and children from Illinois; Virgil Rudd, Ft. Worth, Texas; Frank, Junella and Maurice Elliott from Wichita, Kansas; Sister John Green, Minneapolis, Minn.; Sister Pearl Barth from Lamoni, Iowa; Brother George Richardson, Great Falls, Montana; and Brother Arthur Sackett from Hamilton.

Brother LeRoy Wheaton closed the Reunion Monday with a summary of the activities just passed. Yet, while he spoke and while we sang the closing hymn of, "God Be With You Till We Meet Again," it seemed like this reunion might be just a beginning.

That while we were closing the reunion the spirit that was with it might go on through the year. It could be, there is a promise written that it can.

Ella Engle, Reunion Secretary

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**O B I T U A R I E S**
**Clyde Charles Walrath**

Elder Clyde Charles Walrath, was born July 4, 1886, at Barrington, Michigan. His death occurred July 3, 1953, at San Diego, California. He leaves to mourn his departure, his wife, Effie Walrath: two daughters and one son. His daughters are Alyce Belle Bean of Norwalk, California, and Lilah Pearl Bragg, same region. His son is Harold Walrath, of San Diego, California.

His son and daughters were born to an early marriage to Mabel Cofell. There are also two grandchildren and two great grandchildren. The grandchildren are: Beverly Jean Rogers, and Charles Boyd Bragg. The great grandchildren are: Laquita Leah Rogers and Jeannie Ellen Bragg. One brother, and two sisters also survive. They dwell in Canada.

Brother Walrath served in the ministry as an Elder in the Reorganized Latter Day Saint Church. He and Sister Effie Walrath transferred his ministry and their membership to the Church of Christ (Temple Lot) where they served our Lord faithfully during his closing years.

The funeral services were impressively rendered by Rev. Alexander A. Milmine, who officiated with kindness, and deep solemnity. A lovely poem written by Brother Clyde himself, was made a beautiful part of the services. Burial was in Mt. Greenwood Cemetery.

We are confident that our good Brother has heard the Masters' voice, "Well done, thou good and faithful servant, enter in to the joy of thy Lord."

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**Mary Holm**

Sister Christ Holm, a resident of the Bemidji area for twenty years, passed away at the Lutheran Hospital early Sunday morning, July 12, 1953, after a lingering illness.

Mary Estogaard was born on September 25, 1874, in Clayton County, Iowa, where she grew to womanhood. On March 7, 1907, she was married to Christ Holm and to this union four children were born.

Sister Holm is survived by her husband, two sons, Clifford of Bemidji and Elmer of Fargo, North Dakota, and five grandchildren. Two children, Leonard and Vivian, preceded her in death.

Sister Mary Holm, with her husband and eight others, was baptized into the Church of Christ (Temple Lot), in Big Turtle Lake, twelve miles north of Bemidji, on September 6, 1936. She was a quiet and reserved woman, but was studious and well versed in the teachings of the Restoration, and was faithful and true to her Lord and Master.

The funeral was held at the Olson Funeral Home, in Bemidji, July 15, at 2:00 p. m., with the Rev. L. E. Evans officiating. Interment was in Greenwood Cemetery.

### Ethel May Croff

Ethel May Croff was born June 9, 1881 in Vanessa, Ontario, Canada, and was baptized in the Reorganized Church of Jesus Christ of Latter Day Saints in August, 1894, at Vanessa, Ontario, Canada.

She was united in marriage to Fred Daiken on October 5, 1898. To this union were born three sons; Lloyd W. Daiken, now residing at Santa Ana California; Roy F. Daiken in Idaho and Robert C. Daiken, Saint Paris, Ohio. Sister Daiken with her husband and three sons came to Ontario, California in 1915 where she attended the Reorganized Church until 1925, then in 1928 she transferred to the Church of Christ and was a faithful member to the last.

Funeral services were at Bellevue Mausoleum, June 15, 1953 with Bernard C. Brewster, minister of LaVerne Methodist Church officiating. Entombment was in Bellevue Mausoleum, Ontario, California.

### Clarence E. Flint

Clarence E. Flint, was born September 26th, 1885 at Middlebury, Iowa County, Wisconsin, and departed this life at the Oconto Hospital, July 31st, 1953, at the age of sixty-seven years, and ten months.

He is survived by his devoted wife Mabel; his daughter Florence (Mrs. Harold Crozier); two grandchildren, children of the Croziers; his only remaining brother, Elder B. C. Flint, of Independence, Mo., who has been a traveling minister for the Church of Christ, for forty-two years; a sister Mrs. Amanda Culp of Madison, Wisc.; two nephews and five nieces. The nieces are: Mrs. Virgie Culp of Madison, Wisconsin; Mrs. Verna Haenkle, of Sacramento, California; Mrs. Edna Smith of Independence, Missouri; Mrs. John Clark of Oregon, Wisconsin; and Miss Iona Culp of Madison, Wisconsin. The nephews, Robert and Frederick Culp of Oregon, Wisconsin.

Mr. Flint was raised on the old farm in Middlebury, Wisconsin, and grew to manhood there. Later he moved to Mt. Horeb, Wisconsin with his parents.

On December 12th, 1917, he was united in marriage to Miss Mabel Barber of Manilla, Iowa, and to this union three children were born. Two little boys dying in infancy. The oldest child still lives in the person of Florence Crozier.

In the year 1917, he bought a farm west of Oconto, to which his oldest brother Alfred moved with him and remained with him till Alfred's death in December, 1928. Later in 1933 he left the farm and moved to Oconto, where he resided until his recent death.

Mr. Flint was seriously afflicted with various complicated diseases, from which he suffered constantly. This disability brought on other complications and he had a number of major operations as a result. In his distress, he tried other climates but with little success.

The outstanding tribute to his sterling character is the many expressions of respect, from his neighbors and townspeople, as well as the host of friends scattered through the whole field of his life time activities.

Mr. Flint never officially associated himself with any church denomination, yet he was a man of outstanding faith in God. He interested himself in his brother B. C. Flint's ministry and often gave very substantial material assistance, to his work.

His passing leaves a void in the lives and hearts of his multitude of friends.

Services for Mr. Flint were conducted from the Gallagher Funeral Home, in Oconto, Wisconsin and interment in the beautiful Evergreen Cemetery at Oconto August 3, 1953. Rev. Warren Thompson, of Pound, Wisconsin, was in charge of the services.

### A TRIBUTE TO MY BROTHER

By B. C. Flint

Clarence Elmer Flint, my last surviving brother, passed away at the Oconto City Hospital, in Oconto, Wisconsin, where he resided, July 31, 1953, at the age of 67 years.

He has been in ill health for a good many years and has had many major operations, so his passing is a relief from a long life of suffering. However, there was a very deep attachment between him and myself, and this last break in the family leaves me as the last of his line, and with a loneliness that only those who have had similar experience can appreciate.

Clarence never joined the church, but was always a very staunch supporter of all of my missionary activities, and seemed to actually love the gospel and was a man of great faith. Why he failed to accept and obey, only he and God can know. On a number of occasions, during his very severe operations he called for me to come and administer to him and on, at least, one occasion he was miraculously healed, and it seems that there were other times too, that he received great blessings. At any rate, we now leave him in the hands of a just God, and where he will remain as one of the "honorable men of the earth."

Sister Flint and I were laboring in the vicinity of Black River Falls, Wisconsin, when we received a long distance call that Clarence had suffered a cerebral hemorrhage, and was near death's door. We hastened over to Oconto, and remained with Clarence to the end. For a time he rallied and was able to converse with me, and seemed so pleased that I was near, and again asked for administration, but, it seemed that the Lord felt that he had suffered enough, and so called him home. The funeral was from the Gallagher Funeral Home in Oconto, and the service was conducted by Rev. Warren Thompson, a Baptist minister, and he was laid to rest in the Evergreen Cemetery, in Oconto, beside two little sons who died in infancy.

We know that Clarence would have preferred some minister of the Restoration, had any been available in this part of the field, but we feel that this young Baptist minister, did a very acceptable service and with a comforting message. Many relatives from distant places came to attend the funeral which was attended by a large circle of friends, because Clarence had always been a friend in need to all his neighbors, and was greatly loved.