

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, November, 1953

Number 11

Humility

If you'd please the great Creator,
And 'bide in His eternal law;
If you would place in heav'n a store,
From which you might forever draw,
Then seek to give God the glory;
To Him honour and praises be,
For this is the old, old story,
But for thee is best humility.

If you'd have that great assurance,
And walk the long day without fear;
If you with God would so advance,
You might His softest whisper hear,
Then give to God the glory,
To Him honour and praises be;
I found it in the old, old story,
And learned it in humility.

If you would serve the King of kings,
And labor all your days for Him;
If you would part from other things,
And find the light that drives out sin;
Then seek to give God the glory;
To Him honour and praises be;
It's all found in the old, old story,
But remember thou, humility.

Earle E. Reet

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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

To know the true meaning of words is the key to knowing and understanding a language. It is no disgrace to study a dictionary. In fact, we cannot fully understand the gospel of Jesus Christ if we do not know the meaning of the words used in our language. I do not mean that we should go to the dictionary to get the definitions of the points in the doctrine of Christ. We are prone to give a word our own definition and never prove whether it is true or false.

There is a word which is used quite often by the members of the Restoration movement. It is a very important word to us and we should know its meaning. The word is "perfection". Often in speech or in prayer we hear this expression used: "degree of perfection". There are no degrees of perfection. Perfection is the highest possible degree of excellence; nothing lacking; complete.

We may have degrees of excellence but never degrees of perfection. Excellence is the path we tread leading to perfection. Perfection is, as Paul describes it, the measure of the stature of the fullness of Christ.

We will notice, if we examine the words, that we often use the word perfection when we should use the word excellence.

Another word misused, by religious bodies in particular, is "apostasy". We often accuse others of being in apostasy when in reality they are in transgression. Revelation mentions only one woman fleeing into the wilderness. This was the apostasy which brought into being the great and abominable church.

Daniel tells us that the Church of Christ or the kingdom to be set up in the last days will never be left to other people, and it shall stand forever.

When the Church of Christ was restored in these latter days, there were principles of faith established for its beliefs. These principles are still being used, and believed in by the church. If we were to abandon some of these principles, these could not be termed degrees of apostasy. They would be transgressions. Transgression is the road used, leading to apostasy. Apostasy is the total desertion of principles or faith.

A church may be in enough transgressions to be rejected of the Lord, as a church, and still hold to some of its original principles of faith. When it abandons all of its principles of faith, it is then in apostasy.

All members of a church, especially members of its priesthood, should read often and understand every one of its articles of faith. To understand they must know the meaning of all the words used in the writing of these articles. If there should be, at any time, a violation of any of these articles, our duty is to try in an orderly way, to show the violation to the church.

Confusion, disputations, quarrelings and contentions are not of Christ and have no place in His church. If everything is done in order and harmonizes with the gospel of Christ, then we can expect His blessings upon us to increase.

A. F. B.

FROM THE MISSIONARY FIELD

Gleanings by the Way—Number Two— Ticul, Yucatan, 8-29-53

In our last "Gleanings" we told of our missionary activities in the Southwestern States prior to leaving Phoenix, Arizona, for Yucatan. We left Phoenix the 18th of July, and drove to Tucson, Arizona, where we looked up our Hopi Indian friends, White Bear and Naomi Fredericks. It was late afternoon when we got there, and the place where they work was closed for the day. The next morning, Saturday, we located them getting ready to settle in their new home. They were both very happy to see us, and desired us to stay over Sunday, to visit and talk the gospel with them.

This we did, showing them many of our slides Saturday evening, and then as the desert heat at Tucson was too unbearable, on Sunday we packed a picnic lunch and went up into the mountains about twenty-five miles distant, and found a cool place to eat and rest. Later in the day, we drove higher into the mountains in White Bear's fine station wagon, and located a shady nook among the pines where we held a service for just the five of us, White Bear, Naomi, Fernando, Angela and I, where we sang, read the scriptures together and each took part, either in testimony, prayer or song. It was a wonderful experience there among the pines, secluded from all the world, where the Lord met with us, and we could feel His Spirit drawing us together in closer bonds of friendship and the gospel. Too soon, we had to return to the city with its heat and human sounds, to seek rest for the night. Our short stay with them was most enjoyable but the next morning we had to bid them a regretful good-bye and go our way, after promising them to return and spend more time with them on our return from Mexico. They are two fine people whom we love.

Leaving Tucson, we drove south over good highways, and crossed the border into Mexico at Nogales. This was a new route to us, and aside from some of the highway being under new construction, we found this route the most enjoyable we have yet taken into Mexico City, and predict that it will be the most travelled road from the West Coast area. Here we missed the desert heat and high mountains of the other routes. Frequent rains along the coast of the Gulf of California kept everything green, and we found temperatures as low as 48 degrees in the evenings, and during the days ranging into the upper 70s, except in the northern desert area. Our new air cooler, bought for us at Phoenix was a blessing, and with new ventilator in the top of the car, it was very comfortable most of the time.

After eight days from the border, we drove into Veracruz late in the night, hoping that we would be able to make connections with our boat to Progreso, the seaport of Merida, Yucatan. However, we were to be disappointed, for they had again changed the sailing schedules and we had to wait ten days before we could cross to Yucatan. This delay, of course, was hard on all three of us, as we wanted to reach our destination and get to work. Fortunately, we were able to get a hotel room near the beach, where we could

cook our meals and have the blessing of cool breezes from the sea. It was indeed a happy day when sailing time came, and we saw the old Chevolet hoisted on board ready to sail with the tide at sunset. We had nice calm weather the whole journey across, with cool winds, that made the voyage most pleasant. We crossed in 43 hours, the shortest time we have made thus far, arriving in Progreso about noon Monday, August 10th. Because of a lot of new port regulations and red tape, we were not able to get our car off the boat and through the customs until evening, reaching Merida, the capitol, about six-thirty, worn out from our experiences.

It was necessary for us to remain in Merida for two days, as Fernando had been suffering from severe headaches, due to bad eyesight, and we insisted that he have his eyes examined for glasses. This he did, with the result that he now wears glasses and the headaches have ceased, except when he tries to read without them. We are glad for him that he has glasses as he can now study and read the fine texts of scriptures in the books we get here. He too is very happy about it.

Upon our arrival in Ticul we found a warm welcome from all our old friends. Though we had sent word ahead that we wanted the same house to stay in, we arrived before they had gotten it ready, having white-washed the walls inside and out and repaired the roof. But that was one of the least of our worries, we found, for another family had lived there while we were gone and had literally gone "to bed with the chickens and turkeys", as the floors were filthy dirty, and it took a lot of backache and elbow grease to clean it up. Then to top that off, we both became very sick with the dysentary from the water, and were almost down in bed with it for over a week, then it left us very weak and worn out. Now we are feeling much better and able to eat more regularly again. We have both lost considerable weight.

We are holding meetings at Dzan, in the midst of much opposition and threats of violence by some of the local Catholics, but in spite of this we are going ahead, holding good meetings. To our delight, we found they had constructed a new chapel large enough to seat about forty persons, and each night it has been overflowing. The last night we were there, Thursday, August 27th, about thirty of them stood up and requested baptism, and there are still others. Fernando has gone to hold a meeting tonight, teaching them to sing new songs. We will go tomorrow, Sunday, and have an all-day meeting, returning again after the night services. We are settled in our house, have printed 25 song books, with 20 songs that Fernando has arranged and translated, using our duplicator that we brought with us from home. Soon we hope to get started on some leaflets with gospel stories for them to read. We obtained two dozen more Spanish Books of Mormon in Mexico City and a supply of Bibles here, so now we are doing okay.

Many of you have expressed a desire to help with the work here. We appreciate the offers and need such help as you can give. These people are very poor. It was a strain on them to build the little chapel. We need some Coleman lanterns, at least two, and

some benches for them to sit on. At present we carry our own lantern back and forth. If we forget it, as we did once, then we must use candles, a poor substitute. For benches we use rough sawn boards, the ends resting on chairs, which is very uncomfortable. The lanterns will cost us about \$14.00 each here, the benches, we will need eight or ten of them, will cost about \$4.25 each. In all we will need about \$75.00, and if more can be received, we desire to provide a pulpit and a sacrament table. We are sure the Lord will bless you for your liberality, which should be forwarded to the General Bishopric as soon as possible, designated for the Yucatan Mission Church. May the Lord bless each of you, and may it be our good pleasure to meet with you again in the not too far distant future is our prayer.

On Sunday, August 30th, we, with Fernando and several others from Ticul, made the journey to Dzan for the purpose of holding another all-day meeting. During the day there, we had a very pleasant discussion with the Presidente of Dzan, Sr. Juan de al Cruz, concerning our activities in that area. Seemingly there had been circulated the erroneous report that we were seeking to get land from the natives, and he was much concerned about the matter, and evidently this was used by some of the Catholics to generate a lot of animosity towards us. He had received a letter from the Secretaria de Gobernacion at Mexico concerning the matter, requiring him to check all strangers (foreigners) and to warn the people there not to sell them land. When we showed him our passports, and that we were there on Turista Permits, and Fernando explained that we were not interested in buying land of any kind, except by donation of funds to local people for the purpose of helping them to get a small site for a church, his whole attitude changed, and as a friendly gesture, informed us that his father had been a Presbyterian minister, and that he was glad that we were working there, and that he would co-operate with us in every way. The local village secretary, who had been causing all the trouble went off and got drunk and was unable to attend the meeting. So once more we see the hand of the Lord in our favor.

Sunday evening we told the people, with pictures, the story of the Book of Mormon. This drew a very large crowd, and it was a great pleasure to see the little church filled to standing capacity and the yard full of people trying to see in and hear what we had to say. Unlike the shy, reluctant speaker in the States, Fernando arose to the occasion, and gave them the story in a fine way, using the Maya language as the medium of expression. It was a wonderful occasion, long to be remembered.

At the beginning of the service, Angela was taken very ill. The meeting had started, but like the real soldier she is, did not tell us about her condition until after the meeting. She operates the projector for us, and her excuse was that she did not want to interrupt the service. I had noticed that she was slow at times in making changes of slides, but it being warm, supposed it was due to drowsiness, a condition to which you can readily yield in this tropical climate. When she finally told us her complaint, I felt very bad, and rushed her back to Ticul as quickly as possible, as she was in great pain. At home I administered to her and she got some relief. Next morning I brought her to Merida for a check up, and since that time we have

been here in Merida with Angela under a doctor's care. A week ago she fell on the street during a rain storm and bruised her side and hips. Evidently this had caused an internal infection that caused a former bladder trouble to flare again. X-ray pictures failed to show any kidney stone as the doctors had feared. The doctor expressed the view that the fall, coupled with recent dysentery, had caused the trouble. The ride over the rough, almost impassible road to Dzan did not help. So now we are having to take a much needed rest. Fernando is carrying on the meetings. Sunday I expect to go there for part of the day. Though the cost is eating into our funds, it is a thing we cannot help. Angela is improving, and in a few days more we will be able to return to Ticul. At that it will be some time before she will be able to make the trip to Dzan with us. Pray for us, as we have need.

Your Brother and Sister in Christ,
Clarence and Angela Wheaton

(Brother and Sister Wheaton have returned home from Mexico and the following letter has been received by them from our young brother in Yucatan.)

Ticul, Yucatan, Mexico
October 12, 1953

Dear Brother and Sister Wheaton:

Just as I got back from Dzan this morning, I sat down to write you and let you know about our services up there last Saturday night and yesterday.

We have already gone through one of the most terrible times that we have ever passed since we started our work in that village. . . .

Last Saturday evening, I took the bus to go to Dzan, carrying with me the blackboard we have bought, and got there about six-thirty. It was not until seven o'clock, when the old bells of the Catholic church began to ring and make the most terrible noise we have ever heard. About a half an hour later, a great parade came by, holding lots of lanterns and candles, all of them men, and singing something like, "We are soldiers of Christ! We come here to fight, as everybody saw it before, as no one had heard before."

As this group of devils got into their church, the bells rang again. So we got busy and started our service to God as usual with a very nice crowd.

We just had a prayer and a song, when a bigger group came by singing louder and having the priest as their leader; at this time they were about three hundred, including the women folks, and also some children, who spoke the most horrible words; they were carrying a big wooden cross which was to be placed on a certain place in the end of the village. We stood up and offered a prayer until they were far enough away (not) to bother us with their noise.

Just a few minutes later, they came back after they had placed the cross in the place they had appointed. At this time they made more noise by singing, yelling, clapping their hands, and laughing and insulting us aloud. They stopped by the fence, (a high stone wall, C.L.W.), right in front of our little church, and began to say (recite), the "Rosary", and put some lights upon the fence (wall) and began to throw rocks upon the roof of our church until they finally got tired and left the place and went by singing their songs of hell, (hate).

They kept doing this until midnight or later, and they say they placed three crosses in different places that night and will have some more to do the same thing with. They are also ready to spank us (they say) whenever they have a chance.

They laugh at us on the streets, they insult us in their buses, and persecute us even in our houses. God will be the judge! Pray for us and also ask the church to do the same.

Sincerely,
(Signed) Fernando Ojeda
Calle 29-217
Ticul, Yucatan, Mexico

NOTE—Thus we see a courageous young man, with a noble band of believers in Christ suffering the persecutions of this great and abominable church in our time even as it was done in ancient times. These people needs our prayers, our moral support and every help we can give them. They need material help also, such as the church can well afford to give them. They are poor, as to our standards here in the States, but they have faith and courage that is commendable in the saints of God in all ages.

We therefore, solicit your earnest prayers on their behalf that they may be preserved from violence at the hands of these fanatics who are led by a corrupt priest to acts of persecution. We solicit your moral support by writing them letters of encouragement and inspiration. We solicit your help, in a material way, that they may have funds to provide a baptismal font at the church; benches to replace rough planks they now use for seats; they need songs translated into their language from our songs of the Restoration.

Most sincerely,
Clarence and Angela Wheaton
204 West Sea Avenue
Independence, Missouri

12 Wood Street, Garden Village
Gilfach, Goch
Nr. Porth, Glam. Wales

Dear Saints:

We have been thinking for some time of the promise we made to many of the Saints and friends, before we left America, that we would let them know from time to time of our journeying in this far away land. To the many who wished us "well and a happy journey", we would say, we truly realized just such a journey, for from the day we drove our car into the garage and packed our books and belongings into our suitcases at Ottawa Lake, Michigan, and began our journey to this land, and until the good ship Queen Mary came to dock at Southampton, it was one continuous pleasure and joy to us. It was with reluctance that we left the old Plymouth, realizing that to the missionary, the car is a wonderful friend. Since coming to this country, and seeing them driving on the wrong, or should I say, the left side of the road, and observing a number of other strange rules and regulations of the highways, we have learned to appreciate the old saying, "that after all, what ever is, is best."

We left Ottawa Lake, Michigan, August 1, with our son Arthur and his family, who were just starting on

their vacation. We started very early in the morning. It was raining and very dark, yet no darker than were our spirits, for we had received discouraging news from across the sea, and we felt more like adding our tears to the raindrops that ran down the windows of the car than to join in the songs that occasionally came from the lips of those that were with us. But the rain did not stop us, though it hindered our progress and multiplied the dangers of the highway. Eventually, we ran out from under the clouds and the welcome sunshine dispelled the gloom of the night as it revealed the beauty of the hills of West Virginia, and we were brought to a new and better realization of the wonders of this land, "Joseph's Land", and the good fortune that is ours that we may claim it as our birthright. The setting sun found us still many miles from our objective point, Washington, D. C., but soon, in the darkness of the night we sought within the sleeping city, the home of our children where Ray and Georgia still keeping the "light in the window" were looking for us. Soon Butch came sleepily into the room and into our arms. Thus ended the first day of this long journey.

Here at Washington, we were privileged to spend several days with our children, and as Ray has worked here for some time and is well acquainted with this city, it was our privilege to see many of the places of interest with which we have become familiar by picture, and by story: the Capitol building, the White House, Mt. Vernon, the Jefferson monument, a trip down the Potomac river past the old home of George Washington, and many other places of interest to us. We were here when Senator Robert Taft died, and were permitted to march through the rotunda of the Capitol, along with some ten thousand others and pay our last respects to this great Senator. We found we did not care for the great Capitol of our country. It was interesting and educational, but the traffic is bad and the city too large for just country folks, such as we. All too soon the time came for us to take the next step in our journey. Bidding our loved ones good-bye we took the Greyhound bus to New York, reaching there at 4:30 A. M., August 12th. The station at this hour was all but deserted. It was dingy and poorly lighted. We tried to get something to eat, but the food and the coffee were very poor. We had to stay here till the boat dock was open, but at 8:30 we took a cab and went to the dock, checked in our baggage and at 12:00 noon we went aboard the ship, Queen Mary.

Our trip on the boat was rather uneventful. We met many people from many parts of the United States and Canada; some from Africa, India, Iran, Scotland and England. There were three church services held on board the ship on Sunday: The Catholic, Jehovah Witness, and the Church of England. We attended the Church of England. It was my first experience of attending such a meeting and it was quite interesting. There was no sermon, just the reading of the scriptures, then the singing or reading of their prayers.

Our cabin room was very nice, and the dining room service was of the best; and the food plentiful and of most excellent quality. The sea had been smooth until the last night and day when it became a little rolling, making it a bit difficult to walk, and to sleep at night as it kept rolling you over first on your face then on your back. But, we suffered no illness or inconveni-

ence of any kind on all the way across the sea. Our average speed was a little over 29 miles an hour, and the distance across was 3,157 miles.

Our ship docked at Southampton at 5:00 p. m., August 17th, five hours late. It took some time to get through the Customs but we had no trouble there. Then we began our search for Brother Silvanus Mason, who had promised he would meet us if he possibly could. Was he there? That was the question I was asking myself as back and forth I walked looking over the crowd of people that had assembled to meet their friends and relatives. Just who was I looking for? I knew not, as I had never seen this young brother, neither had he seen me. At last, in desperation, I gave it up, took a cab to the railroad station, and obtained passage to Ilenny, where Brother Mason and Brother Jenkins live. We reached there in the small hours of the night after a hard night's ride. Perhaps, it would be enough if we say the trains here are not built for comfort of the travelling public. The railroads are government owned and operated, and as such, are far from being good advertisement for the Socialistic idea of government owned utilities. We went to a hotel near the station and obtaining a room, rested until noon the next day, then while inquiring the way to Brother Mason's home, a young lady stepped up to my wife and made herself known. It was Sister Mason and we were at last among friends. Upon reaching Brother Mason's home, we learned he had been at the dock to meet us, but he, like myself knew not what he looked for, so he missed us. This is not so strange when you learn there were only 1,350 persons on the Queen Mary on this trip.

Our first place of abode was a house at Llanstephan with the tides of a restless sea breaking up on the shore just across the narrow strip of lawn in front of the house, while back of the house nestled a small village that lives on the trade from the summer tourists to the beach. To the right or South of the house rose a high rocky cliff that jutted out into the Sea, and on its crest overlooking the surrounding country, as well as the Sea, stands an old ruined castle, built over a thousand years ago, while across the bay lay the rolling hills of emerald green grass, cut up into small fields by hedges of a darker color, while the ebb and flow of the tide left a wide everchanging beach strewn with countless sea shells of many different kinds and color.

And this is Wales; a land of ruined castles and mouldering, crumbling stone walls; a land of romance and tragedy. But the tragedy that is of most interest to us, is the one that befell the little group of Saints here at Gilfach, when the leaders, tiring of the struggle to keep the little flock together, gave up their meeting place and ceased to preach the word of God. Thus the flock, without a shepherd, scattered and drifted apart, and many became lost.

Some, to satisfy the longing to worship God, found refuge in churches other than in the Church of Christ. So ours is the task of trying to seek out those who have still remained faithful to the Church, and to give to them what encouragement we can, realizing each day brings evidences of the near approach of the great day of disaster, when only those who have lived in harmony with the Commandments of Christ shall have a right to call upon God for deliverance from the destruc-

tion the Scriptures say shall come upon the world. Surely if ever a people needs the prayers of the Saints, it is those scattered so widely in this, the British Mission of the Church of Christ. Thus we ask your prayers in their behalf, hoping in our next letter to the Advocate, we may bring more encouraging news, for we have found a few faithful Saints, and upon this small nucleus we hope to be able to gather the scattered sheep, and offer again to those "who hunger and thirst after righteousness", an opportunity to come and "be filled with the Holy Ghost". Again we ask for your prayers in behalf of this mission.

As ever,

Brother and Sister A. M. Smith

SCHOOL OF THE MINISTRY

The School of the Ministry has been in operation for several years and so far, very little has been accomplished by it. This lack of accomplishment has not been due to the purpose in mind when the school was brought into being. The writer was the author of the resolution which brought the school into being. The name "School of the Ministry" was given it by the conference.

The original operation intended has never been tried. The thought we had in mind, at the time, was for the members of the ministry in the Church of Christ to meet together to agree on points in the doctrine of Christ.

To do this, the ministry would meet together as at a conference table. Each member would have his standard books and a notebook with him. A subject would be selected. The chairman would call on all those who wished to speak, on this subject, one by one. Each speaker would present his interpretation and belief on the subject in an affirmative manner. No rebuttals would be permitted. A rebuttal is a disputation, and concerning this, Christ made the following statement:

III Nephi 5:29-31, "And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention, is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another; behold, this is not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such shall be done away with."

A member of the ministry might, as an example, have the wrong belief on a point of the doctrine of Christ; and if he were to hear several give the correct belief, backing theirs with plenty of scriptural references, there is a good chance that he would go from that meeting with either the correct belief, or with thoughts that would, eventually, cause him to understand it.

This way there would be a voluntary uniting among the ministry on the points of the doctrine of Christ. There should not be any fixed action taken. To do so would be casting up a barrier against the workings of the Spirit of God.

The word "school" was used to indicate a collective body of ministers. It was not intended to indicate a place where they meet to be taught a specific interpretation of doctrine.

Much good can be accomplished in the meeting together of the ministry if all who attend do so with the intention of doing good for the body rather than promoting self.

We are living in a time when many of the prophecies, pertaining to the last days, are being fulfilled. We can look about us and see the price the world is paying for depending on the arm of flesh. We cannot do the same and survive. We must build up our knowledge, our wisdom, our understanding and our faith. To do this it must be ours and not mine. The only way we can do this is by meeting together and exercising what ability we have in performing our duty to our God.

Archie F. Bell, Chairman

QUESTION BOX

What is the "Fire" spoken of in III Nephi, chapter 4, verse 50, page 628?

There are several types of fire spoken of in the Scriptures, but the one which is given so many different interpretations is the fire mentioned in connection with the Holy Ghost. We often ask ourselves questions similar to the following: Is this fire synonymous with the Holy Ghost? Is this fire a literal fire? There are, no doubt, many more questions on this subject, but these are the most common ones I have heard.

First let me say that this fire is separate from the Holy Ghost and is for a specific work. Let us call to your attention a few references. Please note the similarity of the wording in the following quotations: Matt. 3:11—"He shall baptize you with the Holy Ghost, and with fire." Luke 3:16—"He shall baptize you with the Holy Ghost, and with fire." III Nephi 4:50—"Him will I baptize with fire and with the Holy Ghost". III Nephi 5:46—"I will baptize you with fire and with the Holy Ghost." III Nephi 9:14—"They were filled with the Holy Ghost and with fire".

Please notice that in no instance is the conjunction "and" left out. This, then, makes the fire and the Holy Ghost two separate subjects. Also please notice; not once is the fire capitalized in either the Bible or the Book of Mormon. This causes the "fire" to be either a common noun or a verb. The Holy Ghost is a proper noun.

We are now ready to answer the question: "What is the fire?" I will try to show you that it is a zeal placed in our lives by Christ to rid us from the desire to commit any sin.

Titus 2:12-14, "Teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world; looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works".

Now let us examine the conduct of the Lamanites whom Jesus speaks of, as recorded in III Nephi 4:50.

Alma 15:31:35, "And they were distinguished for their zeal towards God and towards men; for they were perfectly honest and upright in all things; and they were firm in the faith of Christ, even unto the end. . . . And they never did look upon death with any degree of terror for their hope and views of Christ and the resurrection; therefore death was swallowed up by the victory of Christ over it. . . . And thus they were a zealous and beloved people, a highly favored people with the Lord."

I left out some of this because of space, not wanting to make this too lengthy. I want you to examine closely the reference in Titus, then notice in Alma these expressions: Their zeal towards God and towards men; they were perfectly honest and upright in all things; they were a zealous and beloved people.

If this fire means zeal, then what is the meaning of the word? Zeal means: "A fiery, active interest."

Let us make an examination of the Holy Ghost and of fire. Reading St. John 14:26, we learn that the Holy Ghost is to serve as a teacher and also as a means of communication between God and His covenant people. This alone is not sufficient. Our lives, before we entered the waters of baptism, were not perfect, therefore we must have something to perfect or purge them. If we examine Mormon 3:33 we will find that we must be baptized first with water, then with fire and with the Holy Ghost.

What do we mean by purge? To purge means: To purify by separating and carrying off whatever is impure. Fire is used to cause the dross to rise to the surface on precious metals, then it is easy to remove. Notice the words of Malachi:

Mal. 3:3—"And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Notice the word purge used in this reference. The Lord says that He will sit as a refiner; and the refiner uses fire to purify his metals.

If this fire means a zeal, then this zeal must be a zeal of good works towards God and towards men. Yes, a fiery active interest in the two great commandments.

If we have that "fire", promised us by Jesus Christ, we will not look upon sin with any desire whatsoever; we will always find time for doing good. In fine, we will find ourselves in harmony with the words of Zenos:

Jacob 3:140, "And it came to pass that the servants did go, and labor with their might; and the lord of the vineyard labored also with them; and they did obey the commandments of the lord of the vineyard, in all things."

I believe there have been sufficient references given and enough comment made in the above to answer the question. I believe the Scriptures are plain enough to let us form the following conclusion:

The "fire" is that zeal which Christ places in our hearts, giving us the desire to do good continually, thereby releasing us from the desire to do, think or say that which is sinful.

Archie F. Bell of the Seventy

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. Contributions are to originate with the author and do not necessarily reflect the teachings of the Church or the opinions of the editorial staff.

SERMON BY LESLIE CASE

September 5, 1953

I would like to give you as a text, a portion of the 15th chapter of St. John, starting with the 9th verse. "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoke unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: But I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain: That whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you." We will leave that and digress for a while.

First, for a few years back and then for a few years hence. Something like two weeks ago, While I was over at my work, I forget now the exact location where I worked at the time, but as usual on some occasions there was running through my mind a short piece of a song, which I happen to remember from the songs which we sing here. And it seems as though my memory is quite short because I can only remember about one line of most of them, until I can see them again in the book. But upon this occasion, for some reason, a short line had run through my mind and after running through it I broke forth, in song all by myself, and these were the words which I found in my mind that day: "I am ready to report for orders Master summon me, and I will go on any errand of love for Thee." I think we all know this song. We have heard it many times. I've heard it many times. It was far from the first time that I had sung it. Yet as those words ran through my mind that day, after I had mauld them over several times I came to a realization of what I was saying, and a fear ran through my heart that day, though perchance I did not realize the fullness of the reason of it. It was there, and I wondered if I should be called upon for a greater service for my Master, would I say, "here am I send me."

In order that you might realize, just a little more the fear that was in my heart that day; I would like to go back some years ago. Possibly around 1939 or 1940, and tell you a little story about a Sunday School boy, most of you knew as Les. The conference of that year whichever one it was, my oldest brother had made the decision that many of us have made. He

had taken the step into the waters of baptism. I go back to this date because it seems it may be one of the turning points of most interest in the life of this small Sunday School boy. But, as he stood by and witnessed this thing he wondered in awe, and thinking quite seriously. And then on the day, the Sunday morning, I believe, that he was baptized, this Sunday School boy was standing on the front steps of the church. Perhaps he felt as though he was just a little lost. He had been left behind. As he stood there an older woman, which he had known for quite some years, walked up beside him and put her arm around him. She said, I forget just the exact words that she said, but it was something like this. "Don't let it bother you; wait until you are ready. There will be some that might try to push, but you make sure," and he went on about his way to the activities of that day. I believe it was that evening on the way home with a few of his friends and kinsmen, again he was slapped on the back and heard, "Well Les, when are you going?" Then came the reply, "I don't know, but I will." He wondered why he said that, yet he knew he would obey the gospel.

About a year rolled by, and one night on his way home from church with a friend of his, a very close friend—Yes it was a relative of his—He undertook to do what the scriptures have told us in Matthew that we should not do; for we read there in the 7th chapter where Christ said, "Cast not out the moat out of thy brother's eye until thou hast first plucked the beam out of thine own eye." He made a considerable criticism of something this fellow was doing, but as the saying might go, it back-fired on him. He was quickly made aware of the beam that was in his own eye, and as he thinks back on it, there is not much he can do but hang his head in shame; for he was made aware that somewhere along the line his language had not become what it should have. It had not been that way too long, I don't suppose, because he was not too old, but nevertheless, in the process of time it had grown to where it wasn't quite the thing that our Lord Jesus Christ would have; and he was promptly told about it. Out of all this that boy has a thankfulness in his heart tonight, for that thing. Because there at the side of the road, there was a proposition made between those two; that you quit yours and I'll quit mine. They were different, yet, they were not quite right in the sight of God. As this boy went forth, he found it quite easy to put that, saying those words and those things, out of his mind. Maybe they weren't rooted too deep, but I would rather think that it is quite similar to many of the statements that we have heard from those who have testified to us that God helped them put out of their life and their system the desire and the yearnings for tobacco, which a lot of boys have. Nevertheless it seemed only a short time till this was no more an urge or a problem for this small Sunday School boy.

After graduating from High School, he took a job

on the railroad, often working nights at the Union Station. It was here that he happened to pick up a small pamphlet called, "The Gospel of St. John," which had been left in one of the passenger cars. As he read this book, it seemed he drew close to his Maker and possibly there came back to him that statement which he had made when asked, "Well, Les, when are you going?" "I don't know but I will." He had stood by and watched first his older brother, then his younger brother enter into the Kingdom of God. It was about this time that his younger sister had asked for baptism. As Les thought of this, and as the time grew nearer there came that desire to obey the things which he had been taught all through his life and those he had just read from the writings of John. Upon the day set by his sister to enter into the sheepfold, Les had decided that if the time was such that he could join her in taking this step, he would. It did and they both entered into the waters of baptism one Sunday afternoon. This Sunday School boy was confirmed by the elders at the water's edge, and received the Holy Ghost as God saw fit at that time. They laid hands on his sister at prayer service that evening.

As time went on, he grew a little older. I remember on one occasion in a sacrament service, and a man, who I didn't know at the time, assisting in the service stood and spoke to us in what we know and what the scriptures call tongues and the interpretation of tongues. As this boy sat there, that same fear which I told you that I felt the other day ran through his heart, because he felt the same thing that I felt the other day. As the man stood and talked in a tongue which nobody understood, the thought run through that boy's mind, would you be ready to report for orders if you were called. But he wasn't. As he went home that day in the course of conversation he was told that there were some that day that should have been called into the ministry of our Lord Jesus Christ. He immediately said I know it, and he was told then that he should prepare; to study, for the day would come when he would report for orders.

Time still went on. In the process of time and from that time on, that fear grew in that boy because as many of you knew Les, he was fairly quiet. He didn't say much and he had no desire to say much and so he did what a good many have done, just absented himself from the services whenever it became convenient, and as we have heard testimony after testimony, that doesn't work. No, he didn't forget the things that he had learned and the strides that he had made from the time at the side of the road, but he was trying with all his might to get out of a job that he was afraid of. But by and by in spite of all that, God knew, and He called. And after the course of much prayer and concern, yes, even a year or thereabouts that small Sunday School boy received a dream. A dream in which he was told that now he could go ahead and accept that call which he was given, that job, the orders which some years before he had been told that he could report for, and in those orders he was told this: That he was to save souls not harm them. He was also made to understand that perchance he could help two others, who were very close to him.

Still time went on. He did whatever he was called upon to do. That fear was still in his heart, but after a few years he was given even a greater responsibility.

This first being that of a priest, and then to an elder and again after the course of approximately a year he was told through revelation to accept of the call unto which he was called and to labor diligently, and this he did, at least he tried to. But now as that small boy speaks he still has that same fear in his heart. Not fear of man, but fear of God, that he might in some way fail to carry forth the commandments which are required of him. Fear of the great task that lies before him. Through the course of those years I've come to know that Sunday School boy rather well, I think, and I know that he needs your faith and your prayers. I know that he needs to dig deep into the scriptures and study those things that are written therein, because we know that there is a great task before each and every one of us.

My mind is called to a commandment that Christ gave unto one of his apostles of old. Yes even one who he said was a pillar. "So when they had dined Jesus said unto Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me."

In the text that we took in the opening we quoted one of the commandments of God to love him. And here he told Simon Peter, If you love me you will feed my sheep. And then he said follow me. We turn to the letter written by Peter and we find these things: "The elders which are among you I exhort, who am also an elder with a witness of the suffering of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you."

As we look before the task that is before us, it is our desire that we might do just what we quoted here. That we might feed the sheep which God has granted unto our care and that we might do it in humility and love. That we might report for orders to go on any errand of love for Him. That we would go with a ready mind and that we might be an example unto the heri-

tage of God. In Matthew, we read a little more there concerning the requirements, those things which God expects of those of his children who he has chosen to stand in defense of truth. "But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, But it shall not be so among you: but whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

We find that we cannot do the will of God and hold ourselves up as anyone higher or bigger in any degree than any of you. We are all children of God. We are all friends of God. But He has chosen some of us to shepherd, to watch over and to feed the flock. And as Christ told Peter there to feed His sheep and Peter, later on in his letter wrote, to do even as a shepherd does, when he takes his sheep to the field for pasture, he does not drive them. He leads them. He shows them where to go, and he lies down with them. These things Peter told them. Be an example unto the flock. And in II Corinthians in Paul's writings, we find also there, other exhortations to his shepherds; those he has placed in responsible positions. "For we are laborers together with God: an ye are husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." What did Christ tell Peter after he commissioned him to feed his sheep? He said "follow thou me". The foundation he was to go forth and build his building on, following after our Lord and Master, Jesus Christ.

Let us turn to Psalms. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works. There is no king saved by the multitude of an host: A mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength. Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; To deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy O Lord, be upon us, according as we hope in thee."

We feel that the charge that has been placed upon us is to move out and lead, to feed the sheep of God. Not by great strength because it delivered no man, but in love and humility. And it is our desire that we might do this thing. And if it is God's will, we will. We will move forward and accomplish those things which he has required of us. And in spite of that fear which is in the heart of that Small Sunday School boy, God will be with us.

NOTES ON THE WISCONSIN REUNION

The fourth annual reunion of the Wisconsin Church of Christ, was held Saturday and Sunday, August 15th and 16th, 1953, at Lima Center, Wisconsin.

On all previous years, we had been kindly housed in the old United Brethren church building, which had been tendered to us with the best of good wishes by the few remaining members of that group, whom, by the way, had grown so few that no services of any kind had been held in it for quite a number of years. This year however, the old church had been dismantled by the orders of the general body of the United Brethren, so we had to look elsewhere for a meeting place. In this however, we were not left long in doubt. Brother Rollo Addie has a large quonset style garage, right at his back door, which he fitted up with a linoleum rug covering the entire floor, chairs from the town hall, and organ, and pulpit improvised from their home furnishings. In short, we had the finest little chapel that could be imagined, beautifully decorated with Brother Addie's wonderful gladiolas.

The order of services were as follows: A morning prayer service was held August 15th. This meeting was in charge of Elders B. C. Flint and Rollo Addie. Song number 72 in the Saints hymnal was sung, prayer by Brother Addie. Second song, No. 131. A joyful spirit of fellowship was enjoyed, and all present expressed themselves as being happy in attendance. Benediction by Elder Rollo Addie.

At the 11 o'clock hour, Apostle R. R. Robertson was the speaker, with Elder Overcast of Puryear, Tennessee in charge. Opening song 241. Prayer by Elder Overcast. Brother Robertson read scripture lesson, Matthew 7th chapter. Second song, 218. Apostle Robertson emphasized the great love of God. Closing song, 219. Benediction by Brother Overcast.

Afternoon session: Apostle B. C. Flint speaker, assisted by Elder Rollo Addie. Opening song 219. Prayer by Brother Addie. Scripture lesson, 12th chapter, III Nephi. Second song 284 was sung. Subject of Apostle Flint's discourse was, "Prepare a people for Christ's second coming." Closing song 96. Benediction by Brother Addie. At this service it was decided, because a large number had come in during the morning prayer service, and following it, to continue the prayer service of the morning hour, at the 6 o'clock hour preceding the evening preaching service. This prayer service was in charge of Elders Flint and Overcast. Song 246 was sung and prayer by Brother Overcast. Closing song 256. Benediction by Brother Overcast. God's spirit was with us in power at this service.

The Saturday evening, August 15th, preaching service was: Apostle R. R. Robertson as speaker with Elder Clyde Babcock in charge. Song 205 was sung, prayer by Brother Babcock. Scripture lesson, St. John 15th chapter. Special song was sung by a group of the younger people. Apostle Robertson's subject was, "The falling away of the church." Closing song 212. Benediction by Elder Babcock.

Sunday morning, August 16th, 1953, was opened by a prayer and sacrament service. Elder Ray Hunholz assisted by Priest Harry Hutchison in charge. Opening song, "Sweet Hour of Prayer." Prayer by

Brother Hutchison. Song 379 followed. At this service the infant son of Brother and Sister Virgil Addie was blessed by Elders B. C. Flint and Rollo Addie, Rollo Addie being the grandfather of the child. This was one of the most spiritual and encouraging prayer services ever enjoyed at any of these reunions. Practically, it was 100 per cent in all activities both in the number of prayers and testimonies offered.

Following the morning prayer service there was an 11 o'clock preaching service with Apostle B. C. Flint as the speaker with Brother Harry Hutchison in charge. Song 222 was the opening song, prayer by Brother Hutchison. Scripture reading. Song 267. Subject of Apostle Flint's discourse, "The Restoration". Closing song 284. Benediction by Brother Clyde Babcock.

On each day of the reunion meals were served cafeteria style at the commodious home of Brother and Sister Addie.

Afternoon service was at 2:30 with Apostle R. R. Robertson as the speaker with Elder Ray Hunholz in charge. Song 270 was sung. Prayer by Brother Overcast. Scripture lesson. Special song, "The Old Rugged Cross", by the same group of young folks as at the preceding service. Sermon subject, "The Resurrection". Closing song 291. Benediction by Brother Hunholz.

Following the afternoon service a small business service was held in which provision was made for another reunion to be held at the same place in 1954. The same committee was selected, with the addition of two names. The committee now provided for are: Rollo Addie, Ray Hunholz, Harry Hutchison, Clyde Babcock and John E. Davies.

Closing service of the reunion was Sunday evening, August 16th, 1953. B. C. Flint speaker. Elder Rollo Addie in charge. Song 231. Prayer by Brother Rollie Addie. Second song 260. Apostle B. C. Flint closed the reunion with a sermon summarizing the general trends as manifested in all services of the reunion, with an admonition toward a continued effort to keep our lives in such spiritual attitude so that we can come in 1954 with prospect of a still greater outpouring of the blessed spirit of the Master. Song 257 was sung and benediction by Brother Rollo Addie.

I don't know as I can add much to this write-up of the reunion services in the way that some others could do. But I do want to say, that God's spirit was with us in every meeting, and in the Sunday morning prayer service especially. Very nearly every soul took part in prayer and testimony, and told of the wonderful blessings received, for we do have a living God, and rewarder of them that diligently seek him and call upon his name. Sister Addie and myself were administered to by Brother Flint and Brother Robertson. Sister Addie's affliction is nearly all gone, and I have not felt better in years, than I do now. This is pretty late for reunion news, but the testimony for God is never too late, because we know he lives. Our prayers are for the Saints all over, and for the church as a whole, and may God bless and protect us from the adversary is my prayer.

Yours in gospel bonds,

Elder Rollo O. Addie
Box 5, Lima Center, Wisc.

NEWS FROM LAMONI

Though few in number at this place, the Church of Christ members here have been favored by a most delightful visit from Brother and Sister John Sween of Hamilton, Missouri, who came the week-end of October 3rd and 4th.

Our meetings on this occasion were held at the home of George and Mary (Wightman) Johnston, who lately have bought a home in town and moved in from their farm. Mary's mother, who lives with them, Sister Cora Wightman, has been a member (by transfer) for many years, but is quite feeble as the result of a stroke. However these services were a great comfort to her, as well as to each of us who were present.

Brother Sween preached a very beautiful sermon Saturday evening, using the Savior's words for his theme, "I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture." Our brother, as many of you know who have heard him, is an excellent speaker, and the good Spirit accompanied his effort. The little dream I had of the straight and narrow path which leads to the green pastures, came to my mind, and I feel sure this spiritual food which our brother gave us is but a foretaste of the good things to come, providing we do not let them slip, and that we keep our feet in that straight and narrow path.

Then on Sunday morning Brother Sween had charge of a sacrament service, assisted by our local Elder Charles Ballentyne. The Spirit of God was present.

After a lovely repast with our aged sister and family, we went to call on an isolated sister at Davis City, Sister Charles Weable, whose husband has been sick for many, many months from a heart ailment.

When I say that the coming of this dear brother and sister brought us joy and cheer is putting it mildly. It has been a number of years since we have had any preaching here in Lamoni by our Church of Christ brethren, our own local having been disorganized years ago. We no longer have any church building of our own. May God reward this good brother and sister for their kindness.

Due to the kindness of my long-time friend, Sister Elmer Hunter and husband, of Independence, it was my privilege to attend the late reunion on the Temple Lot, where I first met Sister Eva Sween and her husband, Brother John, as well as many others. The reunion was a feast to my soul. The prayer meetings as well as the preaching was of a high order. One of the highlights was the rendition on Sunday evening of the cantata, "Behold It Is Written", which was the most beautiful thing, I think I ever heard. The blending of both the older and the youthful voices together was exceptionally fine, as our good editor so splendidly stated in his October editorial.

Your sister,

Pearl Barth

NEWS FROM WALES

We are pleased to report that we are still doing our utmost to build the work in Wales.

We also believe that through the labors of Apostle Arthur M. Smith, that the time is not far distant when a branch will be organized in Wales again, and also in other places.

On Sunday the 13th a service was held at Drafoch, where our well beloved Apostle Arthur M. Smith preached a very powerful sermon on the history of the church. Services have also been held in other parts of Wales, and much good has been done, and we believe despite discouragements that Wales will once again resound with the old Jerusalem gospel.

The Saints here have been highly honoured in having as their missionary, Apostle Arthur M. Smith, he being the grandson of the Prophet of the whole Restoration. His wisdom and humility is an example for us all. Many of the saints have been richly blessed by his visits.

We believe that the kindness of Sister Buck, and the efforts of her brother, George Allen, will give a great deal of encouragement to our well beloved, and most respected Apostle and his good wife, who is doing all she can to assist him to accomplish the work he has been sent to do.

We are looking forward to an ingathering of souls to the Lord's work, and our prayers are that God will bless them both.

One of the happiest days of the saints in Wales, was August 17th, the arrival of Apostle Arthur M. Smith and his wife.

Although we know they have a hard task in front of them, we have all faith and confidence in them, and our prayers are that before they return, that a revival of the old Jerusalem gospel will resound throughout Wales.

Silvanus Mason
18 Beddulph
Llenelly
Carmarthenshire, So. Wales England

COLUMBUS REPORTS NEWS

It affords me much pleasure to report some of the activities of the Columbus Branch of the Church of Christ (Temple Lot). We do not have a church home as yet, but are looking with great anticipation of having a nice church home of our own in the near future.

At present time, we are meeting in our homes, and, are certainly enjoying the Lord's Spirit immensely.

On Sunday, August 9th, 1953, two precious souls were baptized into the Kingdom, and we are progressing slowly but surely.

We are very much pleased with our pastor Brother Elmer H. Jenkins, also his assistant Brother Fred C. Welsh. We do really believe we will go places in the Lord's work with these two Elders as our leaders.

We are very much pleased to report that we had Brother and Sister Arthur M. Smith as our guests on July 10th and 12th. Apostle Smith gave a very good talk and admonition. It was very spiritual.

We are also pleased to announce we had as our

guest, Apostle Don W. Housknecht on July 18th to 20th. On Sunday, the 19th, Brother Houseknecht gave us a very spiritual talk which we enjoyed very much.

We are extending this invitation to the members; also, the priesthood throughout the Church of Christ. You are welcome to call on us at any time. We are glad to have any one any time. As the old saying, "The latch string always hangs out", so come and worship with us any time. We will be glad to have you.

We have come seeking the Kingdom and are very much interested and we think, are very near the Kingdom.

May God bless the efforts put forth for the salvation of souls is the prayer of your Brother in Christ.

Marion D. Gross
Clerk of the Columbus Branch
Church of Christ (Temple Lot)

AVA VISITS AGAIN

Continuing the news from Ava where we left off in the October issue of the Advocate, Sunday the 13th of September we again extended our lesson of the Sunday School hour through the following service because we were few in number. Brother Archie Bell was making his regular monthly visit to Independence in behalf of the Advocate work. He was accompanied by Brother Alex Smith and they visited with Sister Darleen Smith on the way to Independence, as well as on the return trip. We are happy to report that our sister is of good cheer and firm faith that the Lord will answer the many prayers in her behalf for a complete recovery from her affliction.

The following Sunday morning Brother Archie Bell was the speaker. His subject was "Mortal". For the lesson reading he used Eph. 4:1-16. The text of his sermon was I Cor. 15:45, "And so it is written, The first man Adam was a living soul; the last Adam was made a quickening spirit." Once again we realized how wonderfully God planned his creation and man in his own image and the hope we have of life beyond mortality.

September 27, we missed our Sunday School and preaching service due to misunderstanding. Brother Harvey Bell and son, John, had gone to southwestern Colorado where they expected to be employed for about six weeks in the timber. The altitude, above 11,000 feet, proved to be too high causing almost continual nose-bleeding for Brother Harvey. They returned within one week. And it was thought that Brother Alex Smith and family were in Columbia, Missouri, but they had returned early Sunday morning. Consequently another family did not come, however, we got together and had our usual Sunday evening meeting.

We enjoyed having Brother and Sister James M. Case and Brother and Sister Charles Reed and their children, Alice and George, from Independence, with us for the first Sunday in October when we had our usual Sacrament service with Brother Archie Bell and Brother Case in charge. Brother Case refreshed our memories with a reading from the scriptures to open the meeting and we enjoyed a quiet season of prayer

and testimony and song with the sweet influence of the Spirit.

This region was blessed with a wonderful three-inch rain on this week-end and the visitors from Independence left in the rain Sunday afternoon after an all-too-brief visit. Even nature rejoiced in the rain. The birds, which had been silent for so long, sang even in the night-time. And now a tinge of green is showing in our barren pastures. We earnestly hope and pray that our normal rains will return and we may again be blessed with a fruitful year ahead after two growing seasons of extreme drouth.

Brother Alex Smith and family again visited with Sister Smith on this week-end. It means much to Sister Darleen to receive these weekly visits from her family to break the monotony of the enforced idleness and confinement in her present situation.

Sunday, October 11, Brother Harvey Bell was the speaker bringing the lesson from Matthew 13:3-23 on the Parable of the Sower.

We are continuing to enjoy the strengthening and encouraging influence of our mid-week prayer service. Brother Jack Bell from Independence was with us the evening of September 30. In the meeting of October 7 we were exhorted not to trust in the arm of the flesh and to strive to live in love and unity, overlooking the faults in one another but to look for the good. For while we are human, with the weakness of the flesh, there will be faults, so we need to learn to forbear with one another rather than to dwell on the faults.

We have missed Brother and Sister William Burgin from our meetings for some time. Brother Burgin is afflicted so that he gets about on crutches and we are sure he would appreciate the prayers of the saints in his behalf.

Sister Caroline Hedrick has spent the last six weeks with her parents, Brother and Sister Harvey Bell. Brother Hedrick is now stationed in Pirmasens, Germany. Sister Hedrick plans to return to Independence within the next ten days to resume work with her former employers.

Sister Harvey Bell and son, John, enjoyed the week-end of the 10th of October in Independence visiting with their daughters and sisters, respectively. Brother John was a guest at the Morris family reunion held at the home of Brother and Sister Vance Harris. On Monday Sister Bell and Johnny were accompanied home by sister Enid Morris, who is spending a week's vacation as a guest in their home. On the way home they stopped at the home of Brother and Sister Sarratt of Collins. Being evening, Sister Sarratt prepared a good supper for the travelers which was greatly appreciated.

Brother John Bell plans to return to Independence soon, to look for employment, after spending a time at the home of his parents, Brother and Sister Harvey Bell.

Brother and Sister Clifton Engle from Independence spent the past week-end at the home of Sister Engle's parents, Brother and Sister Archie Bell.

We hear the glad news that Sister Darleen Smith

is to be permitted to spend two weeks at home, in the near future, while her doctor is vacationing.

Sister Alvina Bell, Substitute Reporter

INDEPENDENCE NEWS

Brother Denver Chapman spoke to us on September 13th, concerning the pure conditions of those who dwell in the city of God. He referred us to the 48th Psalm and used for his text III Nephi, chapter 4, verses 41 to 53. That evening Brother Forest Maley counseled those who would serve the Lord to conduct all their affairs, financial as well as spiritual, wisely, carefully, and safely; that we might better help the needy. He read from the 5th chapter of Ephesians, verse 15.

Brother and Sister Ted Ely, their son-in-law Brother Archie Downs and Sister Charlotte Hinkle, all of Grand Junction, Colorado, spent a week in the home of Brother and Sister Rolland Sprague. They were looking for farms near Independence. We all enjoyed their visit and hope to welcome them to our community in the near future.

In Brother Anderson's sermon September 20th, we received much food for thought. He read the entire 4th chapter of Ephesians. (In your spare time, turn to this chapter and read it.) We were invited to take an inventory of our individual lives and find where we stand with our God. God does not ask the impossible and he has said "Be ye perfect". Brother Anderson suggested that we ask ourselves these questions: Are we sowing seeds of kindness or do we unthinkingly sow seeds of discord? What fruit are we gathering for Jesus? We should live today in such a way as to make tomorrow a better day.

In the evening Brother Sprague also read from Ephesians, chapter 4, verses 11 to 13. He reminded us of the editorial in the August Zion's Advocate, in which Brother Bell speaks of governments. He referred to an article written by Brother Gould entitled "Scripture", and read part of the revelation given by Brother Housknecht. Brother Sprague stressed the fact that scripture is still being made just the same as it was during Christ's life-time. It may not be that it is being recorded the same, nevertheless, scripture is being made by the workings of the Spirit.

We are very happy and thankful to welcome Brother LeRoy Wheaton back to our church services. He had quite a lengthy stay in the hospital with a serious eye infection. Sister Carolyn Nast has recovered from an operation sufficiently to be able to meet with us. Again, we are thankful.

Brother Denham's sermon, September 27th, pertained to the perfection required in the gospel of Christ. Some of the fruits we must bear, if we would find favor with our Lord are: temperance, patience, godliness, brotherly kindness, charity as is found in II Peter, 1st chapter. He also spoke concerning the counterfeit and the true fast found in the 58th chapter of Isaiah. That evening, Brother Maynard Case read from the 6th chapter of Hebrews where we are taught to "go on unto perfection". And the 17th chapter, verse 5, of Jeremiah, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart

departeth from the Lord". Matthew 6:24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." We must, if we would please God, "first seek the Kingdom of God and His righteousness".

The morning of October 4th, as is our habit on the first Sunday of the month, we met in a sacrament service. A goodly portion of the Holy Spirit was there. Sister Sprague told a dream she had earlier in which she saw an acute need for us of the laity to pray earnestly for the priesthood, lest we be overcome by the evil one from within.

The evening of the 4th, Brother Marvin Case was the speaker. He read from Hebrews 5:7-11; 9:11-28; 10:1-39. In this reading we are told that Christ, being the last high priest, was also, the last sacrifice, for in him was the law of Moses fulfilled. We, also, are counselled to be strong in our faith for "the just shall live by faith". Brother Marvin referred to the Book of Mormon, Alma 16:220-225. There we are taught to pray over the flocks of our fields, etc. But that is not all, for if we turn away the needy, and the naked, and do not visit the sick and afflicted our prayers are in vain. Therefore, let us have charity one for another.

The following Sunday morning Brother Joe Yates took for his text the 22nd chapter of Proverbs, verse 3. "A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished." He told a story which showed the fact that each little sin we commit leads us to commit a greater sin, etc., until we are lost. He quoted Proverbs 14:9. "Fools make mock at sin." We cannot hide our sin. Sin dulls the conscience until one does not recognize evil. We should learn obedience to the laws of our Maker, that we might have joy. Let us keep alert and on guard for the little sins which so easily lead us from the straight and narrow path.

The evening of October 11th, Brother Kenneth Smith took for the scripture reading Genesis 27:1-20. Brother Smith brought to our minds how the nations of the earth were to be blessed through the seed of Abraham, and followed down through the blessings of the twelve tribes of Israel and especially through the blessing of Ephraim and Manasseh. Those of the Gentile nation can be counted among Abraham's seed through obedience to the Gospel of Christ.

This past week end Brother and Sister Harris's home was the gathering place for a reunion of their children and Sister Harris's father and brothers and sisters. All were present except one brother, who is in Greenland. Among their visitors were Brother Alvin Harris, who is attending college in Omaha, Nebraska, and Brother and Sister Bill Morris of Lincoln. We were happy to welcome them to our services.

Brother and Sister Bill Nast's home was blessed with a new baby daughter October 11th. Our best wishes to all of them.

Sister Ella Engle was hostess for a shower given in honor of Sister Barbara Burgin this past month. Sister Barbara received many beautiful and useful gifts for their expected little one. Brother Burgin is serving in the armed forces in Korea. Sister Dorothy Denham

and Sister Marion Sprague were hostesses for a shower given for Sister Velma Wheaton. She also received many nice gifts and a good time was had by all the guests.

We are happy to have Brother and Sister Clarence Wheaton back in our midst though we are sorry their return was forced by Sister Wheaton's illness. We pray that she might soon return to health.

Some of our local ministers and their families have motored to scattered locals to encourage them. Among those visited are Cowgill, St. Louis, Collins and Ava. All those present at these visits have enjoyed meeting with those of like faith and are strengthened by each other's experiences in the Gospel work.

Irene Case, Reporter

Y. P. C. L. NEWS

The last Thursday of September, we held our monthly social in the basement of the church. We played a few games and had refreshments of doughnuts and hot chocolate.

On September 26 and 27, Saturday and Sunday, we had an outing on the farm of Brother and Sister Nichols. We took turns cooking meals and doing the dishes. On Saturday night we slept in tents, what sleeping was done. Brother and Sister J. M. Case went along as our chaperones.

On Saturday night, we held a round table under the guidance of Brother J. M. Case. Many questions were brought up and we all received a great deal of knowledge. On Sunday morning we held Sunday School with our chairman, Brother Marvin Case, as teacher. Following Sunday School there was church service with Brother J. M. Case as the speaker. In the afternoon we had a preaching service with Brethren George Reed and Jack Sprague dividing the time. Their theme was "How Nature Reflects God". They brought out some very good points and set a lot of the young people to thinking seriously.

In between eating and services, we found time to go on a hike and to play several games of baseball. We all had a wonderful time and felt that God's spirit was with us in all our activities.

The first and third Thursdays of October were used for our Church History study under our teacher, Brother J. M. Case. We began using the new histories put out by the Church of Christ.

The second Thursday, we held another young people's prayer meeting. Nearly everyone there took part. We had a small group but enjoyed a large portion of the Spirit.

Mary Lois Harris, Reporter

EXCERPTS FROM LETTERS

Sister Alzada (Keeney) Massey, of Goodwell, Oklahoma sent us a prayer from her little son which appears in the Children's Corner of this issue of our paper, and accompanied it with a letter from which we quote in part:

"Billy is five now, but he was saying blessings like this at the age of four.

"We moved from Jefferson City September 1. Harold is teaching in the Panhandle A. & M. College out here. He teaches in the Education Department (teacher's training) and likes it fine. We like it fine—climate, people, etc. The college is a dandy little college and is growing fast. Goodwell is about 10 miles west of Guymon. We are really out in the Panhandle. We are 112 miles north of Amarillo, Texas.

"I really miss not hearing about the Restoration. I really enjoy the Advocates and other things that I have to read. Letters are helpful to us that are isolated."

"A number of years ago, one Sunday at church, I looked over and saw Sister Rena Bell's hands as she was opening her Bible, and then, as they rested upon it. I was so impressed with the beauty of her lined and seamed hands on the old Bible. I looked again and again, all through Sunday School, and the beauty of it has stayed with me all these years since."

HANDS UPON THE BIBLE

Wrinkled hands upon the Bible,
Filled with reverence and with love.
Many years these hands found comfort,
Seeking instruction from above.

As they come in deep humility,
Turning pages old and dim,
Finding all God's ancient mercies
To His children, who worship Him.

Wrinkled hands upon the Bible,
Lined and seamed with life's care,
Turning ever to the Scriptures,
Seeking comfort it has to share.

Finding needed strength and guidance,
A life of service proved,
God's ever willing assistance
Of the contrite, He has loved.

Wrinkled hands upon the Bible,
Hands filled with deepest love,
In themselves, an act of worship,
As they turn pages from above.

Darleen Smith

NOTICE

For some time it has been realized that new material was needed for Sunday School quarterlies, or class study guides. Simple as this may seem, obtaining and compiling material into a usable form, which will meet all the requirements, is no easy task.

To help accomplish this task, we of the Sunday School quarterly committee, request the aid of all readers. If anyone has any ideas for material, or any material which might be of use, please send it to or contact one of the committee.

This material is especially needed for the "Wee Mites" and juniors, and will be very gladly received for

the intermediates and seniors. Please contact any one of the following:

Robert Case, 5311 Hardy, Kansas City, Mo.

Robert Maley, Valley Center, Kansas.

Lois Harris, 1920 South Osage, Independence, Mo.

Arra Gentry, 122 East Kansas, Independence, Mo.

Ora Derry, Route 3, Box 342, Independence, Mo.

Brother Maley is now engaged in some work for the "Wee Mites", and would be the logical person for this type of material.

Sister Harris and Sister Gentry are active with the children and would be the logical parties for this age group.

Sister Derry has in the past done much work with Sunday School preparation and would very likely be capable and willing to work with any age group.

Myself, I am currently working on a Book of Mormon study, but will be willing to receive any type of suggestion, material, or idea.

Robert Case

NOTICE

The long-awaited History of the Church of Christ has been published. A number of unforeseeable circumstances delayed the final publishing date but the history is now available. The pre-publishing date orders have been delivered. If anyone who sent in an order has failed to receive his copy of the history, he should notify the Business Manager immediately.

A copy of this book should be in the hands of every member of the church. The price is \$4.00 per copy. For special prices of histories ordered in lots, write to the Business Manager.

Send orders for Books to the Business Manager, Box 472, Independence, Missouri.

The Board of Publication

CHILDREN'S CORNER

A Blessing

Heavenly Father, bless Mamma and Daddy, keep me sweet.

Thank you, God, for our food for we like it so much.

Bless Roy, even if he does throw rocks.

Bless Grandmother and Granddad and Johnny and Jane Ann,

And everybody in the whole world, I love them.

God wants us to love them.

Give us some rain, God, we need it so bad.

I ask in Christ's name, Amen.

Billy Massey, age 5

"OUR BOYS OF THE STREET"

We have boys here, and boys there
Boys all around us every where
Some seem as bad as bad can be
For the good in them we fail to see
There are men our great country

Will be needing later on
 But at the moment they are youngsters
 And their names are known to none
 They need our teaching and our coaching
 For the things they'll have to meet
 But they'll surely miss their calling
 If we leave them to the street.

Now, they are full of fun and mischief
 They have twinkles in their eyes
 Some have hidden talents
 That we never did surmise
 We see them on the streets
 But we do not know their name
 But with our aid in the future
 Some will surely rise to fame
 They will need our friendly coaching
 For the trials they are going to meet
 But we must not waste their talents
 By leaving them to the hazards of the street.

Must their lives be a credit or just a botch?
 They are the ones we will have to watch
 With our advice and friendly aid
 They may bring skill to every trade
 They may be tricked by a crook or a cheat
 May lose to the better man when they meet
 The worst thing I fear they may feel
 Is the blow to themselves they may deal
 For we older ones can plainly see
 A boy will be a boy wherever he may be
 We can fit them for the future
 On the right path set their feet
 If we don't neglect our duty
 And leave them to the street.

Clyde W. Ellis

NOT WITHOUT CAUSE

Not without cause doth thy God allow
 All these sorrows to cross thy way;
 All these mysteries sad and long,
 All these inward foes—great and strong.

Not without cause doth His arm now rest,
 For, in wisdom, He plans the time
 When to vindicate thine own cause.
 Thou must meekly obey His laws.

Not without cause did He send His Son
 Down from His Realms of Majesty;
 Down to a world of sin and shame.
 Yea! For the glory of His great Name!

Think of the mysteries of His life!
 Think of the scorning He endured!
 Think how He was misunderstood—
 He, who ever was doing good!

Not without cause He did suffer death:
 Died that He would arise again!
 God had planned it! That thou should'st be
 Saved throughout all eternity!

Not without cause doth He wait to bless
 His beloved one now, today.
 He can banish thy great distress;
 All thy sorrowful mysteries.

Alice P. Allan

HE COMETH!

After the silence of ages;
 After the waiting of years;
 He cometh—the answer to sages,
 The vision foretold by the seers.

Quickly, as lightning that flasheth;
 Brighter than sun in its beams,
 He cometh—the mighty Jehovah,
 But not as the Dreamer of dreams.

Regal in splendor, He cometh,
 Scepter of iron to sway;
 All glorious the King in His triumph
 Upon His inaugural day—

Comes for the help of His people,
 Conquerer, faithful and true,
 And calls from the parted, blue heaven,
 "Behold, I will make all things new."

—Selected

IN THE CLOSING CENTURY

As the chilling draft of breezes portent with the coming
 snow
 When winter is advancing: 'Tis thus I feel the woe
 Advancing, first in all those signs we are accustomed
 to;
 But so swiftly will the coming storm advance and
 freeze the souls
 Of those who will no warning see in those crime-
 breezes felt,
 They cannot flee to warmth in God, as His own chil-
 dren true.

No shelter will there be from storms and stresses of
 that time,
 For those refusing guidance of the Lord in love sub-
 lime;
 Their fear of Him then shall fulfill in His well served
 words,
 And they who have refused His care, His pleading
 love offers,
 Must fall beneath His chastening rod and learn obedi-
 ences there. . . .
 The blast is forming—coming FAST—No man can tell
 them where.

As yes, 'tis true; His besom hurled, is driving to its goal,
 And presage of its calamities now fills my sorrowing
 soul;
 Our Nation's sons and daughters, fair, and of its de-
 light—

A generation sifted by God's eternal might—
 A mourning of her people; 'Tis thus I'm caused to see,
 Shall humble her in ashes of their sorrows soon to be.

O Nation steeped in wickedness, thy cherished hopes
 are vain;
 For, honored men of greatest wealth, shall not your
 freedom gain
 From judgments which the Lord shall bring in wrath
 of your deceit.

(His blessings are as faithful as are your rewards meet)
 The elements aborted to your dark unrighteousness
 Shall then return, a boomerang hurled to its mark, and
 death
 Shall be its gain your markmanship hath brought back
 to its sheath.

Hervey A. Scott