

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, December, 1953

Number 12

Christmas Joys

At Christmas time the bells ring out,
And you can hear the children shout
About their candy, books and toys,
And all the many Christmas joys.

In churches up and down the street,
You can hear the many voices sweet,
As choirs in the chapels sing
Their praises to the Baby King.

Oh what a joyous time to be
Alive and in a country free
To do the things we hold so dear,
When Christmas comes around each year.

Mary Lois Harris, Age 14

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ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR: Archie F. Bell, Ava, Missouri.

ASSOCIATE EDITORS: Margaret E. Wheaton, 1101 W. Orchard St., Independence, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

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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 now living in the last month of the year, nineteen hundred and fifty-three; a time of the year when we are often checking up on ourselves to see what the results of the year's labor has been. We may recall to mind our aims and intentions when the year was young; things that we were going to make part of our lives from then on; things that we felt would help to make us better citizens in the Kingdom of God and as a consequence make us better citizens of our country.

We perhaps resolved to help improve our local churches. We wanted them to be a place where the honest in heart seeking the Lord could come and find Him; find His gospel in word and in deed. Yes, we felt that in working together we could show the seeker the benefits of the gospel of Jesus Christ.

Perhaps we wanted to help promote the gospel in distant places, or help strengthen our Church against the enemy attacks throughout the year.

Now that the year is drawing to a close we can, perhaps, measure the results. If our aims have met with success we can rejoice over them feeling that we have helped to accomplish good. If our aims have met with failures we will sorrow. We need not blame others for our failures. God will help us as He did Nephi, Mormon and Moroni if we will allow him to do so.

The latter part of this month a day is set aside to celebrate the birth of our Redeemer, Jesus Christ. A minister of the gospel is asked many times during his life if he thinks that the day set aside, known as Christmas, is the exact date of the birth of Christ. The answers, no doubt, are varied. The exact date according to our calendar cannot be proven.

According to Nephi, the son of Helman, it was in the forepart of the six hundred and first year from the time that Lehi left Jerusalem, that Jesus was born. According to the same writer it was thirty-three years later in the first month and the fourth day of the month that Jesus was crucified. Thus we see that the birth and crucifixion of Christ could have occurred on the same day of the year, thirty-three years apart.

Should we refuse to honor the birth of our Savior because we do not know the exact date? Did the wise men refuse to honor Him because it was so far to travel? They could not get to his place of birth at all like the shepherds did. In fact the Lord had to send His star to guide them to the house where Joseph and Mary lived. They were no longer at the stable. Jesus must have been nearing the age of two when the wise men saw him, because we find that King Herod caused all children from two years down in age to be put to death, in his attempt to kill the child Jesus.

Yes, we should honor the birth of Jesus by setting aside a day to do so. To honor this day is to do as the angel host said, "Glory to God in the highest, and on earth peace, good will toward men." If that feeling, of glory to God, sinks deep into our hearts and we have that heavenly urge for peace on earth, we certainly will have the feeling of good will toward our fellow man.

No doubt, many of you have witnessed an inci-

dent where two, who had been at odds with each other, decided to exchange gifts because of that feeling within them, which is commonly known as the Christmas spirit. When the time came to exchange gifts, they shook hands, and because of that good will, in their hearts, toward their fellow man, tears came into their eyes and the past was forgotten.

I have witnessed many types of Christmas celebrations but the type like the above mentioned seems to me the most heart-warming of all. We need not borrow from the world to honor the day. We can find sufficient in the scriptures to outline our day. The people of God throughout their history celebrated many special days with good things to eat. The wise men brought gifts they could afford; and the angels sang praises to God. We can do all three. But do it in honor to Him who came to earth, lived, suffered and died that we might live.

A. F. B.

FROM THE MISSIONARY FIELD

Journeyings

We shipped out of Kansas City by way of Greyhound bus at nine-thirty Monday evening, October 12, 1953, and travelled all night, the next day and all night the next night, and decided we had better stop for a day and night, and take a glance at Salt Lake City, and have a night's rest.

Salt Lake City is an attractive place, nestling near by the Wasatch Mountains. There are many attractive places to visit, but we had no means of transportation. The sight-seeing bus trips were beyond our reach, so we had to be content with nearby places, one of which was Temple Square, which was profuse with blooming flowers, and other attractions. There were a great many tourists visiting the Square. We did not take one of the tours as Sister Anderson's leg was hurting her quite badly.

We had hoped to see our good friend, Wilfred Wood, but he had left the day before for Independence, and knowing of no others, we just mused around.

We wandered through the Museum, and saw many things of interest. They have the press on which the first issue of the Book of Mormon was printed (1829-1830). It surely does not compare with modern presses. There was also the bell which was in the Temple at Nauvoo. It is quite a large bell. There was also an odometer made of wood, consisting of four wooden log wheels, which was fastened to the axle-tree of a wagon and to the hub, thus they were able to measure the miles. This odometer, by making one complete revolution, would measure a mile. It was made by Mr. Appetton M. Harmon from plans drawn by Wm. Clayton. We may stop over in Salt Lake City on the return trip and hope to get a stop over at Ogden and call on Sister Skinner. When a fellow travels by bus he has certain rules he must abide by.

Leaving Salt Lake City at 1:15 p. m., the 15th, we headed for Portland, Oregon, arriving there at noon the next day. We again decided to stay over night, being tired. Maybe I'm getting old! Portland is a beautiful city, with flowers in full bloom on all sides as we journeyed in.

In some respects it is tough not to have a car, but we've gotten along many years without one, and have gotten to places where we wanted to go.

We were not able to see much of Portland, we may get a glimpse of it on our return trip.

We left Portland on the 17th, arriving in Vancouver the same evening, and were met by Brother Manley Randall. He provided a room for us, and we were comfortably settled. We had not seen Brother Manley for about thirteen years. He has been isolated all those years and has lost none of his love and interest in the gospel. He would like to get into the U.S.A. but the immigration rules seem to be a little difficult. He would need fifteen hundreds dollars or a job to go to before he could get across for permanent residence.

Vancouver is a beautiful city with the Pacific Ocean on one side and mountains on the other.

We took a few car rides, Brother Randall gave us some car tickets, and we were able to see some of the beauty spots. Of course one cannot picture by pen the beauty of the scenery. Flowers of all description are in full bloom and the grass, like green velvet.

We had the pleasure of a visit with a brother we knew as a young lad. We had not seen him in fifty-three years. It was a pleasure to be privileged to visit him and his good wife.

We would have liked to have taken a side trip over into Victoria on Vancouver Island, but were unable to do so, as our main object was not pleasure, but to do what we could in church work.

I had written to isolated ones along the way in the hope of visiting them, but replies are few. We had a letter from Bro. Earle Root at Tellamood, Oregon. He is not situated to have visitors. I was very pleased to hear from him. It showed interest. He spoke of the comfort he received from the Advocate.

I forgot to mention the beauties of the trip from Salt Lake City to Portland. There were many interesting spots along the way. A person with a car could stop and view them. The Dalles on the Frazer River is very picturesque with its rocks and rapids.

Then we saw the Gulnomah Falls, dropping some six hundred or more feet down the side of the mountain. We were permitted a ten-minute stop there to view the scenery.

The writer had the pleasure of that trip once before, but it was enjoyable to see a second time. We would like to share the beauties with all.

We marvel at the many beautiful sights we are permitted to see, and we think of the promises to those who prove. The prophet tells us, "Eye hath not seen," Isa. 64:4; I Cor. 2:9. When one thinks of the beauties as we now can see them, we are lost in wonderment as to the beauty we will enjoy if we are worthy to come into the presence of the Lord. "The pure in heart." "The race is not to the swift or to the strong, but to him that endureth to the end."

In hope of final victory,

Wm. F. Anderson

Gleanings by the Way—(Number Four)

It will be interesting to those who have followed our experiences as missionaries in Yucatan, to learn that we succeeded in establishing a local Church of Christ at Dzan, Yucatan, on Sunday, September 27, 1953. It was an occasion long to be remembered by all who were present and participated in the services of that day.

Previous to this date we had made several trips from Dzan to the sea coast near Progreso, Yucatan, where Elder Fernando Ojeda led some thirty-one souls down into the clear blue waters of the Gulf of Mexico for baptism. Each group thus taken, when arriving at the beach would change clothes, and going up the beach from other groups would form a circle, at which times Fernando would read a text of scripture and after prayer and song, exhort them in the seriousness of the step they were taking, that it was a new birth in Christ, an entrance into the church and kingdom of God. And as he would take each individual into the water to immerse them, he would give them a further personal admonition in the Lord. These occasions were solemn and impressive and marked with a goodly degree of the Holy Spirit.



(Group Picture at Sea Shore).

Elder Fernando Ojeda, second person on the reader's right, instructs new candidates for baptism at seashore.

In Yucatan there are no streams of water or lakes. Such pools of water as exist are, at the time of year we were baptizing, very muddy and polluted with surface water from the torrential rains that fell incessantly. It was therefore necessary for us to take them a few at a time in our truck to the seashore, some eighty-five miles distant. It usually took a full day to make the round trip, over the sort of roads we had, leaving us much fatigued from the experience. After arriving back to Ticul we still had about eight miles of rough back country road to travel before reaching Dzan. The entire distance on this stretch of road was one of nightmare driving at about two or three miles per hour, through chugholes and swamp, where the slimy mud was up to the running boards of the car and you

never knew what was in the bottom of the ruts to puncture a tire. On two occasions we dragged the tire carrier from beneath the car and on another snapped a rear spring. At another time our starter failed us and I had to walk half the distance to Ticul for help, leaving Angela and Fernando marooned with the car till I got back in the wee hours of the morning. After returning to the States last week it became necessary to overhaul the entire brake system to repair the damage done by the silt and dirt that got into it.

Prior to September 27th, quite a few had been baptized and confirmed. In the latter ordinance, I assisted Brother Fernando in the laying on of hands and on one occasion, the week before we organized, the spirit of the Lord rested upon me in power directing the call of a young man, Filemon Manrique, to the office of an Elder, and of Marcus Perez and Sabino Cabrera to the office of priests. The spirit bore witness of these calls in mighty power, so much so that this group of fine people wept with joy, for they too had received a testimony that these men would be called to serve the Master in their behalf. The following Sunday, September 27th, we proceeded as by previous appointment to organize the first church of the Restoration ever to have been established in Yucatan, the homeland of the ancient Maya people.

This service was opened with appropriate song and prayer. The little church, which they had built while Fernando and I were in the States, was packed to capacity with both members and friends who were sympathetic to the Church of Christ. The spirit was there again filling each heart with joy and gladness in the Lord. Only one sad note was recorded,—Angela was forbidden by her doctor to make the trip over the bad roads to attend for fear that further complications would result in an already acute condition of internal infection and pain which she was suffering. We had all hoped and prayed for her to be with us that day but a Divine Providence ruled otherwise. Her absence was the occasion for this group to arise as one person and, standing with bowed heads, sob out their heartfelt prayers for the speedy recovery of "Hermana" Angela. It was a touching experience never to be forgotten, to witness these humble people showing so much concern for one whom they had learned to love and respect. The next morning, sixteen of them, men, women and children, one woman with a babe in arms, walked from Dzan to Ticul bringing an offering of fruits and chickens, to bid her a last farewell before we left for Merida, and later to embark for New Orleans.

Following the above mentioned demonstration of prayer and supplication we proceeded to organize the church. As the missionary in charge, with Fernando as interpreter, I first instructed them in the purposes of organizing the local church. Also as to their privilege of approving or rejecting those who had been designated by revelation to be their ministers. In response to the latter, they unanimously approved the calls and some spoke and gave their testimonies about these men. These men were then called on to come forward, and were ordained by Elder Ojeda and myself, he being the mouthpiece, as the prayers of ordination were offered up in the Maya tongue. We then elected Fernando as pastor, Filemon as assistant pastor, and the other two brethren as priests. A secretary was also appointed as well as a brother to handle their finances.

This brother, Fortunato Cabrera, was called and set apart by Elders Ojeda and Manrique as a deacon.

Following this part of our service, which had lasted two hours, we took a brief recess. Assembling again, we changed the order of service, and the bread and wine were brought forward for the sacrament service. This proved to be a real devotional service in which all enjoyed the blessings of the spirit. Four children were then blessed and we administered to a sister who was sick. Thus we left the church organized and ready to function in the services of the Master. During this latter service two more young men arose and asked for baptism. Others were seriously considering the step. So the work moves forward to the glory of God and His Christ.

You can rest assured that our work progressed amidst much opposition and threats of physical violence to each of us. The Catholic priest at Dzan has shown a very ugly disposition. He has constantly tried to incite trouble by having us waylaid and beaten. One of the storekeepers there offered a reward to anyone who would spank us and drive us from the village. But with prayerful hearts we carried on, and found that not one soul of our number had been daunted by such show of evil threats.

As to Angela and myself. From the time we crossed over into Mexico last July, we contracted the sickness common to that country, which coupled with car troubles, seemed to plague us till the day we were finally advised by the doctor at Merida, Yucatan to return to the States and a more healthy climate for us. The latter part of August, Angela had the misfortune to slip and fall on the sidewalk in Merida during a heavy tropical rain storm. This resulted in internal as well as external bruises, causing infections which became very serious with a painful bladder infection and the passing of blood. This, coupled with the amoebic dysentery, which we had both contracted from polluted water, we had unwittingly drunk, almost proved to be a major disaster to us. We had to set up a hospital room in a hotel for nearly two weeks, under a doctor's constant care, where we had to boil all our drinking water for twenty minutes to kill the bacteria and germs. Through administration of powerful antibiotic miracle drugs, the infections were checked, but due to the constant exposure to unsanitary conditions in the area we labored in, her progress of recovery was constantly retarded, until the doctor feared that she could not respond to his treatment and he could not help her. Finally, he advised us that he had done all that he could under the circumstances, and that it was advisable for us to return to the States while she was able to travel, otherwise, she might not be able to return. She received many blessings from administration, and still the Lord did not see best to heal her at that time. Since coming home, she is beginning to make slow progress in recovering, and it is our hope and prayer that through administration and change of climate and environment she shall completely recover from this sickness. We ask your prayers that our present disability shall not long delay us being about our Father's work again.

Most sincerely,

Clarence L. Wheaton

GLEANINGS BY THE WAY(Number 4)

November 5, 1953

SPECIAL BULLETIN

To the Membership and Friends
of the Church of Christ (Temple Lot)

Scattered Abroad.

Greeting:

By this time most of you have received the last Advocate and learned that Angela and I have returned prematurely to the United States, due to a serious sickness following a fall that Angela had about a month before we left Yucatan. However, a more full account of this matter will appear later in the Advocate for December.

At this time we wish to inform the church and our friends that a local Church of Christ, the first church of the Restoration to be established in Yucatan, was organized at Dzan, Yucatan, on Sunday, September 27, 1953, composed of thirty-two baptized members, with two elders, two priests and one deacon. These members had been baptized by Elder Fernando Ojeda, prior to this time on the shores of the Gulf of Mexico.

Word has been received from Ticul, Yucatan, Mexico stating how their persecutions from the Catholics are increasing on them and they are being subject to very severe trials. Some have been threatened with death in the most torturous manner. Others have been dragged on the ground and placed in jail. Some have had to flee from their homes to save their lives. The pleas they are sending us is heart-rending: "If you can send us some help, dear brothers, we will appreciate it a lot."

It is unbelievable that in this enlightened age of time, that a church, who has raised the hue and cry of persecution at the hands of Communists in Europe, would in turn persecute a small band of people here in America, a land that is dedicated to freedom of religion and right to worship God according to their conscience, who should be thus violently driven from their homes, dragged through the streets by the hair and thrust into jail. Surely God fearing people everywhere, should unite their prayers to Almighty God in their behalf, and as far as they are able to contribute of their means for the relief of these brethren who have been made to suffer because of their acceptance of the gospel of Jesus Christ.

To that end we send this Special Bulletin, asking for them your most earnest and heart-felt prayers, and solicit for them such help as you may be able to contribute for their relief. In this emergency Elder Ojeda has taken them into his home, and being fully aware of his circumstances, he will need all that you can share of your means to meet the situation. Some funds have already come to us, and have been forwarded. We are also in receipt of several other small donations which we are sending in the next mail. If you can help, send your contribution either direct to our home here at Independence, Missouri, or to Bishop Nicholas F. Denham, P. O. Box 472, Independence, Missouri and we will see that it gets to Yucatan promptly.

At the present writing, I am making plans to attend a reunion at Phoenix, Arizona, and from there will go

on to Yucatan to give what assistance I can to our brethren there.

Most sincerely your brother in Christ,

Clarence L. Wheaton
Missionary-in-Charge
Yucatan Mission

In the Field

Feeling that the readers of the Advocate might desire to know something regarding our activities for the season, we will submit a few items concerning our whereabouts, during the last few months.

On the 4th of June we directed the nose of our old gospel chariot toward the south, in answer to a request from the Houston, Missouri saints for a few services. Our plans were for just over the week-end, as this is not our field, but Missionary in Charge, Wm. Sheldon, seemed quite anxious for us to give him this little assistance.

However, we soon found that a week-end series was not quite what was wanted and so we were with them for nearly two weeks preaching each evening and a couple of times on Sunday.

Returning from Houston we remained at home for a few days to arrange our affairs for a more extended missionary period up into our own field. Our first stop was at Lamoni, Iowa, where we have a few members and friends. Here, however, we were unable to hold services, weather and other conditions preventing anything of this kind.

Our next stop was at Newton, Iowa, where we also have a few members. Here we held a few services, which seemed to greatly encourage the membership there.

Our next stop was at Montfort, Wisconsin, a little place that usually acts as our base of operations for the entire season in the field. We have only a few members here, but their intense interest in the work makes it an ideal place from which to reach all other points in the field. We did hold a few services during which series plans were made for an all day service in Sparta, Wisconsin, after which, because we had attended that special service with the Davies' of Montfort, we resumed our meetings in Montfort, where we made some new friends for the cause. And incidentally we wish to call attention to a situation that merits the interest and prayers of saints everywhere. At Montfort lives the aged pair, Joseph and Matilda Matthews. Joseph has become so senile that his condition has become a problem, and our dear Sister Matthews, always about the most self-sacrificing person we ever knew, is now taxed to the limit of her capacity to care for him. She is also aged and far from being well, so we solicit the prayers and interest of the whole church in her behalf. We have few as fine characters in the church as our Sister Matilda Matthews.

Leaving Montfort we held a service or two at Sparta and then went on to a Black River Falls, thirty miles farther north, where we have quite a membership presided over by Elder Clyde Babcock as pastor. We had just gotten nicely started with this series of services when a long distance call came from Oconto, Wisc.,

informing us of the serious illness of our only remaining brother in the flesh, Clarence E. Flint. He had suffered a cerebral hemorrhage. We immediately drove the two hundred miles across the widest part of the state of Wisconsin, and had the privilege of arriving in time to have a brief visit with my dear brother before he was finally called to the other side, which occurred on the 31st of July this year. He was laid to rest in the beautiful Oconto cemetery beside his two little sons who had preceded him in death some years, previously.

Following his obsequies his widow desired us to remain with her for a time to help her adjust her affairs. This we did, and since our daughter, Mrs. Edna Smith, of Independence, Missouri was able to attend her uncle's funeral, we brought her with us southward to catch her train for home at Beloit, Wisconsin. This was on the eve of our annual reunion at Lima Center, Wisconsin, so we went immediately there to help the Addies with the arrangements. The old United Brethren church that we have been using for a number of years had become dismantled, and so rendered unfit for further use. In this connection however, we wish to express our deepest heartfelt gratitude to the few remaining members of this group for their kindness through the years that we have been holding these reunions.

This loss of the old meeting place made necessary the finding of another meeting place for the reunion. This was soon remedied, because Brother Addie has a large quonset type garage right back of his house. We found it ample for our needs, in fact it made the most ideal little chapel imaginable. So much for the arrangements. Brother Addie had purchased linoleum to cover the entire floor and with chairs from the village hall, and an improvised pulpit, and the whole decorated with the fruits of Brother Addie's gladiola field (about the finest in the state), we were ready to meet on our own grounds. A fact, in itself, greatly adding to the spiritual atmosphere of the event. Brother R. R. Robertson was my associate as preacher, and he had brought a carload of saints from Puryear, Tennessee. The meeting opened Saturday morning, August 16th, with a prayer meeting. We had as local assistant ministers, Elders Rollo Addie, Clyde Babcock, Ray Hunholz, and Brother Overcast from Tennessee; Priest Harry Hutchison from Milwaukee.

As to the kind of spiritual experience we had at the reunion I won't try to describe it because I couldn't do it justice. Personally, after my long life of ministerial activity, I confess that I never experienced its equal, and one of the visiting brethren who also has had a long gospel experience, in bidding us farewell remarked: "I have attended a great many spiritual meetings, conferences, reunions, etc., but never anything like this." To God be the praise. We did, however, miss Apostle and Sister Wm. F. Anderson, who have been with us on all previous reunions. The reunion extended over two days, with three preaching services each day, with a prayer service beginning the day, and the Sunday morning service was a sacrament service, and a pentecostal feast.

So much for the reunion; others will doubtless write it up more fully. The committee with two additions was continued for next year, with provisions made for another reunion in 1954.

Following the reunion we returned to Black River Falls, to resume the interrupted services there. From there we went to Minneapolis at the request of the members there, for a week-end service. Midway between Black River Falls, and Minneapolis, Minnesota, is Eau Claire, Wisconsin, and we now have a few members there so we stopped overnight, both going and coming from Minneapolis, and visited these saints. Plans had been made for a service there but some conditions arose that prevented, much to the disappointment of the members there.

Following the Minneapolis meetings we came back to Sparta, Wisconsin, as an intermediary point to break the distance to Milwaukee, because, while we have enjoyed the best health and as a result, been enabled to do the best and most encouraging work we have been able to do for a good many years, we still try to conserve that health by avoiding too long distant drives with the car. So we came to Milwaukee for the September sacrament service the first Sunday of the month. Here again we enjoyed the good spirit of the Master, the Racine saints meeting with us. This is the regular arrangement as these two cities are only twenty miles apart and so are organized as one local church with Elder Raymond Hunholz as pastor. During the following week we went to Racine, and from there we went by train to Chicago, Illinois to visit our aged Brother and Sister Fred Kell. While there, their daughters who are still in the Reorganized group, made arrangements for some splendid personal visits, which seemed to knit a very fine personal fellowship. Also while there, and while we were not able to make a personal visit to Bishop W. B. Davis and family, we did have a long profitable visit over the phone.

Leaving the vicinity of the cities, we made a detour around by Evansville (our old home) where dwells Sister Flint's oldest brother Richard Grasshoff and family. From there to Madison, Wisconsin. Here we visited other relatives. My sister Mrs. Fred Culp, and family, who live on a farm south of Madison, my granddaughter and family the Elmer Taylors, on Waubesa Beach, my oldest daughter Virgie Culp, and Sister Flint's youngest brother, Albert Grasshoff and wife, all in the city of Madison. We then returned to Montfort, our starting point for the monthly October Sacrament service, and to which service quite a number from Black River Falls and Sparta attended; also, a lone sister from Barneveld, Wisconsin. South of Montfort lies the Lancaster vicinity where once we had quite a number of members, and still have those still living. A number of these were also in attendance at the sacrament service in Montfort.

By this time we felt that the intense activities of the season had about accomplished all we could do for the season so after a week-end service at the home of Sister Wm. Matthews, we prepared to retrace through the field and home. Sister Matthews is the widow of Wm. Matthews who was the pastor of the old Lancaster local, up to the time of his death.

During the season this year we did not baptize anyone, as we usually do, but we did leave a number about ready. Through the years we have found that it is better to give investigators time to thoroughly study

the doctrines of the church before we induct them into the church as members. Because of this we rarely find them unstable and ready to leave us at some little disappointment. Also we generally do some baptizing following such procedure, and so it is now, in the field. We blessed the youngest baby this season we have ever blessed, the little son of Brother and Sister Meredith Gage, in Racine. The little fellow was only five days old, and the mother is one of those ready for baptism, but it seemed inadvisable to baptize her so soon after her becoming a mother. She is a splendid little sister and will be a wonderful helper to our "Buddy." We blessed a number of other children during the summer.

Our first stop in Iowa on our return was again at Newton, where we held one service for the few members there. Then we went to Centerville, Iowa to visit our little niece Mildred Glasscock and her fine little family. Independence saints knew her well when she lived with us prior to her marriage. She was then Sister Mildred Funk.

At Lamoni, Iowa we had a rather unusual experience. Because of the fewness of our members there, we have rarely been able to hold any services, but this time, we had the privilege of a fine visit with the Floyd Wrights. He is principal of the Lamoni High School. I married this fine couple quite a number of years ago. At that time they were both attending the State College at Iowa City. Later Mr. Wright became principal of the Lamoni High School, having bought a farm and built a nice little home near Lamoni. Sister Wright is the daughter of Elder Chas. Ballantyne.

The unusual experience mentioned came about in this way: Mr. Wright, because of his position in the school, and Lamoni being a Reorganization stronghold, was constantly proselyted by that group, and was finally completely converted to the story of the restoration, including a belief in the divinity of the Book of Mormon, and the prophetic character of Joseph Smith. So, on Saturday evening he and his wife came to Bro. R. C. Robinson's where we were staying, and asked us if we would come out to their home, as they had invited a group there for a sort of round table study. Of course we went and found a nice assembly, most of whom were other members of the school faculty. The two hours we spent seemed the most profitable as a missionary effort of any we had taken part in all summer. It also resulted in a very nice houseful to preach to the following Sunday afternoon at the home of Sister George Johnston in Lamoni. These meetings may result in some interesting developments later. At least our prayers are to this end.

This list of chronicles seem to cover the high spots of the season's activities, and we leave the matter in the hands of our kind Father in Heaven, who has, through a long life of missionary activity, sustained us and blessed our efforts in His service, and we pray God to richly bless all who have been so kind to us in our year's work and helped make it a success. Never have we received such loving kindness as has been our experience throughout the entire season's effort. God bless you all is our prayer.

The Flints

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.

EXTRACTS FROM HISTORY

Brother William F. Anderson makes the following comments on some of the history made in the 1920's and 1930's. We offer them to you for your study:

"Follow Me"

"And he saith unto them, Follow Me." Matt. 4:18, 22; Matt. 9:9; Mark 2:14; 18:34; Luke 5:27. If the reader will look up these citations of scripture, he will learn that Jesus in his calling of those referred to, said to "Follow Him", and at no time did he ever say to "Follow" any other person. As we view history we find that in many instances there arose those who would endeavor to call in another direction. It is not necessary to call attention to any of those would be leaders. One thing we need to keep in mind is that Christ is the only reliable leader, and anything that would seek to lead otherwise would be out of harmony.

When the boy of Palmyra repaired to the woods to pray, he desired to know what he should do. There were a number of lo heres and lo theres and he was confused, so in harmony with the instruction as found in James 1:5, he sought the Lord in hope he might be told what to do. That story is familiar to all believers of the restoration, and at no time has that story been reversed, or discredited by Joseph Smith or any of those who believed the message he bore.

He sought wisdom, and as he prayed he was given a vision of the Father and the Son, and in answer to his question, one of the heavenly visitors spoke and said to him, pointing to the other, "This is my beloved Son, hear Him", and in reply to the question of which church he should join, he was told to join none of them, but if he was faithful he would be used as an instrument to bring forth the gospel as taught in former years. (I have not quoted, but have used my manner of expression). Notice, Jesus was the one and only leader. God sent him into the world that he might lead mankind back to God, as mankind had gone into strange paths. He was the giver of the law. He said, "I am the way, the truth, and the life, no man cometh to the Father but by me." John 14:6.

"I am the Lord, I change not" (Mal. 3:6) is as true today as it was when the Lord spoke through Malachi, otherwise he could not be relied upon.

In the fall of 1823 in answer to prayer, the Lord told a mere lad that he was about to restore to mankind the right to represent God and point the way man should go to reach "eternal life". During the years that followed, instruction was given, and men were called and set apart, authorized to represent God, and on April 6, 1830, a church was established never to be destroyed. Dan. 2:44. This was to be in the latter days, Dan 2:28, just a little while before Lebanon shall become a fruitful field. Isa. 29. Read the chapter.

We find that the setting up, or establishing of the "Latter day Kingdom" was to be at a certain period. It was to be in the time when the great image of Nebuchadnezzar was complete. That image did not stand complete, as represented by the various kingdoms, as seen in the dream. Not till 1829 was that image complete, when Greece was given her independence as a nation. Prior to that the great nations were world powers and not till 1829 were all those kingdoms represented on earth at one time. In the days of these (image) kingdoms God was to set up a kingdom (church) never to be destroyed. There is no promise that the church would not be attacked by evil forces. History tells us that evil forces began their attacks in the very beginning of the setting up of the church. Changes were made in the instructions the Lord gave, and the church suffered as a result, and was all but overthrown. God said that the kingdom to be set up in the days of "these kings" would never be destroyed, but would continue till it filled the whole earth. So the Lord in His wisdom preserved a remnant through which he purposed to accomplish His work, and in due time of the Lord, the church (kingdom) recovered from the loss received in 1844. There were a few that remained. They sought the Lord for direction, and the Church of Christ was rescued from the forces of evil and continued to function in a small way and finally began to again take on the task allotted. The war between right and wrong still rages. The casualties have been many, but it has not been destroyed. "The Church of Christ" was established (organized) April 6, 1830, "never to be destroyed". If that is not true then there is something wrong with prophecy and history.

During the year of 1927, or there about, a claim was made by Otto Fetting, that an angel appeared to him and gave him certain instruction, and at various times this angel made an appearance, and during 1928 a message was received instructing the temple to be built. In April 1929 the work was commenced on the proposed temple, and during that year the twelfth message was received in which we find the following statement:

"Behold, the Lord has rejected all creeds and factions of men, who have gone away from the word of the Lord and have become abomination in His sight, therefore (or for this cause) let those that COME TO THE CHURCH OF CHRIST be baptized, that they may rid themselves of the traditions and sins of men; preparing themselves, that they may be fit and worthy for the spirit and power of the Holy Ghost, and as the greater power shall come, that they may be ready to receive it with joy. For this is the time of the restitution and restoration of all things, and this must come to all that shall be permitted to dwell in the presence of Christ, for sin cannot receive the glory of God, nor the power of the Holy Spirit."

The study of the above brings us to the conclusion that Otto Fetting and others placed a wrong interpretation on their message. A question or two might be

in order. Who are those whom the Lord has rejected? All creeds and factions of men WHO HAVE GONE AWAY FROM THE WORD OF THE LORD, which would mean the doctrines or teachings of Christ. If that be true, we ask, how far had those folks in the Church of Christ at that time gone away from the doctrines of Christ? The messages were coming to the CHURCH and in a former message the church was approved. Yet Fetting insisted on all in the church being baptized.

But a little ahead of the story, just after the receiving of the twelfth message, there was a call for a conference to convene October 6, 1929, at which time the CHURCH would determine as to just what was to be done concerning the matter of who should come under the provisions of the baptism referred to. Otto Fetting and Walter Gates were instrumental in calling the conference to determine the matter, yet Fetting and Gates proceeded to re-baptize all members of the "Church of Christ" who would submit to it. Thus they nullified their call for a conference. They had become a law unto themselves, and by their act they ignored not only the Council of Twelve, but the church.

When the conference of October, 1929 convened the entire matter was taken under consideration, and the action of the conference was that the matter of Re-Baptism should be submitted to all local churches for their approval or disapproval, and that the twelfth message, as well as that which was given by Samuel Wood in connection with said message should be submitted for consideration and study, and that each church send instructed delegates to decide. At the April conference of 1930, Otto Fetting defied the action of the conference he was instrumental in calling, and so told the conference that if they passed the resolution, he would not abide by it, and immediately following the close of the conference he proceeded to baptize all those who were willing.

At the April conference an invitation was sent to Otto Fetting and those who had followed him to return and take their place with the church and endeavor to work together. This invitation was rejected.

Now the claim is made that the Lord is supposed to have established his church "anew" in 1929. The facts in the case are that the Fetting group did not organize, or establish a church till the 8th day of April, 1930. We note the following taken from the Independence Examiner for April 9, 1930, "The followers of Otto Fetting yesterday afternoon accepted as of divine origin and authority, a purported command of God which Fetting told them **he had received early yesterday morning through an angel messenger. It provides that they organize into a church of their own** entirely disconnected from the Church of Christ on the Temple Lot, to which they formerly owed allegiance."

We note that a supposed revelation came to Otto Fetting on the morning of April 8, with instructions to **organize**, yet in a later message, the messenger had forgotten the former instructions, and now says the church was established anew in 1929.

If the contention of those who followed Otto Fetting be true, and the church was "established anew" then all that had gone before would be in the discard, and the Restoration falls flat, and nothing to it, including the Book of Mormon, and the prophecies in both Bible and Book of Mormon have no value. Those

prophecies point to the fact that the church (kingdom) to be set up in the last days was never to be destroyed. Therefore, there would be no need for a re-establishing of that church. Paul said "Let God be true but every man a liar." Rom. 3:4.

In the early messages that Otto Fetting gave, the instruction was to the Temple Lot group, and the building of the temple took precedence and if you will make a study of those messages, you will find certain instructions were given as to plans for a temple, and for several messages supposed plans were given; but, in the twelfth message the bubble burst, bringing separation and ill will. Twenty-five years have passed, yet there is no temple. Surely there is something wrong. Either God gave an impossible task to the church, or else those messages came from a source other than God. "Come now and let us reason together saith the Lord." Isaiah 1:18. The time has come that there should be some reasoning done.

Following the Fetting descension we find little or nothing in the messages pertaining to the plans of the temple. Fetting did claim he had plans in a bank locker, but thus far those supposed plans have not been forthcoming. And since the death of Otto Fetting there have arisen those who have claimed to be receiving visits from the supposed messenger, yet there has not been that which has united the forces, and again we find division. "There is a way that seemeth right unto man, but the end thereof are the ways of death." Prov. 14:12.

May I call your attention again to the scripture referred to in the beginning of this article. "Follow Me." Jesus invited those folks to "follow" Him, and at no time has he ever said to follow another. I learn that the messages are put ahead of the Bible or Book of Mormon, and they have become the basis of all study.

The Lord said "gather my saints together unto me." The Fetting messages scattered, rather than gathered.

The messenger said his name was John the Baptist, but we do not find any place where he was given the name of "John the Baptist." According to the angel who foretold his birth, his name was to be John.

"Though we or an angel from heaven preach any other gospel to you than that which we have preached unto you, let him be accursed." Gal. 1:8.

The doctrine of re-baptism would be another gospel. "One Lord, one faith, one baptism." Eph. 4:5. There is no such thing as second birth, and baptism is a birth. Spiritual birth. There is no place in scripture where anyone had need to be baptized for the traditions and sins of any one other than their own. Surely God will not hold anyone responsible for that which others have done.

Much more might be referred to, but space will not permit at this time.

The burden of Christ in his prayer was "that they all may be one". May God help all groups of the restoration, to reason together, and strive to learn the will of the Lord. Let us reason together.

Your's in hope of final victory,

Wm. F. Anderson

"FAITH WITHOUT WORKS IS DEAD"

I wish to rise in defense of "good works" along with faith for I think the two must be inseparable.

We must work out our own salvation with fear and trembling. We must work at it continually. The people who believe that good works are not necessary quote from Paul's writings, particularly Romans. They completely misunderstand what Paul is writing. If you will read Romans, Galatians and Ephesians carefully and with prayer you will no doubt see what I mean. Paul is not talking about the good works of a Christian when he says "not of works." He is talking about the works of keeping the old Mosaic law. The religious leaders of the Jews of Paul's day were fanatical in keeping the laws, many of them not God's laws but "the traditions of the elders". They were very careful to wash often and even to tithe leaves of mint and anise. Some of their laws were very good, being God-given, and Paul commends them for keeping those but with all their zeal they were "blind"—blind to the Son of God, blind to His glorious gospel, blind to the truth and the true way of salvation. They claimed to be of the seed of Abraham and so they were saved. They believed salvation lay in keeping the works of the law. Some of these Jews followed after Paul disturbing the Gentiles in the churches that Paul had established. They tried to make the Gentiles keep the Jewish laws and to become circumcised. Paul was trying to show that the works of the law did not save anyone. Being the seed of Abraham could not save them. He tells plainly in these books who are the true "Israel". He wants them to see that it is only through Jesus Christ that they can be saved. It is not through the law of works but through grace, the free gift of God. But by accepting this free gift of God through faith they must be dead to sin and become a new creature in Christ Jesus. If they truly had God's spirit they would want to do good works, not because the law said to, but because they had put on Christ and were seeking to become perfect as he is perfect. We cannot take one passage of scripture and base our belief on it as it says in II Peter 2:20, "Knowing this first, that no prophecy of the scripture is of any private interpretation." We must read all and use other scripture to prove and if we will do that we will find no contradictions. I believe that we cannot have true faith in Christ without doing good works. We will have God's Spirit dwelling in us if we are His children but that Spirit will not dwell in unholy temples.

I cannot quote all the scriptures that show we must have good works because the Bible is full of them. The teachings of Jesus were about doing good works. I do however quote a great many, particularly from Romans, because that is the book that the "faith without works" people like to use to show we need no works. The scripture references follow:

First we quote from Matthew 16:27 "For the Son of man shall come in the glory of His Father with His angels; and then he shall reward every man according to his works."

Now we will give the quotations from Romans:

Romans 1:17-18, "For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith. For the wrath of God is re-

vealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Notice it is the "just".

Romans 2:5-10 ". . . against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation, and anguish, upon every soul of man that doeth evil, . . . but glory, honor, and peace to every man that worketh good." Read the sixth chapter of Romans very carefully. Notice especially this: Romans 6:1-6.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Romans 6:11-16, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of unrighteousness unto God. For sin shall not have dominion over you: for ye are not under the law (of Moses), but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness."

Romans 8:3-4, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Romans 8:8-9, "So then they that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Romans 8:14, "For as many as are led by the Spirit of God, they are the sons of God."

Romans 10:8-10, "The word is nigh thee, even in thy mouth, and in thy heart; that is the word of faith which we preach, that is thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart, that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto right-

eousness: and with the mouth confession is made unto salvation."

Notice how many times the word "righteousness" is used to show that we must have good works. That is inevitable if the belief is from the heart.

Romans 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Read Romans 12:9-21 and all of Romans 13. It tells the good works that we must do. It is a great deal like Christ's Sermon on the Mount and other teachings of His. For example, these from Romans: "Abhor that which is evil; cleave to that which is good"; "Bless them which persecute you: bless and curse not"; "Recompense to no man evil for evil. Provide things honest in the sight of all men"; "If it be possible, as much as lieth in you, live peaceably with all men"; "Therefore if thine enemy hunger, feed him; if he thirst, give him drink."; "Be not overcome of evil, but overcome evil with good"; and, "For this Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

In Galatians we are told what the works of the flesh are and what the works of the Spirit are. In Galatians 5:4-7 it says, "Christ is become of no effect unto you whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth nothing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth?" Some Jews were trying to persuade these Galatians who were Gentiles that they must keep the old Jewish laws in order to be saved. Paul goes on to show them what they must be like if they are led by the Spirit and what the works of the flesh are: Galatians 5:19-25, "Now the works of the flesh are manifold, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Galatians 6:7-9, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

In the following quotation from Ephesians notice that we are created unto good works that we should work therein. And notice that the first "works" is talking about the "works" of the Mosaic law, if you would read it all from the Bible. Ephesians 3:8, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein." We must try to keep ourselves pure. See I Cor. 6:9-20, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's."

And more about good works:

I Timothy 6:18, "That they do good, that they be rich in good works, ready to distribute, willing to communicate; 19. Laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life." Paul talks in another place about building on this foundation (which is Christ) gold, silver, hay, or stubble. We must be careful, that our works are not "hay" or "stubble" for the works will be tried by fire. John writes the words of Jesus about the "true vine" and "every branch that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

The book of James especially admonishes us that we must have good works. James 1:22, "But be ye doers of the word, and not hearers only, deceiving your own selves." 2:14-20, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead." Read also the rest of this chapter for there is much more.

We have quoted before in this article of the "faith which worketh by love". Paul in the thirteenth chapter of I Corinthians is talking about this love or "charity". Moroni tells us about the same thing and he tells us plainly what this "charity" is. I quote from the Book of Moroni, chapter 7:52-53. "Wherefore cleave unto charity, which is the greatest of all, for all things must fail, but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with them. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son, Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure. Amen."

We would not want to be in the group of which Christ said in Revelation 2:4-5, "Nevertheless I have somewhat against thee, because thou hast left my first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come quickly, and will remove thy candlestick out of his place, except thou repent." But let us be with these: Rev. 22:14, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city."

Hattie A. Hatcliff

OTHERS MAY, YOU CANNOT

If God has called you to be really like Jesus He will draw you into a life of crucifixion and humility and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it, and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their successes, of their writings, but the Holy Spirit will not allow you to any such thing, and if you begin it, he will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because he wants you to have something far better than gold, namely, a helpless dependence upon Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious He may let others get credit for the work which you have done, and thus make **your reward ten times greater when Jesus comes.**

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time, which other Christians never feel distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be his love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to **deal directly with the Holy Spirit**, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to

use with others. Now, when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this **peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life** you will have found the vestibule of Heaven.

—Selected.

NEWS FROM LOCALS

Ava Visits Advocate

We were so glad to have Brother and Sister Clarence Wheaton with us the first Sunday of November, as they were here visiting in the home of Brother and Sister Archie Bell. Our Sunday School lesson was chapter 21 of Revelations, where John is taken and shown the "Bride of Christ," the beautiful condition of the people (the Church) and the Holy City.

The next hour was spent in our regular Sacrament Service. Brother Clarence Wheaton and Brother Alexander Smith were in charge of the meeting. Brother Wheaton bore testimony of the little branch of the church folks in the Yucatan, the difficulties and persecutions they have endured in order to hold church services. We wonder how we would bear up under like persecutions. How strong is our faith, how steadfast our determination to serve God regardless of troubles and trials?

Sunday evening we had the pleasure of listening to a lecture by Brother Wheaton on the various ruins of Central America, also to see the colored slides of these ancient buildings and hear again of the legends of the Indians, how they dovetail with the Bible and the Book of Mormon.

Monday evening, November 2, Brother Wheaton again gave a lecture and showed a different set of slides at the Reorganized Church of Jesus Christ in their church building in Ava.

Sister Alvina Bell left suddenly Monday, for Independence, on receiving word of her daughter Fern's (Mrs. Warren Saratt) recent illness and great loss. We wish to offer both Brother and Sister Warren Saratt our most deep felt sympathy.

Due to the few attending our Wednesday evening prayer service, also the following Sunday, November 8, we spent the time in visiting and singing.

We arose the morning of the sixth to find our first snow of the season floating gently down. The white flakes floating through the air were very pleasant to see, though there was not enough to add much moisture to our dry soil. The snow melted as fast as it fell on the ground, but where it fell on the cars and boards, etc., there was enough to scoop up a few snowballs and pelt each other as we were doing the morning chores.

I would like to take this means to express my appreciation and gratitude for the many prayers offered in my behalf, and also many thanks for the financial help that made it possible for my family to make frequent trips to the hospital to see me. How wonderful it is that we have our Heavenly Father, to turn to in times of sickness or trouble, who bears us up and strengthens and comforts us. We trust His help in the future as He has helped us many, many times in the past.

Darleen Smith, Reporter

Independence News

We have been enjoying beautiful fall weather. Most of the leaves have fallen now and winter is beginning to make itself felt. We had our first snow of the season the seventh of November.

Brother Clarence Wheaton was our speaker for the morning service October 18. He used a portion of the 50th Psalm for the text. His sermon pertained to the building of Zion; that we should be willing helpers, not counting our personal desires for things of this world, but rather, being concerned for our spiritual needs. The world is saying, "Peace, peace" while each country prepares for war. We should not seek to find safety in the same manner as the people of the world do: building bomb shelters, etc. We should strive to so live that we will be worthy of the Lord's protection. He reminded us of our great blessing, that of being able to worship in freedom. The little group in Yucatan do not have this freedom. Brother Wheaton asked for an interest in our prayers for these, our brothers and sisters, because their very lives are in danger.

That evening our young Brother George Reed preached. He read St. John 13:34-35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." God's love shows in the beauty of all His creation. God made our earthly home a place of beauty. How beautiful then must Heaven be! Brother George told us how thankful he is that he was reared by loving parents, who are believers in the gospel. He also quoted Matt. 11:28; "Come unto me, all ye that labor and are heavy laden, and I will give you rest." God is always ready to hear and answer and give comfort and rest to those who humbly go to him in prayer.

Our mid-week prayer services have been a source of quiet rest and comfort to all who have attended.

Brother Flint, who just returned from his missionary field, was our speaker Sunday morning, October 25. His scripture reading was taken from the 12th chapter of III Nephi. In this reading the people of Nephi asked Jesus what name they should name the church. "And the Lord said unto them, Verily, verily I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel." The world believes after a fashion. Most of their religion is tradition that is inherited from their forefathers. They have known no personal contact with God. Theirs is a second-hand religion. Our lives should prove that our belief is in a

living God. And if it is Christ's church, He will show His works in and through it.

It was brought to our minds in our sacrament service the first of November, that our many prayers for Brother Loren Bryant have been answered. He not only has been brought back safely from the prison camps of Korea, but now he has received his discharge from the service and is back home with his family. This should strengthen all of us in our faith, for the Lord surely does hear and answer our prayers.

Brother LeRoy Wheaton spoke in the evening of November 1st, concerning the teachings of God. He emphasized the fact that God's commandments have two sides; that of spiritual and of physical. Having taken of the sacrament that morning, we were reminded that we had promised to keep the commandments of God. In the 52nd chapter of Isaiah, we are told that we must put out all unclean things from our lives that we might be worthy of Zion. The Book of Commandments and the Book of Doctrine and Covenants were brought to our minds in many places, showing that Zion also was to be both physical and spiritual.

It had been planned for Brother Richard Wheaton to speak to us the morning of November 8th, but because Brother Wheaton was taken ill with the virus which many have been sick with here, Brother J. M. Case was our speaker. He quoted from chapters 22 and 24 of Matthew and from III Nephi in the Book of Mormon. Brother Case reminded us that many shall come in the name of the Lord and shall deceive many, and that we should watch and pray always that we be not deceived. We are told that if we love the Lord, we will keep His commandments, and He has told us to study the scriptures. If we do study as we should, we will be able to recognize false prophets.

The evening service of the 8th was conducted by Brother Clarence Wheaton. He showed many interesting and beautiful pictures that were taken on recent missionary trips.

Brother Wendell Yates and wife are the proud parents of a new baby boy, born the second of November. They have named him Brent Marlen. They have another son, Miles, who is two years old. Best wishes to the happy family.

Brother and Sister Lester Burgin became the parents of a tiny girl, Cathy Jean, born the second of November. Brother Burgin is in the armed service in Korea. We pray that this little family might soon be safely united.

Brother and Sister Warren Sarratt also became parents the second of November. Their little gift from heaven was born prematurely and returned to God, who gave him, soon after birth. Little Leonard Dale was laid to rest in the Baby Row at Mound Grove Cemetery. The family and a few friends attended the graveside services. May God's comforting spirit be with Brother and Sister Sarratt in their grief. Sister Alvina Bell, Sister Sarratt's mother, came from Ava to be with her daughter when she returned from the hospital.

Brother George Reed became a member of the Coast Guard on November 6th, and is now stationed in New Jersey. His address is:

George E. Reed S. R. (307-895)
Co. B 20 Brks. 3
U.S.C.G. Rec. Center
Cape May, New Jersey

We hope that some of you will find time to write to him.

Thanksgiving will be over when we again visit with you. We hope that each of us will remember the reason this day has been set apart and that we will take time in this busy day for a period of thanksgiving for our many many blessings.

Irene Case, Reporter

•Y. P. C. L. News

Our October social was held in the basement of the church. There were games played and then refreshments of apple cider and doughnuts.

On the first Thursday of November we had our regular Church History Class under the teaching of Brother J. M. Case. We continued reading in the histories put out by the Church of Christ. Preceding the meeting we held a season of prayer for the Church group in Yucatan who are being persecuted. After the meeting we retired to the basement of the Church where a party was given by a group of young people for Roland Sarratt and Mary Hedrick because of their birthdays and for George Reed as a going away party. George is in the Coast Guard and is now stationed at Cape May, New Jersey.

Joe Smith, who recently enlisted in the service and has been stationed at Fort Riley, Kansas, has been back on leave several times.

Virgil Rudd, who is in the Air Force and stationed at Carswell Air Force Base at Ft. Worth, Texas, has also been home recently.

Larry Moyer was home recently on a fifteen day furlough. He is with the Air Force and stationed at Lackland Air Force Base in San Antonio, Texas.

We are still looking forward to hearing from some other young people.

Mary Lois Harris, Reporter

LETTERS

Port Austin, Michigan

Dear Brothers and Sisters of the Church of Christ
(Temple Lot)

I feel tonight as if I should write a few lines again just to say how thankful I am God sent His elder to us as we had grown cold in the work as we were never taught the way we have been taught since we changed to the Church of Christ. I received many blessings years ago in the Gospel. But I never had the light on the Book of Mormon as I have had of late.

My body has been afflicted of late. I was in the hospital again for eight days and X-rays show a very bad gall bladder, and the doctor says an operation is the only thing; but I know if it is God's will He can heal me without, and I've prayed for an Elder again. Brother Hervey Scott wrote to Elder Don Housknecht's wife and Brother Don happened to be home so a week ago Saturday evening he came, so God answered my

prayers again. I'm eating better and gaining strength and I thank God for His mercy to me. If it isn't God's will to heal me without an operation He can give me strength to go through it, and I'm asking the prayers of God's people to give me faith and that I may be well if God so wills.

Brother Don had an accident. Some way his car tipped on him hurting his head and leaving him with a bad looking black eye. But he will be on his way in a very short time again. I pray God will go with him back to Virginia again.

My son has gone to Florida for the winter and leaves us alone.

My husband and I are praying for God's people wherever they are.

I am your sister in the gospel,

Cora B. Bigham
Viceroy, Sask.
October 17, 1953

Church of Christ
Dear Brethren:

Find inclosed tithing money.

If I were a writer I would write a few lines on tithing as I am a strong believer in tithing and have received much good and the comforting Spirit of God after doing as we are told to do.

Yours in the gospel,

Mrs. C. Bogle

THOUGHTS FROM A SERMON

By Wm. F. Anderson

The work that you and I are engaged in is second to none in the world; but, I am afraid that so many times we make it secondary. We are not giving serious consideration to the task that has been allotted to us individually, because after all, it is an individual work. And as I have said during my mission work this year in contact with the various groups that I have been enabled to be with, that if we can get each individual—I'd like to repeat that—if we can get each individual to realize that upon them rests a responsibility, and that responsibility is the development in the individual life, the standard of individual righteousness. Without individual righteousness, we cannot have a collective or group righteousness; and, God has asked of us, and will I add, he will require of us, that we develop that kind of a life individually that we might attain to it collectively.

We're living in, shall I say, the most perilous times of the world's history—a time when there is need for us individually to sit down and count the cost; or in other words, take an inventory of our lives. Let us not take an inventory on our neighbor's life, or some other individual, but let us take an inventory of our own life, that we may be enabled to sum up or determine just where we individually stand with God. I am rather inclined to believe—oh, this is not new, because I have talked it many, many times here; but, I feel that it is just as vital now as it ever has been. I'm a strong believer in the idea presented by the Master of men when he said, "Be ye perfect". I am strongly in sympathy with the entire Sermon on the

Mount. I believe that Jesus meant what he said, when he said, "Blessed are the pure in heart, for they shall see God." The opposite of that naturally is that if we are not pure in heart, we will not be privileged to see God, and to have the privilege of being with Him in the great eternity. And I presume that I can express the sentiment of almost every individual when I say (I mean every individual in the restoration movement) that there is a desire that they might be permitted to see God, and to have the privilege of dwelling with Him in that great eternity of which we have heard so much. If we are not willing to do the thing that God would have us to do, then we become the losers; and, when Jesus said, "Blessed are the pure in heart," he meant just that.

When he said in his concluding statement of the fifth chapter of the gospel according to Matthew, "Be ye perfect, even as your Father which is in heaven is perfect", that does not imply that you and I are to be gods. That is not our prerogative; but it does mean that we as humans can so perfect our lives in obedience to the divine instruction that was given to us by the Master of Men and those who succeeded Him to bring us to that point whereby we shall have perfected ourselves in obedience to the divine instructions or teachings that He has left for us to abide by. These are our textbooks.

You may know we are looking forward to the time when there will be a Zion established. We've heard a lot about Zion. I have been in this gospel work for nigh onto seventy years, and I have heard the story of a Zion for that length of time. Now why don't we have Zion? Why is it that we are not enjoying that which God designed that we should enjoy in the restoration of the gospel? There are some things that I would like to say that I presume would not fit very good, but nevertheless, regardless of that, they are true. I do not believe—and I say this with all due respect to every man, and every set of men—I'm of the opinion that the Church of Christ is not functioning properly in all its parts.

The forces of evil have not ceased to occupy or to work. They are still on the alert. They are still endeavoring to worm in their ideas, and to bring about confusion, misunderstanding, and misrepresentation. Zion is the pure in heart. Zion is the pure in heart, and that doesn't mean that we have to come to Zion to become pure in heart. Just how much purer in heart are the people in the center place than they are in the various parts of Michigan where I have been this year. There is not an eye in the Church of Christ today, but what is turned toward this center place. People are looking forward to the time when there will be a place of safety—when there will be a Zion.

Zion is more a condition than it is a place; and the place can only be Zion when it is sanctified by the pure in heart. And it is your job, and it is my job to see to it that we become a part of that great sanctifying force. When I seek to purify my soul, my life, my heart to the point whereby I won't think evil of this man, or that man; for, the very moment that I allow an evil thought to enter my heart against anybody, whether he is a member of this organization or any other organization, I'm tainting my own heart—I'm taking away some of that pureness that

ought to be there.

I'm going to call your attention to the statement that we find in the fourth chapter of Ephesians. When I said that the Church wasn't functioning right, or wasn't functioning as it should be—let me put it that way. This is familiar scripture to you. There isn't anything new about it, in fact, there isn't anything new that I could bring to you. Oh, may I quote from the first verse, "I, therefore, the prisoner of the Lord, beseech you, that you walk worthy of the vocation wherewith ye are called." Who was he writing to? The Church at Ephesus. He wasn't writing to the priesthood; because, after all, I don't care what position you hold in the priesthood, you're still a member of the church. Because you hold an office within the confines of the Church, or the gospel, it doesn't make you any better than the weakest member of the church, if that weak member of the church is applying himself to the terms of the gospel—walking worthy, as the Apostle says, of the vocation wherewith you are called. You and I are found to be representatives of Jesus Christ—you and I, all of us, and there isn't an individual today in this Church, or I'll broaden it out a little if you like, there isn't an individual in the restoration but what is either representing Christ or misrepresenting Him. And if you and I are not seeking to pattern our lives after the pattern that was set forth by the Master of men—will I repeat it—if you and I are not patterning our lives after the pattern set down by the Master of men, we're misrepresenting Christ and the gospel that we are supposed to be representing to the world. This work is judged by you and me, not by the way we look, but it is judged by what you and I do and say.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called with all lowliness."

"There is one body, one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on. . . . "Oh, it is needless, possibly, for me to say that this is referring to Christ. . . . Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things). And he gave . . ."

Now here are some of the gifts. Did you ever stop to think about it? Did you ever consider that it was a gift of God, of Jesus Christ when he set apostles in the Church? Did you ever look upon it as a gift, or just as a matter of course and it must be to bring about the organization of the Church.

"And he gave some, apostles . . ." What for? Let us read that. But I'd like to note that he gave first, apostles, as the Apostle Paul said in another place, for it was set in the Church first, apostles. And there must be some functioning purpose of the quorum of twelve, or the apostles in the Church. I maintain that if the quorum of apostles in the Church of Christ is functioning as it should function, there would be no

schisms in the Church. We wouldn't have to wait for the arbitrament of time to tell us whether God had revealed Himself from heaven or not. We wouldn't have to leave anything on its merits.

I believe it is within the province and the right of this Church through the functioning of the men whom God called and set in as overseers of the Church. I believe it is possible—I repeat—I believe it is possible—that we can receive the word of God without any doubt or equivocation; and, we do not have to wait for the arbitrament of time to prove it. We are too ready to receive anything pertaining to, or pretending to be a revelation from God without any doubt or consideration. If the function of the quorum of twelve in this Church is as overseers and watchmen over the Church, then that Council of Twelve should be a unit. That Council of Twelve should strive to be one. You have a part to play in this, too. There isn't another group of men in the Church that stands so much in need of your prayers constantly, daily, hourly, as the Quorum of Twelve, that God might work in and through them for the benefit, and the uplifting, and the advancement, of the Church.

But let me read: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

Now here is a group of ministers. If the Council of Twelve are in such a condition that they cannot unite, we have other men. The Apostle calls them evangelists, we call them seventies. We have another group of men, bishops, if you like. When we get in a place where we cannot come to a conclusion, it is time to call a council of the ministry of the Church, that we might be enabled to get a complete understanding and a definite knowledge of what God has for us to know. And the function of the priesthood, this group of ministers, if they are functioning properly is to endeavor to bring about a unity among themselves, making that the first prerogative in their business, to become one as Jesus Christ wanted them to become one, then they can go ahead and function in the work allotted to them according to that which the Apostle Paul has expressed.

"And he gave some, apostles" and some, prophets, and some, evangelists; and some, pastors and teachers; For . . . "Now this is their functioning prerogative. This is their job. There is something written about people following a man. Let us not follow any man. I do not care who he is. But let us pray to the Father to the extent that we may reach a place whereby we can get our ministry united and then we can have leadership we will not have need to fear.

"For the perfecting of the saints . . ." "For the perfecting of the saints. . . ." Have we been functioning? You just examine yourself. I am not going to judge anybody; but, I am going to ask you to sit in judgment on yourself at this time. Are you perfect? Is there any that can say they are? I am not. I am not perfect; but, I am struggling every day to be better than I was the day before. I am struggling to learn, more effectively, the teachings of the Master of men that I might be enabled to properly divide the words of truth to others. I like to sit down and reason with men, talk things over, come to a complete understanding—and in agreement, endorse them; now there is not an agreement.

But let us read: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in a unity of the faith, and of the knowledge of the Son of God, unto a perfect man. . . ."

Do you see where the need of the united ministry comes in? We can't afford to be pulling one against the other. We're going to have to pull, or strive to pull, together.

In Latter Day revelation, remember that it is not the work of God that is frustrated, but the work of men, for although a man may have many mighty revelations, and have power to do many mighty works, yet if he boast in his own strength, and setteth at naught the councils of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a Just God upon him.

Well, in the language of the poet, I might ask the question, "What fruit are you gathering today?" Are you gathering the fruit of righteousness and peace, or are you sowing discord with a determination to have your way, regardless of whether other people like it or not?

"Lord, for tomorrow and its needs, I do not pray; But keep me from the stain of sin, just for today. Thy sovereign will alone, I would obey, Forgetting all my own, just for today. Let me no wrong or idle word unthinking say; set thou a seal upon my lips, just for today. Kinds words I would express, and duly pray That thou my work wilt bless, just for today. Not for tomorrow and its needs, Dear Lord, I pray; But for thy love and guidance now, just for today. For when this fleeting life shall ebb away, I know thou wilt be near, to bless that day."

"We're going to have to live from day to day, and make tomorrow better than today. To see to it, that tomorrow I strive to come closer to God than I did yesterday or today.

"Come unto me, all ye that are weary and heavy laden, and I will give you rest", is just as applicable now as it was when the Master spake it in the long, long ago.

HOPE OF PEACE

Hope of Peace and joy of Heaven
That's the goal we're striving for,
Of ourselves, we think not often
But, often think we of our Lord.

Many sins, of which we're guilty,
Many the deed that we deplore,
Hark to satan's voice so silky
Luring us to death's open door.

Have faith that we may conquer
Rue every sin on the level,
May we achieve Zion's happy shore
Striving to overcome him, the Devil.

For our fight against him, Satan,
Great the reward being successful,
Ending ages of watchful, waiting,
Safe in a Haven Serene, Blissful.

Chester D. Bigham
While in Detroit, Mari, Hospital