

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 32

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No. 10

The Loom of Life

All day, all night, I can hear the jar
Of the Loom of Life; and near and far
It thrills with its deep and muffled sound,
As the tireless wheels go always round.

Busily, ceaselessly goes the loom
In the light of day and the midnight's gloom.
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, clack! There's a thread of love wove in.
Click, clack! And another of wrong and sin.
What a checkered thing will this life be
When we see it unrolled in eternity!

Time, with a face like mystery
And hands as busy as hands can be,
Sits at the loom with its warp outspread,
To catch in its meshes each glancing thread.

When shall this wonderful web be done?
In a thousand years, perhaps—or one—
Or tomorrow. Who knoweth? Not you nor I.
But the wheels turn on, and the shuttles fly.

Ah, sad-eyed weaver! The years are slow,
But each one is nearer the end, I know;
And some day the last thread shall be wove in—
God grant it be love instead of sin.

Are we spinners of woof for this life-web—say?
Do we furnish the weaver a thread each day?
It were better, then, O my friend, to spin
A beautiful thread than a thread of sin.

Anonymous.

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ZION'S ADVOCATE

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EDITORIAL

This is the month of October. Most of our public schools have started and the scholars for the term have enrolled. Many a mother has delayed her morning house work to see to it that her youngsters have gotten ready and off to school. Many have not been able to settle down for the day yet because of the worry of whether Junior or Junior Miss will like school. So far they have not settled down and she is so worried. It is her first experience in sending a child to school.

She will look into the years ahead and wonder if she will be a nervous wreck when all the years of schooling for her family have been completed. There will be all the years of the grade school, then high school, and after that maybe even College.

After a few years mother looks back with secret pride in herself for being so concerned when her first hopeful started to school. Now it seems just part of life. A life that seems more full every day with all of the hopes and plans for the future.

She knows that if her children are to have an even chance of success in life they must have sufficient education to help them to cope with the problems they will meet.

Paul, in his writings, places teaching as the third place of importance in the church. I wonder sometimes, if we realize the responsibility that is placed on a mother in the teaching she must do if she would give her children the proper course to follow in life. It would seem that to her falls the opportunity to be the greatest teacher in life. Her task seems to be teaching by word and example from her children's babyhood to their adulthood.

Not only does she teach her children how to walk but a mother is to teach them how to talk. The care she gives in seeing that they learn how to correctly pronounce their word will help them to a large extent when they start to school.

She starts teaching them correct habits from their babyhood. She teaches them to keep their language

or conversation clean. She teaches through word and example to keep their bodies clean. Many times she will remind them that cleanliness is next to godliness; that if they neglect to keep their bodies clean, their lives stand a great chance of being unclean as well.

As her children grow older a mother will teach them concerning the use of tobacco, liquor and narcotics. She will teach them that the use of tobacco is injurious to the health; that the smoke from tobacco getting into the lungs is a cause of lung cancer. She will call their attention to the fact that if smoking takes place in a house or an automobile its odor will remain for several days.

She will teach them as well, that liquor is injurious to the body; that tests have proven that liquor causes the brain to work slower and thus causing many accidents and deaths.

She will teach them that narcotics will cause a person to do and say things that they would not do or say if they were not under its influence; that it will destroy their chance of being good citizens in either their nation or the Kingdom of God.

A mother will teach her children moral conduct. When they become old enough to ask questions on a subject, if she has not already taken time to do so, she will take time then to answer their questions in a way that only a mother can do. She will not let them get their knowledge first from a worldly source if she can help it. She will teach never to say or do things that they would be ashamed to have their parents hear them say or see them do.

When her sons get older a mother will teach them never to say to a girl or woman any thing they would be ashamed to say to their mother. She will teach her daughters when they get older, never to say anything to a boy or a man they would be ashamed to say to their father.

A mother will teach her children to develop habits that they would not be ashamed of seeing their father or mother do, and not to do those things that they would be ashamed of, or be ashamed if their parents did them.

When the time comes in the life of a son, or daughter, when they will say, "Times are different now, that may have been all right when you two were young", a mother will answer back, "Do you think that Christ would do, if He were here, what you want to do?" From this age on a mother lets Christ be the example for her children's life.

She teaches them never to do those things that they would be ashamed to have Christ see them do; to let their habits be the same as they would expect Christ to have if He were here on earth. She reminds them that Christ worked at a trade until He started the work of His ministry, just the same as men do today. He was in the world just the same as we are today. He lived as our example, subjecting Himself to the same temptations as we have. Yet He lived a perfect life.

A mother teaches her young men and women to try to picture the example of Christ:

Can they picture Him in a conversation with them and He or they smoking a cigarette, a cigar or a pipe? Can they picture seeing Him talking with a chew of tobacco in His mouth?

Can they picture Him in a tavern carrying on a worldly conversation either up to the bar or seated at a table?

Can they picture Him having to be helped home in the small hours of the morning because He had indulged too heavily and had become almost helpless?

A mother teaches her children from babyhood up to keep themselves above reproach in all things. She teaches the right kind of conversation; she teaches clean and construction habits; she teaches proper thinking; she teaches her children always to deal honestly with their fellowman; she teaches them to be honest in their religion, living it every day of the week; and she teaches them that their daily life must show the kind of person they are.

A mother teaches that even though her children may hide their wrong doings from her, or their father, or their friends and relatives, God sees anyway. He will sit in judgment on us and deceit will be accounted to us for unrighteousness and we will be rewarded accordingly.

When we think of all the teachings a mother has to do in the home we can understand why God did not require them to teach from the pulpit. Truly a mother has the task of being a great teacher.

A. F. B.

FROM THE MISSIONARY FIELD

Journeyings

In our last report we were at Montfort, Wisconsin. Leaving there, June 14, we journeyed to Columbus, Ohio, by way of Chicago, arriving in Columbus on the morning of the fifteenth, where we were welcomed in the home of Brother and Sister Welsh. On arrival Brother Welsh asked if I would go with him to Mount Vernon, where he wished to visit a sister who was in the hospital there. So we piled into his chariot, Sister Welsh and Sister Pinkerton going with us. We found the sister who was a member of the Reorganized Church in a very critical condition with cancer.

We administered to her and visited a few minutes. Brother Welsh informs me that she has since passed on, which no doubt was a great relief to her as she was suffering much.

While at Mount Vernon we visited with an old time friend of Brother Welsh, and spent a pleasant time with him and his companion. From there we wended our way back to Columbus feeling that the day was well spent.

The following day we again climbed into Brother Welsh's chariot and wended our way towards Logan, Ohio, where we visited with Sister Green, she being the only member in that city. We had a nice visit

with her and her family and, we hope, left them a little encouraged.

Leaving Logan we went to Pickerington, where we visited with Brother and Sister Kalb, spending a short time with them. We were very pleased to have the opportunity of visiting with those good folks. I had not known of Brother and Sister Kalb and was pleased to have the opportunity of meeting them. They are among that number who are not as young as they once were, but staunch in the faith of the gospel. Brother Kalb has trouble with his heart and is not able to run around very much.

On the following days, Brother Welsh kept putting his chariot to use and we visited a number of folks, some who are members and some who are with the Reorganized Church. We were met with a hearty welcome all along the line and hope we did a little good. Among those we visited in Columbus were two aged sisters who live quite a distance out. One of these sisters was laid up with a broken hip and had been down for quite some time. She was cheerful and uncomplaining. Sorry, but my forgetter is working very well and I cannot remember their names.

Having not lost contact with the folks at Morgantown, West Virginia, I wrote them while in Columbus and received an immediate reply asking me to come as soon as possible. So, on June 28, I left Columbus arriving in Morgantown the same day, and was met by Bro. Charles Joseph and Evelyn, going directly to the home of Sister Goff, who lived near Mt. Morris, Pa. She was very bad with cancer. We administered to her. Her husband had planned on taking her to Dallas, Texas, to the Hoxie Clinic for cancer. I advised against it as I felt she could not stand the trip. Brother Goff had some literature and we learned that there was a Hoxie Clinic not far from their home, and on the following day, Wednesday, they took Sister Goff to the clinic. She went through the clinic and returned home, standing the trip well, but the disease had become too deep-seated, and had weakened her heart so that it could not stand the strain which had to be put on it, and she passed away during a spell of vomiting. Bertha was a true saint and a very lovable person, respected by all who knew her, which was evidenced at her funeral.

While in Morgantown, we held a few meetings, blessed three children, and visited some of the older folks who were living too far out to meet with the little group in Morgantown, among them our aged Sister Kennedy. She is rather a shut in, not able to get out any to speak of. We held a service in the home and she was pleased to have a meeting. I preached in that home several years ago while we were doing missionary work in that part of the world, walking five miles to and from a schoolhouse where we preached for several weeks. There was no other means of transportation at that time.

On leaving Morgantown, we journeyed to Chicago, where we visited with Brother and Sister Kell, staying overnight with them. Leaving there Sunday, we wended our way to Quincy where we were to care for the burial of our young brother who was killed in Korea. Arriving there Monday morning we had to stay in a

hotel for one night, as the funeral was not until Tuesday afternoon.

Sister Ramsey (Hart) and others of the family arrived Tuesday. It was rather hard for them, as they had given up hope of the body ever being returned, and the wound had somewhat healed but now it was reopened. Everett was just a boy when he enlisted and was only a short time over there when he paid the supreme sacrifice for his country.

From Quincy, we hitched a ride to Detroit with Sister Ramsey's daughter and her hubby, arriving in Detroit just in time to catch a bus for London, Ontario, where I visited a few days with my niece and others, going from there to Caledonia, Ontario, to the home of Sister Lucy Barnhardt, she and her daughter being the only ones left that were brought in during the efforts of Brethren Flint and Warner. The others had left and gone with other divisions of the Restoration.

While at Caledonia we held some meetings, baptized three very fine young folks, and blessed two children. It is hopeful that we might again get a start in that part of the world. We plan on returning there later on.

Having made a promise to Sister Anderson that I would, with her, visit her folks in Providence, Rhode Island. I arranged to meet her in Providence, so, pulling up stakes at Caledonia, I headed for Providence arriving there after an all-night trip by bus, and was met by Metta's brother, Brother Fred Robley.

It happened that Fred was not working that day as the stores there closed on Monday. Metta had arrived just ahead of me, so we were finally able to meet and be together for awhile. Fred took us to Narragansett Beach the day we arrived and we viewed some of the remains of the tornado of last year. It sure left devastation and tragedy in its wake.

Being in Providence over Sunday, Brother Fred and Elizabeth hooked up their chariot and we drove over and met with the folks at Cranston. It had been several years since I had been there and met with the folks there, and we had not let them know we were in that part of the world; so it was a bit of a surprise. Brother Burlingame expressed pleasure at our coming. A number of their members were away on vacation, some that we had known in by-gone years. We missed meeting Brother Harold Pearson, and others. Brother Burlingame asked me to talk to, or for them at the morning service. I found him as congenial as of old, and have a pressing invitation to return there. I was very pleased to have the pleasure of meeting Sister Bertha Ekstrom of Boston who came that day to meet with the folks at Cranston. I transferred Bertha and two of her brothers some years ago, during my first missionary efforts for the Church of Christ in that part of the world. Bertha is a stalwart member and believer in the gospel. I enjoyed my visit with the folks there very much. I have always thought a lot of the Burlingames.

Leaving the Cranston folks we drove to Onset, so that Metta could visit with a sister who was attending the Reorganized Reunion there. The Sister lives in Boston. Prior to that, we had visited with another Sis-

ter who lives at Attleboura, Mass., or rather, near there. It was a pleasure to meet with her folks after a long absence. While in Providence a letter came from Brother Flint requesting me to be at Lima Center for the reunion there.

As the Hurricane Connie was headed that way for a visit, we felt it would be best to head out, and beside, we felt that it would not be justifiable to refuse Brother Flint's request. So we headed for Whitewater, Wisconsin where we made our home with Brother and Sister Virgil Addie, where we were made very welcome. The reunion at Lima Center was quite well attended, though not quite so many as last year. A spiritual time was had, and all went home happy in the hope of the gospel.

Having promised Brother Robertson some time before that I would attend the Reunion at Puryear, we left Whitewater on the night of August 17 by bus, arriving the next evening at Puryear. We went to the home of Brother and Sister Overcast where we were made welcome. Brother and Sister Swæem had arrived a short time ahead of us. The following day Brother Case and Brother Maley blew in, and the following day there came the Bryants, thus swelling the attendance. I had never been to Puryear and it was a pleasure to have the opportunity of getting acquainted with the folks there. Brother Overcast was the only one I had met prior to that time. The reunion there was well attended and all enjoyed being together. The one sad thing of the reunion was the serious condition of Sister Robertson. It was rather heart-breaking to see her as she is and to remember her as when we first knew her. They surely need the prayers of all.

While at Puryear, we had the pleasure of meeting with a namesake, Mr. and Mrs. Clyde Anderson and their two boys, being invited to their home to stay all night. Our visit was much enjoyed all around. The Andersons are Methodists and active in their church yet with no prejudice against others. He is a school teacher in that part of the world, and has a one hundred and fifty acre farm. They attended several of our meetings and met with us Sunday for basket lunch at noon.

If you would like to eat some real cantaloupe or watermelon, just drop down to Puryear, and I am sure Roney will tell you where to find them.

We hitched a ride home with Brethren Case and Maley and had a very enjoyable trip together.

We called at Chambers Park, St. Louis thinking we might get a look at some of the folks there, but found only Brother and Sister Shanks home. We visited with them a short time then headed for Independence, arriving there August 22 after about a three month's stay from home.

It is needless to say that it was very delightful to have had the pleasure of having Sister Anderson with me for a time. You see, they have not made my car as yet, and it is not so easy getting around for both of us on the bus.

We are not growing very rapidly as to numbers, but we should be growing in righteousness. We must become the most righteous of all people if we hope to

be the "light that is set on a hill." We need to reflect the greater light, that we might be the instrument in God's hands in gathering together in one all of His people. Let us each strive to become more righteous as the days go by. There is much to do and it is later than most of us think.

With a lasting hope in the final success of the Restoration, and with very best wishes to all,

Your brother in Christ,

Wm. F. Anderson

IN THE FIELD

It was, perhaps, contrary to the expectation, not only of myself, but also of most of the folks in the church who knew of my rather serious physical condition, that I was able to get out at all this year, but due to the kindness of a loving heavenly Father, I was out in the field for nearly a month. For this privilege I not only thank Him, but also the dear saints everywhere, whose prayers, I am sure had much to do with the matter in general.

Following my recent operation and the kind of convalescence that seemed to follow, I went for a check-up to see if it might be thought wise for me to undertake such a trip, and was informed that if I was real careful that I might venture. Accordingly, on August 11 Sister Flint and I boarded the train on the Milwaukee railroad and arrived in Milwaukee the following morning. We remained with our dear friends and associates in the gospel, the Ray Hunholz family that night and with them drove out on Saturday to Lima Center, Wisconsin, to help in what way we could with the Wisconsin reunion which was to begin that day there.

Of this reunion there is little need be said, because our annual reunions at that place are now becoming well known for the wonderful spiritual atmosphere that has always characterized our gatherings in old Wisconsin. Also, a regular reporter was appointed who will give the details which renders it unnecessary for a detailed account here.

Of the general ministry present there were Apostles Wm. F. Anderson, Wm. A. Sheldon and B. C. Flint; of the General Bishopric, Vance H. Harris and wife and John Sweem and wife. Sister Anderson accompanied Brother Anderson and had charge of the music during the reunion. Also Sister Flint attended to take good care of yours truly. Of the local ministry there were, Elders Rollo Addie of Lima Center, Ray Hunholz of Wauwatosa, and Clyde Babcock of Black River Falls. There was also Priest Harry Hutchison, of Milwaukee, or Wauwatosa.

There were visitors from Montfort, Sparta, Black River Falls, Fond du lac, and Racine, in Wisconsin, and Brother and Sister Loren Bryant from Cowgill, Missouri.

From the reunion we went home with Brother and Sister John E. Davies and Sister Matthews to Montfort, where we remained during the following week. While there we did not try to go around visiting much as we did not have our car with us and we did not feel

that it would be wise for me to try to do too much in that way; but, while there we were visited by some of the members from down near Lancaster, also Sister Beth Stivarious of Fennimore, all in Wisconsin.

On the Sunday following the reunion, the Davieses took us to Black River Falls and there we held a preaching service at the home of Brother and Sister Chas. Eddy. We also preached there on Tuesday evening. Most of the members of that locality and from Sparta attended. On Thursday, Brother and Sister Eddy took us down to Sparta where we held a preaching service on the following Sunday. There also we did not try to visit around much, but the members came to see us. Here also we had a very pleasant experience. Elder and Mrs. Isaac Brockman, Sr., both of whom I baptized over forty years ago, but who still hold their membership in the Reorganized church, and whom we still cherish among our best friends, sent us word that they wished us to not only visit them but also they wished to take us out to some of my old stamping ground of forty years ago, the places where I first met them and where I did so much real missionary work years ago. Sister Brockman was Sister Flint's girlhood chum and I baptized the two girls together. The old stream where I did so much baptizing in that long ago, is now so grown over with willows and other matter that it is impossible to locate the exact spot. At that time the Brockmans lived in another community on the other side of Sparta from the one above mentioned. It was there I also baptized not only nearly the entire Brockman family, (some of whom are among our best members in the Church of Christ in Sparta) but many others besides.

Time is relentless when it comes to making changes, so while the old farm homes that are mentioned in the above account of this trip are still as of old, those old-time occupants are now all on the other side. But the present dwellers are among the younger folk of that yesteryear.

At that time we were in the full bloom of our missionary activity, and the then missionary-in-charge of that field who was then an Apostle, Elder Frederick A. Smith, often congratulated my travelling companion and associate Missionary, Elder R. D. Davis, and myself with converting and baptizing more members than any other missionary team in his field. Well, that dear old missionary associate, R. D. Davis, is now also over on the other side, but the fruits of that work still abide; and while some whom we then converted have continued to hold their membership in the Reorganized church, many others together with their children and grandchildren are now the backbone of the Church of Christ in Wisconsin. Of their type and caliber I have no need to now write, because they are becoming very well known to our general authorities, who visit our Wisconsin reunions annually. Anyhow, to go to Wisconsin is "going back home" to Sister Flint and myself. However, never so much as in this year did we feel the fullness of that love and friendship, when our physical decline made it so evident that we are really growing old, and that our opportunities for a continuance of the old time fellowship seems to be drawing to a close. No family relative could have been more solicitous of our well being than was so evident and which met us everywhere in the entire field. We wish to take this

opportunity to express our appreciation and love for you all, and also to pray God's continued blessing for you all in every way.

We hope and trust that if God is willing that we can, then, in another year, because of a more complete return to health, be with you and give you much better service than we were able to give you this season.

In short, while we are still far from complete recovery and still need medical attention, we feel that we have returned home refreshed and strengthened by this wonderful contact with God's own people. So we do still need your prayers.

Apostle B. C. Flint

NEWS FROM LOCALS

St. Louis, Missouri

On August 7, we had our Sunday picnic. Everyone enjoyed themselves even though it did rain.

The following Sunday, we had sacrament service. There were many good testimonies.

August 21, Brother Alton Shankle was our speaker of the morning. He spoke of the Laying on of Hands. We believe that each person is accountable for his own sins and, you cannot pay someone else to ask forgiveness for you. We should confess our faults to one another and we should pray for one another. Also it is not the hearers but the doers that profit by their works. If you hear the word of the Lord but do not strive to live by it you will not profit from it. He spoke of the sheep on the right hand of God and the goats on the left, and what the Lord told each one of them. You will find this in St. Matthew 25, verses 31 to 46.

Brother Lawrence Nichols, our pastor, was the speaker on August 28. He spoke on an article he had found, also of Paul's teachings. The article pertained to smoking, drinking, cursing, dancing, and card playing. The article told of how the Bible has principles on these subjects but may not specify them. He spoke of Paul's teaching of Christ, of how he suffered because of what he taught. Brother Nichols told us that we should not just say we believe in Christ and not show that we do. We should strive to live by Christ's teachings and show others of our faith and belief in Him. He spoke of how Christ offered up His body and did away with the offerings of meat, as they did in the old days. The suffering we do today is small compared to what Paul did for teaching the word of the Lord. He quoted from Acts 15, verses 19-41.

Edith Frey, Reporter

Independence Diary

"Nevertheless when the Son of man cometh, shall he find faith on the earth? . . . Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men

are, extortioners, unjust, adulterers, or even as this publican . . . And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." St. Luke 18:8-14. This was the scripture reading used by Brother Robert Maley of Valley Center, Kansas, in the morning service of August 14. He admonished us to examine ourselves as a church as a man looks in the mirror. We have no right to boast of our righteousness even as the Pharisee in the Scripture lesson. We should "clean house" and throw away beliefs that have been proven false even though they appear to have served us well for many years.

In the evening service of August 14, Brother K. J. Smith read from St. Matthew 16:13-20. We must of necessity establish ourselves as members of this faith as described in this lesson. It is necessary that we recognize our position because we are a component part of this magnificent work promised an inheritance by the Heavenly Father.

On August 17, Brother and Sister Curtis Yates were blessed with their fourth boy, Shannon Cornell. The new arrival's three older brothers are: Layton, 4; Dennis, 8; and Wayburn, 12.

Luke 10:25-37, the parable of the Good Samaritan, was the Scripture reading used by Brother Leslie Case in the morning service of August 21. This parable displays love and charity, and how it can come from unexpected places. Your substance belongs to God; give to those who need it. Giving must be done in the right attitude, that of love. "Is not this the fast that I have chosen? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isaiah 58:6-8.

The evening hour of August 21 was occupied by Brother William A. Sheldon. Brother Sheldon brought to our remembrance many examples of men who believed in God and the ways in which He used them to do His work. Men, like Lehi who left his home in Jerusalem to wander in the wilderness, believed God. How much do we believe God? Some say they do not have the courage these men had. If this is true of us, we are sinful in that degree, for it shows a weakness of our faith. "Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Philipians 2:12-13.

The gifts of God were brought to our attention by Brother Vance Harris in the morning service of August 28. God's gifts to us today include the earth to till, methods to earn and buy, trees, sun, rain. We have intellect to produce goods from crops, etc. Everyone

accepts physical life unthinkingly from God. The greatest gift, however, is our spiritual life, which we are given in accordance with our ability and willingness to receive. The greatest gift of our spiritual life is spoken of in St. John 3:16-17: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

After this morning service we all stayed and enjoyed a covered dish dinner in the church dining hall. The afternoon was occupied with a singing service and a short sermon by Brother Jack Sprague. Brother Sprague spoke of the necessity for attending all the services it was possible for us to meet. The easiest part of the "probationary state" (Alma 9:41, Book of Mormon) is meeting our obligations of this sort. "And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls." Moroni 6:6, Book of Mormon.

In the evening service of August 28, Brother Joseph Yates read St. John 15:1-11, wherein Christ speaks of himself as the vine, the Father as the husbandman and His followers as the branches of the vine. "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." There is a great channel continually flowing from the throne of our Creator. It contains righteousness, grace and favor of God; we can reach out and tap this channel. We must analyze to see if we are worthy to receive these gifts from God.

On August 30, the local Sunday School held its semi-annual business meeting. The officers were elected as follows: Superintendent, Marvin Case; assistant superintendent, Forest Maley; secretary, Delores Bell; assistant secretary, Enid Bell; treasurer, Frank Elliott; pianist, Alice Fawn Hooker; chorister, Velma Wheaton; librarian, Jim Moyer; and associate librarian, Jim Wheaton.

The first Sunday of the month, September 4, was the regular Sacrament service. In assisting with the meeting, Brother William Sheldon read from III Nephi 12:25: "Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me. . . ."

The evening service of September 4, was occupied with a sermon by Brother Rolland D. Sprague who spoke concerning the plan of salvation. This plan was formed before the earth was; it is always the same and will never change. He also brought to our minds that we can commit adultery not only in physical relations, but also in spiritual relations—by putting other objects of worship before God. We cannot do this if we are to be lifted up before the Father.

The local church group held its semi-annual business meeting on September 6. The following officers were elected: pastor, C. LeRoy Wheaton, Jr.; treasurer, Enid Bell; secretary, Delores Bell; pianist, Margaret Mann; chorister, Enid Bell; and reporter, Irene Case. There were three members of the Ava, Missouri lo-

cal that transferred to Independence and were given a vote of acceptance at this meeting. These members are: Brother and Sister Archie F. Bell and Sister Delores Bell.

Brother William F. Anderson occupied in the morning service of September 11. He used St. John 15:1-12 as his Scripture reading. Brother Anderson told of a young man who said he would judge people by the books they read in their homes. Do we fully realize the value of the books we have given to us from God? Every thought presented by God in these books has value attached to it. What kind of fruit are we bearing to show that we have taken these teachings to heart? The primary job of all men who represent Christ is to teach. "Go ye therefore, and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you." St. Matthew 28:19-20.

"Now faith is an outline of our creed, the evidence of our social contacts and achievements; for by it the elders obtain a sure case against the transgressor of Church law. Through this faith, we become mighty one against the other by the letter of the law, and things which are seen are made of things that appear." This was a lesson read by Brother Kenneth J. Smith in the evening service of September 11. Then he read the Scripture lesson from Hebrews 11:1-10. "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. . . ." We readily see that the first lesson read by Brother Smith is in exact opposition to the actual Scripture reading. Faith is the first principle; we must not doubt God. Doubting can destroy the ultimate value of the soul. If we have a genuine faith, we will find it is far more precious than an outline of a creed.

With this report, I will turn the reporting job over to Sister Irene Case. I hope that everyone has enjoyed reading of our activities as much as I have enjoyed reporting on them for the past year.

Enid Bell, Reporter

Lima Center, Wisconsin Reunion

Another Wisconsin reunion has come and gone. And again we say, "What a wonderful reunion we had again this year." Our Heavenly Master surely blessed us with His presence. Even the weather was perfect for those two days. Previous to the reunion we had had very warm weather; immediately following it became very comfortable again.

Our reunions are held at the spacious and hospitable home of Brother and Sister Rollo Addie. Brother Addie converts his nice double garage into a delightful little church each year, decorated with baskets full of gorgeous gladioli that Brother Addie grows in abundance, and it is a lovely, cozy place indeed. It is here that we assemble each year for two days of wonderful prayers, testimonies and preaching services.

Reunion was opened with a prayer service, August 13, with Brother Ray Hunholz and Brother Rollo Addie in charge. This was followed by many prayers, testi-

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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.

ARE WE BELIEVERS?

Irene Shaw

Moroni 7:41-43: "Behold I say unto you, Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men;

"Wherefore, if these things have ceased, wo be unto the children of men, for it because of unbelief, and all is vain; for no man can be saved, according to the words of Christ, save they shall have faith in his name;

"Wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man: for they are as though there had been no redemption made."

Moroni 10:14: "And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, today, and for ever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

We all know what the gifts that Christ gave His Church are—wisdom, knowledge, faith, tongues, interpretation of tongues, dreams, prophecies, casting out of evil spirits, etc.

I have asked the question many times, "Why do we not enjoy these gifts in abundance, as they did during the beginning of the restoration?"

I have heard many others ask the same question. One answer we got was because the time of the Gentiles is fulfilled. That is not the answer we get in the scripture, as you can see.

The last year or so, I have heard men in the pulpit say that miracles are being performed around us every day. I agree with them that the beauties of nature, etc., are miracles. I never see a tiny baby, little animals of any kind, and beautiful flowers or the beauties of the desert, that I do not feel that I am seeing another miracle, but those kind of miracles kept right on happening during the apostasy. They are not the spiritual miracles that we have been asking about.

I have expressed my concern that there are few gifts manifest among us today, and one person said that he was not so concerned, because we have to work among the people of the world and some of the worldliness rubs off on us; that we will have to live under different conditions before we can enjoy an abundance of God's gifts.

Yet the Scripture tells us that these gifts shall be manifest among us if we are believers.

Mark 16, Christ was telling His Apostles what to do to bring men to salvation, and in verses 17 and 18 He says,

"And these signs shall follow them that believe"—my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"And these signs shall follow them that believe". Are we believers? Do these signs follow us? They do follow us a little, but not in abundance. Once in a long while someone is healed and once or twice a year at reunions or conferences we enjoy some of the gifts. Why do we not have the gifts manifested among us all during the year? One person told me that we would be letting ourselves in for a lot of trouble if we enjoyed more of the gifts in our weekly prayer meetings.

I know that the devil is cunning and deceitful and is ever watchful for our weaknesses, but we are told to pray for discernment that we will not be deceived.

What does it mean to believe? I hear quotations daily on the radio, telling us that all we need to do is believe on the Lord Jesus Christ, and we shall be saved. That is true as far as it goes, but it takes a lot of doing to be a believer. I could quote scripture after scripture telling us what is required of us if we are believers. You know them as well as I do, so there is no need to quote them.

I was talking to my son not long ago, about a man who came to church for awhile—who seemed to be troubled by an evil spirit. My son was very indignant and felt that I was unjustly judging the poor fellow. He thought it terrible that I even thought that anyone, no matter how uncomfortable they were or made us, could be troubled thus.

The Bible and the Book of Mormon teach that evil spirits do take up their abode in men and women, and teach that it is a gift to the Church to be able to cast the evil spirit out. If we have charity, we should want to help such people. There are many men and women in the world today suffering mental torment, and it seems to me that we should be on our guard and try to help any of them that we can.

I have read and heard many stories relating healings and many of the spiritual gifts that took place in the past. We are living in the present and need these gifts among us now.

If we lack faith, we need to search our hearts and see wherein we need to change, and overcome whatever it is that keeps us from enjoying more of God's spirit.

Sore trial makes common Christians into uncommon saints and fits them for being used in uncommon service.

LIMA CENTER, WISCONSIN REUNION

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monies and songs; a very good meeting with God's spirit felt by all.

We had preaching service at 11:00 a. m. by Brother John Sweem of Hamilton, Missouri, assisted by Apostle B. C. Flint.

The 2:00 P. M. preaching service was by Apostle Wm. A. Sheldon with Brother Clyde Babcock assisting.

The speakers of the evening service were Brethren Ray Hunholz and Clyde Babcock, assisted by Brother B. C. Flint.

Sunday at 8:30 A. M., the day was opened with a Sacrament Service in charge of Apostles Wm. F. Anderson and Wm. A. Sheldon. The prayers and testimonies offered in the prayer service following were an inspiration to all with almost one hundred per cent taking part. It is in meetings of this order that we get the encouragement we need to carry on in these trying and troubled days.

The 11:00 A. M. preaching service was by Apostle B. C. Flint, assisted by Brother Anderson. The preaching at the 2:00 P. M. service was by Apostle Wm. F. Anderson with Brother B. C. Flint assisting. The evening preaching service was by Brother Vance H. Harris. Assisting him was Brother Harry Hutchison.

All song services were conducted by Sister Metta Anderson of Independence. We were very grateful to have Sister Anderson with us again this year. Sister Mary Lois Bryant favored us with a song on Sunday afternoon. Other specials were sung by two quartets.

The afternoon service on Sunday was preceded by a short business meeting. It was moved to have our next reunion, 1956, the second Sunday of August.

A special vote of thanks was extended to Brother and Sister Addie for making it possible to have these reunions. Also a vote of thanks was given to all who assisted in any way. The Reunion Committee are Brother Ray Hunholz, Brother Harry Hutchison, Brother Rollo Addie, Brother Clyde Babcock and Brother John Davies.

Attending our reunion this year were those from Milwaukee, Racine, Sparta, Black River Falls, Fond du Lac, and Montfort in Wisconsin. Those from distant places were Apostle and Sister Anderson, Apostle and Sister Flint, Apostle Wm. A. Sheldon, Brother and Sister John Sweem, Brother and Sister Vance Harris and Brother and Sister Loren Bryant from Missouri. There were three Apostles, two Bishops and three other Elders present.

Our inner and physical needs were taken care of with abundant and delicious meals prepared and served by Sister Clarice Addie, Sister Dorris Hutchison, Sister Darl Hunholz and Sister Helen Talbot, with others pitching in and lending a hand. Each one loaded their plates and went out to the picnic tables on the lawn to enjoy the food and close fellowship of beloved brethren in like precious faith.

And so, it is with a slight feeling of reluctance and sadness that we say our goodbyes and all depart for our various homes each year, so thankful and happy for the two days together again. May we all prepare ourselves for that great day when we all shall meet together with Him.

Stella Davies, Reporter

SERMON

By Joseph E. Yates—May 22, 1955

Jeremiah 2:1-22, "Moreover the word of the Lord came to me, saying,

"Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

"Israel was holiness unto the Lord, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord.

"Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel:

"Thus saith the Lord, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

"Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

"And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

"The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

"Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead.

"For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

"Is Israel a servant? is he a homeborn slave? why is he spoiled?

"The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

"Also the children of Noph and Tahapames have broken the crown of thy head.

"Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way?

"And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts.

"For of old time I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

"Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"

"For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

In the above lesson, God spoke to his prophet and rebuked the Israelites because of their sins; because of their drifting away. He could remember when they were in the wilderness, and being led from day to day, how they served him; how they lived close to him; but now even their pastors do not inquire of the Lord. His people have sins. One of the sins which he mentions is that they have left the Lord their God which is the fountain of living waters. They have taken up something else that is not profitable. Instead of the good water, the water of everlasting life, they have digged cisterns; cracked cisterns that will not hold water.

I am convinced that there are times in all our lives when we become cold, or at least indifferent or lukewarm; where we spend much energy and time in doing things that are not profitable to the soul. If we people always did that which was profitable to the soul, and never violated the orders, or commandments, of God in any respect, we would have very little need for attending services. But we are not that close to perfection. I know hat boys and girls, and men and women, throughout this broad land of ours, and this great earth and world of ours, are spending time and energy committing sin; violating the ordinances of God. When it becomes my task as a minister to stand before a group of listening people I, as all men, think what should I say? What shall be the lesson that I shall mention? Then I think if we were to feed someone sustenance, physical food, what would we prepare? People who are engaged in feeding our bodies the physical think, what shall I prepare? What do people need? What is best for their development? Then they have to think, what can I prepare; what do I have? So, in a limited way as ministers we think,

well, what could I offer? Then there comes a joy in my soul, because there is that to be offered from the great courts of glory that fits every human need. As a man, and as a minister, I do not have the answers to tell you what is good for your souls, but there is in the word of God the answers to all questions.

Within the pages of the good book is contained the philosophy of life. At this time it may be that God will bless us to the extent that we may take from this good book of instruction something that will aid us. We are not like those who prepare the food for the body. We have access to all the sustenance that is required for the growth of the human soul.

There is a scripture saying that man is made just a little lower than the angels. Sometimes we find ourselves underestimating our own value. We are rather insignificant in a way. We are like the dust of the earth. Yet we as human beings are the handiwork of God. He created men and women. He says that he created us a little lower than the angels.

I heard a man on the radio talking about the economy of living human life. He said something about how important it was to get close to the teachings of Christ in order to bring out the dynamic part of one's life. One can be a type of personality that, in association with other people, can be an uplifting force. Such a one can bring joy to the hearts and souls of those people with whom he associates. An individual said, "I don't have anything magnetic or powerful about me," and the question was asked, "Who created you?" "Well, God did." What an insulting implication to the Creator that there is nothing good about one. He put in us the power to love, the power to bless, to comfort, to cheer, to be helpful, to be happy, and to enjoy that life about which He said, "I come that ye might have eternal life, and have it more abundantly."

I have always believed that should we drink of the liquid or doctrine of the teachings of the good Master, that it will make us extremely joyous. I am convinced that we spend much of our time digging cisterns with cracks in them; trying in our weak way to have a good time and miserably failing.

If I should examine the experiences of my life, I would say I have lived a reasonably normal life, and have enjoyed the mundane things of the earth, the association of my family, my loved ones, and my friends. Yet the greatest joy that has ever come to my soul has come when I was striving to get closer to our Master; when I experienced a blessed consciousness that there was a great power that communicated and that talked to my understanding and caused me to want to worship Him. There is no greater joy than that; and that is not all. The teachings of our Master in telling us it is more blessed to give than to receive, in telling us to love our neighbors as ourselves, in telling us that with whatsoever judgment we judge, we shall also be judged; in all of the counsel that is given to us, it is all meant to lead us higher, and on higher to a plane where our spiritual capacity has increased in such a way that we may have greater joys than it is possible that we should have without that spiritual development. Men are spiritual, not just physical. We are spiritual.

I was asked a question about what are the Articles of Faith in the Church of Christ. All of us pay little enough attention to the thing we believe and stand for, but I dare say there are many here, young boys and girls, and young men and women, who perhaps would realize some good if we would teach some of the things our church stands for; our Church of Christ. You know that we are not trying to preach churchianity as has been said many times from the pulpit. The church will not save you, or me; and I am not so loyal to a church, a militant organization, but I feel I must be loyal to God and his gospel. The church is the result of the gospel. If people obey the gospel, which is the instruction that leads us to life, if we obey what God wants us to do, then we become a group of people who have obeyed portions of the gospel, and therefore, we make of ourselves a church. Christ has designed how this church should be made, what officers should be in it, and of course, it is a part of the gospel. It is the outgrowth or the result of obeying the gospel. When we come to church it is a function to help spread and to carry the gospel, and is a result of the gospel.

I think that it might be well if we would consider some of the thoughts that are expressed in these Articles of Faith and Practice. Do you know what we stand for? What we stand for, and believe, will govern our actions. If you did not believe that it is wrong to steal, you would have nothing to deter you. We sing a song, "We have an anchor that keeps the soul steadfast and sure while the billows roll." There are a lot of billows, a lot of trials, a lot of temptations, many problems and perplexities that come into the lives of all men and women. If we have an anchor that we can tie to, then we will not drift.

I remember that one of my sisters was married to a man that I had never met, and the other brothers and sisters told me what a wonderful man Bill was. I asked them what his religion was, and they said that he did not have any particular religion, but said that he was just a good wholesome man, and that he had been successful in living a good clean life. I took issue with my brother who mentioned that, and my sister, and I said it couldn't be. One cannot live a good clean life and you can not sail through the stormy seas of life without an anchor. The anchor must be grounded in the philosophy that Christ teaches. There is no other way to fortify ourselves against the storms of life. So I take issue with anyone who says that any man is just a good wholesome man and yet has no religion. It cannot be. It can be that they do not necessarily have the religion that we have, wholly and solely. It can be that there are lots and hundreds of good people in the world who have withstood many of the storms of life, who have not committed adultery, who have not stolen, who have not lied, who have not borne false witness, have resisted much of the evil that is in the earth; but when they resisted they had a faith in God, and they had an anchor in the Christian philosophy and the soundness of the things that Christ taught. As we sometimes say, an individual may get a glimpse of something that Christ taught and say, "Oh, I see the light in that; oh, I see how wonderful it is." Christ said come unto me, and it is wonderful to come and to pray to Christ. He blesses us. But there are some other things that must be done. We cannot

stop at one point. People do see a good point and think that is what the Bible teaches. They see that it has been a great blessing to them and then stop there.

But the glorious part of the gospel is that it is full. The fruits of the spirit that may be ours, the joy that may come, the blessings that may come, the understanding that may be ours, the development of wisdom and of spiritual growth that are ours, if we come into the gospel. We have heard people say many times that they have obeyed the gospel when they merely meant they have begun to obey the gospel. The good scripture tells us "not laying again the foundation from dead works, repentance, etc.," but let us go on to perfection. Certainly that is our job. Many of our good ministers preach that Christ said you must be perfect. So, along with our task of becoming closer to God and developing spiritually, would it not be good to study and think for a few moments on some of the things that our little church here on the Temple Lot stands for; the church that we say is in reality the Church of God, or the Church of Christ?

Articles of Faith and Practice of the Church of Christ (Temple Lot):

"We believe in God the Eternal Father, who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect of persons."

Is there anything the matter with that belief?

"We believe in Jesus Christ, . . ." And dare we ever be ashamed that we believe in Jesus Christ? God forbid.

"We believe in Jesus Christ, the only begotten Son of God, the manifestation of God in flesh, who lived, suffered and died for all mankind; whom we own as our only Leader, Witness and Commander.

"We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ."

Do we all believe that there is a Divine Spirit that comes to us and helps to guide us through the warfare of life? We do not necessarily have to believe that an angel walked up on the platform, or came home and came up to the front door, and said, "Do this and do that." We do not have to believe that that is always the case. Yet God wants us to have faith that he will send a divine influence to the souls of men and women who are hungry for righteousness. That good influence we call the Holy Spirit, the Spirit of Truth, and it does come to men and women, and it becomes our duty and our job to live such a life that our life is an invitation to that good spirit, and it shall be ours.

"We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of the atonement of Christ 'all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such, baptism availeth nothing.' (Moroni 8:35-26).

"We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel; viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; . . ."

You know there are a lot of people today who are baptized and believe that the purpose of baptism was to get them into a church. Baptism is not to make us a member of a church. Baptism is one of the ordinances and commandments of God, and He says that it is for remittance of our sins after repentance has been complete and full. So, we believe in baptism for the remission of sins.

We believe in ". . . Laying on of hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost; (d) Healing of the Sick.

"We believe in the literal second coming and millennial reign of Jesus Christ; in the resurrection of the Dead, and in Eternal Judgment; that men will be rewarded or punished according to the good or evil they may have done.

"We believe in the powers and gifts of the everlasting Gospel; viz.: The word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

"We believe the fruits of the spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

"We believe that in the Bible is contained the word of God, that the Book of Mormon is an added witness for Christ, and that these contain 'the fullness of the gospel.'

"We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose.

"We believe that where there are six or more regularly baptized members, one of whom is an elder, there the church exists with full power of church extension when acting in harmony with the law of God.

"We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof."

Perhaps we have quoted enough. Yet there is no part of that little pamphlet of our Articles of Faith that is not good. So, those of us who have not given it a lot of thought, should get a copy of this and read it.

We can learn a pretty good lesson sometimes from animals and insects; first one thing and another along that line, nature. We are told that it is important to keep busy in life. To be doing something. But we might say that it is not altogether so important how busy we keep, but at what we keep busy. As a little point that may help us to remember that particular thing, we might consider the bee. A bee keeps very busy. He keeps busy doing something that is profitable. He makes food and stores it away, for the use of man and for himself. He is busy.

There is another little insect that keeps just as busy, and that is the mosquito. A mosquito keeps busy, and certainly we do not enjoy his business. Are we keeping busy like a honeybee in the creation of something good and sweet? Or are we keeping busy biting some body, pestering, causing trouble? It is not how busy, but what kind of busy that counts. I have a little scripture here that is on that subject, I believe. We can send a boy out to do a job, to hoe the garden, for instance, and if he looks around a little bit and can not find a hoe, he is delighted.

"I do not have to hoe the garden, because I can not find a hoe. I have found a good reason why I will be in the clear for not obeying the order."

The world is just full of adult people doing the same thing. People are going around excusing themselves. "Well, I do not have to do this, because so-and-so, and so-and-so."

My job, as most of you know, as working people, is out at the Standard Oil Refinery. I have been a supervisor for about 19 years, and I have found a lot of adult people who are looking for an alibi. They are looking for a reason not to do a certain thing, when all they would need is just one reason why to do it. Just one reason, because it ought to be done. The world of people today are looking for some reason why they do not have to obey the commandments of God. Why I do not have to do this, and someone says you do not have to do that. Are you going to be the type of individual who never does anything unless you have to? We read in our lesson here that your backsliding will cause you to repent, or something like that. We read where your wickedness will bring about a correction. You will be corrected because of your own wickedness. I think that is true. Many people work only because some officer or supervisor or manager is right there telling you what to do. Now, if we as a congregation of the church only do right because the preacher is looking at us, or because somebody will find it out, we are building ourselves cisterns with holes in them, that will not hold water. We are filling our lives full of poverty. If we only live the Christian principles and obey the things that God says in His holy writ because someone will find out or because somebody is making us do it; if the boys and girls, men and women only come to church because they have to come, perhaps their goodness will not be as complete and as full.

This scripture here says you can learn a lesson from ants. An ant goes out and gets as busy as he can be, storing up things for future times, putting away his provisions. You watch an ant, and you will not see any foreman along side with a club beating him on the back. He is going right on getting his work done without any manager or any ruler. If we as Christian men and women could understand how important it is to go out into life, to think big and tall, and to act big and tall, and look for opportunities to do the will of the Lord without somebody always pointing it out to us and telling us what it is, but to find the good things to do and be doing them, we would have learned a great lesson. That little ant goes right on with his troubles and gets the job done and does not do a job necessarily like the mosquito.

Proverbs 6:6-26:

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man. A haughty person, a wicked man, walketh with a forward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; Forwardness is in his heart, he deviseth mischief continually; He soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. These six things doth the Lord hate. . . ."

Did we every try to figure out what the Lord hates? Did we ever try to figure out what the Lord loves? If we spent some thought on that, it would doubtless do us some good.

"These six things doth the Lord hate: yea, seven are an abomination unto him; a proud look, a lying tongue, and hands that shed innocent blood. . . ."

Now I don't say that I am talking to murderers, but this is in the scripture and sometimes we need to know what is there. Lying tongues, and it mentions shedding of innocent blood.

". . . An heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life."

Now all of these various things that are mentioned, are the temptations to walk astray, to go out and commit just a little of this and a little of that. I am reminded of a splendid sermon that Brother Leslie Case preached here one time. He said the little boy who steals a penny from his grandmother's dresser to get a stick of gum, a piece of candy, or something, does not intend to be a bank robber. Yet the little violations, walking away from the ordinances of God, are the things that lead us little by little into sinful paths.

So, as this scripture continues, "Can a man take fire in his bosom, and his clothes not be burned?" We cannot sin a little bit without the taint of sin being there.

"Can one go upon hot coals, and his feet not be burned?" Proverbs 6:27-28.

"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." St. John 21:18.

Did you ever think of that? Today most people that are in this room are young enough to get up and gird themselves. We can get up and dress. We can walk down the street, north or south, east or west. We have it within our power to do as we choose. We may do good and send up treasures to the beyond, where moth and rust doth not corrupt, or we may be foolish. We may reject instructions. We may live a sinful life. The Book says that the time will come when we are old and we can not do that. I heard a good lady ask, "Is it not a shame to look back and see how empty we have made our lives?" Oh, that we could have just realized how important it was to live close, so close to the fountain of water, and not have just the cisterns with holes in them; to do the things that are really profitable to the souls of men. People think about that after they get up in mid-life, and older.

Recently, I was over in Kansas City in jury service and at 12 o'clock the jury was dismissed for a recess at lunch time. I walked one block west of the courthouse and I saw an old, white-haired lady walking along, and she was feeling the wall with her left hand and had a cane. She was just crippling along, barely inching her way. I looked and thought how pitiful it was. She was a youthful girl at one time who could romp and play and do as she pleased, and there she was, so much in need of help. I did not know where she was going, and I stepped up to her and asked if I could be of help.

She said, "Yes sir, you sure can, I need some help." So, she caught me by the arm and I inched along the sidewalk with her. I was thankful that I had opportunity to help her, and yet I was sorry that she needed such help. She had just come in on a bus and was here in Kansas City alone, and was going to get a room at a hotel. It was necessary to take her four blocks and a half. It took an hour to go just four blocks and there was still another half a block to go. She was by then completely past going, and I suggested getting her a cab but she said, "I'm just going there where you see that sign." I had to get back to court, and there was nothing else I could do, so I picked up the old lady in my arms and walked the short half block to the hotel room, and turned her over to the manager of the hotel. It was a pitiful situation, yet people come to that age in life. If we should never come to that age in life, we do come to where we are not as useful as we at one time were, and where we cannot do the good we were able to do at one time. Oh how important it is that we make up our minds to spend our time in service to our Master while we may, because the time comes when no man can know.

While I was in the jury service, a man was tried on a criminal charge. The testimony produced on one side was to prove him guilty of armed robbery, wherein he came in, took a gun and took over a thousand dollars from a certain individual. The prosecution tried hard to prove that such was true. The defense tried hard to prove that it was not true. This young man had been charged three months ago of this crime, and he and his family were in great suspense. There

sat the wife of the young man, 25 years old; there was his family and loved ones; the people in the courtroom.

There was the prosecution telling the court and the jury, "Gentlemen, all people have friends and loved ones, but think of the friends and loved ones of the people he robbed. Think of the friends and loved ones faced by a bandit who takes a gun and says, 'get up against the wall.' Think of the friends of a man that did not get up there quick enough, that would be left without a loved one. Think of those loved ones; this man is guilty."

He pled his case in a strong manner. There was tenseness in the courtroom. After three days of listening to the evidence the jurymen went up into the jury-room and deliberated for thirty minutes. The jury came down, twelve of us lined up in front of the judge.

The judge said, "Gentlemen of the jury, have you reached a verdict?"

Our foreman said, "Yes, your Honor, we have."

The foreman handed the decision to him. The judge read it and asked the jurymen, "Is this your verdict, men?" We all answered that it was. He handed it to the clerk of the court to be read to the court.

The clerk read, "We, the jury, find the defendant, John Doe, to be not guilty."

In the silence a woman from the back of the audience, the mother of the young man, said "Thank God!" There were a lot of tears of joy over the faces of those people whose loved one was found to be innocent. The evidence was conclusive. They had arrested the wrong man. There was a crime committed; but the evidence showed definitely that the man was innocent.

I thought, "We sit in judgment of our fellowman, and in the best of our puny judgment we make errors, but O how wonderful it is to know that by the life we live and the deeds we do in the body, we do not have to wait breathlessly and wonder whether the decision is going to be, 'not guilty'. We know whether we are guilty or not of disobeying the orders of God." In the resurrection of the dead and eternal judgment, in that great day, we have a right to know that the mind of the great Master Divine, who created us, is just. He will give us the verdict of not guilty, or will find us guilty and worthy of punishment recommended. It is a serious matter. It is a matter to which we all must give some thought.

The scripture tells us that the wages of sin is death, and the scripture accordingly says, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. If he soweth to the flesh, he shall reap corruption. If he soweth to the spirit, he shall reap everlasting."

The Great Judge that will sit in judgment of our cases is not a human being, but justice will prevail; that great joy we have to be thankful for. The scripture is full of counsel—is full of warning—is full of admonition—is full of promises to the men that serve God.

A SERMON

Six days a week the devil works—
Works overtime on Sunday—
And then he's ready once again
To go to work on Monday.
So if all evil you would shun
And keep your conscience level,
You must begin at early dawn
And work just like the devil!

—Selected

TWENTY YEARS AGO

From the Files of the Advocate

A new boy has come to the home of Brother and Sister A. M. Smith, at Ava, Missouri. This is the way Brother Smith announced the event and his name to friends in Independence: Turn to Isaiah 9:6 and read to the first colon; then turn to Genesis 30:24 and read to the semi-colon. Now turn to page 87 of the Book of Mormon, verse 5, read to the comma after the semi-colon.

On Sunday, December 30, last, Evalena Yates, daughter of Apostle James E. Yates, was united in marriage to Mr. Wm. A. Campbell, of Phoenix, Arizona. The ceremony took place in the heart of one of God's great outdoor beauty spots of nature in the pines, on the crest of Mingus Mountain, above the Verde Valley, and up from the city of Jerome. At the point where the sacred vows were solemnized by prayer and the simple and beautiful ritual of the Church of Christ, the wedding party could look out over the top of fleecy billowed clouds below, for this was above the clouds. Elder Hubert Yates performed the ceremony, after which a banquet was served in the Verde Valley below, at the home of the bride's sister Ruth and her husband, Mr. and Mrs. D. B. Willard, in Cottonwood, Arizona. With happy songs and social intercourse the day was spent, and when evening came, the autos of the wedding party headed up and over the winding road for the city of Phoenix, one hundred and fifty miles distant, where the newly-weds will make their home at 1125 East Portland Street.

The bride is well known to many of our readers who, we are sure, will join the Advocate in extending to her and her husband our sincere wishes for a long and happy life together.

We miss our faithful young pianist, Sister Rosalie Hedrick-Davis, but since she is the mother of a sweet baby girl we are consoled, for we now have a pianist and a soloist. Brother Bierly, the proud "Daddy", seems to have acquired added dignity.

This has not been an uneventful winter. Brother and Sister Wm. F. Anderson are grandparents, now—sometime since—their daughter, Metta's baby. Broth-

er Anderson was blessed with marked liberty in the beautiful prayer he offered in blessing the child. We does not have the dates at hand.

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NOTICE

To the Eldership of the Church of Christ

Greetings:

In harmony with the action of the Joint Council of the Bishops and of the Twelve on the evening of April 12, 1955, wherein it was voted that a "Solemn Assembly" should be called, whereby, if it please God, we might come to a better and more harmonious understanding as to what our Heavenly Father requires of us in these "Latter Days", the following decisions have been made.

After careful consideration of this action of the Council, it has been determined that this assembly should consist of the Eldership of the Church; and it is the desire of the Council that all those who have been ordained to the Melchisedec Priesthood should make every possible effort to be present at this Assembly. In considering the time best suited for this gathering of the Eldership, the Council has selected March 20, 1956, as the most convenient time.

Therefore, in harmony with this decision, we hereby give notice that the "Solemn Assembly" shall convene in the upper auditorium of the Church of Christ on the Temple Lot, Independence, Missouri, at 10:00 A. M., March 20, 1956, and all of the Eldership are urged to be present.

It is desired that we shall all come in a humble, prayerful attitude, praying that God in His mercy may direct us by His Spirit, and thus prepare us for better and more harmonious service in His church and kingdom. There is no fixed program to be followed, but we shall be directed by His Spirit from day to day; so let us come in a humble spirit that our Lord and Master may have His way with us.

Respectfully,

ARTHUR M. SMITH
Secretary of Council of Twelve
C. LEROY WHEATON, JR.
Secretary of Council of Bishops

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NOTICE

It is with sincere regret that we must take this means to notify all that Ernie R. C. Premoe is no longer a member of the Church of Christ (Temple Lot) and is no longer authorized to represent it in any ministerial capacity.

Archie F. Bell
William A. Sheldon
Co-Missionaries in Charge
State of Michigan

OBITUARIES

Elder B. A. Winegar

Benjamin Alma Winegar was born at Wheeler's Grove, Iowa, September 29, 1887, and passed away at Bemidji, Minnesota, August 6, 1955, in his sixty-eighth year. He was married to Ethel Woodcock in 1915, at Lebanon, Missouri. He is survived by his wife, Ethel; four daughters: Mrs. Robert Jensen, Bellevue, Nebraska; Mrs. Arlo Gould, Bemidji, Minnesota; Mrs. Harry Riley, Columbia Falls, Montana; and Mrs. Edwin Hill, Hibbing, Minnesota; three sons: Fred, Columbia Falls, Montana; Henry, Portland, Oregon; and James, Hillsboro, Oregon. One son, Ralph, died in his infancy. Beside the immediate family, he leaves twelve grandchildren; three brothers: Steve, Hagerman, Idaho; Thomas, Kansas City, Missouri; and Elvin, Rich Hill, Missouri; also one sister, Mrs. Fred W. Smith, Rich Hill. Brother Winegar came from Independence, Missouri, to Northern Minnesota, during the great depression, and settled in Turtle Lake Township, thirteen miles northwest of Bemidji, where he had made his residence for twenty-five years. He was baptized while at Independence, by Apostle Samuel Wood, and was ordained a priest by Apostle J. E. Yates at the time of the organization of the Bemidji Local of the Church of Christ, some twenty years ago. Later he was ordained an elder and served many years as pastor of the Bemidji Local. He also served as a General Church official for fourteen years, being set apart to the General Bishopric in 1942, and later to the office of Secretary.

He was active in his ministry, traveling in the North Central and Western States and Canada, in the interest of the Church of Christ. Of him it can be said, he fought a good fight, and kept the faith, and now is entered into his rest in the paradise of God.

Funeral services were held in the McKee Funeral Home, Bemidji, August 10, 1955, Apostle Leon A. Gould officiating. Interment was in Evergreen Cemetery, Town of Northern.

C. Perry Hatcher

C. Perry Hatcher was born in Wayne Township, Belmont County, Ohio, November 2, 1873. He was baptized January 2, 1898, at Wheeling, West Virginia. He passed away August 11, 1955, in his eighty-second year. He was a member of the Church of Christ with headquarters on the Temple Lot, Independence, Missouri, and held the office of priest in the Minneapolis Local. For many years he was a staunch defender of the faith.

He is survived by his wife, Ida Mae; two daughters, Mrs. Gail Zirbes and Mrs. Fred Davis; three sons, William, Perry and Stanley; twenty-four grandchildren; a stepson, Lloyd Davis; four stepdaughters, Mrs. Joseph Clemens, Mrs. James Fleming, Mrs. Edward Dorn and Mrs. Wm. Nast; thirteen step-grandchildren; also one brother, Joseph.

Funeral services were held in the new Billman-Hunt Chapel in Minneapolis, Apostle Leon A. Gould officiating, with Elder T. S. Maley assisting. Interment was in Mound Cemetery.

LEST WE FORGET

Dear Saints:

Once again we are in the midst of the canning season when many of us are canning the surplus from our gardens and orchards to be used by the family during the winter that will soon follow; and once again we want to call your attention to the needs of the church, lest in our busy hours of labor we forget to lay aside the Lord's portion of the abundance he has given us. It is but a short time and we shall be making preparations for the Conference of April, 1956. During the past few years since we have been feeding our missionaries and visitors who come to the conference, there has been a very definite increase in attendance, and a change in the attitude of those who come. It is truly a pleasure to watch the happy throng gather at the table, saints from the east and west, north and south; just one big family in the service of our Lord and Master.

In the years past since we began feeding our Conference visitors by donation and contribution from the whole Church, we have had an abundance for all. This was not because of the generosity of any one of us, but by the united effort and willingness of many of us. It would be a big burden if just one or two should be required to carry the whole load, but by the united effort of the many, each one remembering to lay aside a portion for the Lord's work, we shall be able to care for the needs of the Conference and bring joy and happiness to many who would not know the pleasure of attending Conference, were it not for your contribution.

During the last Conference, we ran a little short on some of the fruit and vegetables, an abundance of which is always found in our gardens. Was this because we expected others to furnish these, or was it because we forgot that the first fruits are the Lord's? There is an old saying, "Many hands make light labor." This is surely true when we are serving our Lord and our Master by serving our brothers and sisters in the Church. By each of us doing a little, we will not place upon our brother, or sister, a burden by requiring them to do double duty, and we are assured the Lord will bless us abundantly for service thus rendered to Him.

This year we are expecting to have to care for our visitors for a much longer time, as the Eldership are to meet some time before the Conference convenes, and it will be necessary to care for these as well as the regular Conference attendance. Remember, even if you can not attend, although you may desire to do so ever so much, your contribution may make it possible for another to be present, who could not have had this pleasure or opportunity for service to the Church, had it not been for your contribution; for many now attend who could not if they were required to pay the customary price for their dinners. If you live too far away from Independence to send your portion of canned fruit, vegetables, or meat, perhaps you can send its equivalent in some other way, as there are many things we have to buy, such as sugar and milk. Remember there are many who drive to Conference and we are sure all would be willing to bring a little with

them, if you will make them acquainted with the thought that you have something to send to the church.

I want to thank all those who have donated so liberally in the past to the Church of Christ dining room, and to thus publicly acknowledge the splendid work of those who have so generously helped in the kitchen and dining room during the last April Conference. I assure you the Committee appreciates the help and co-operation of all. Every praying for the progress and forward work of the Church of Christ, I wish to remain your Sister in Christ.

Minnie C. Smith
Ava, Missouri
(For the Dining Room Committee)

P. S.: Send all money or contributions to Dining Room Committee, Post Office Box 472, Independence, Missouri.

Please send all Articles, Missionary Reports, Bishop's Reports, Activities from the School of the Ministry, Questions and Miscellaneous Items to Archie F. Bell, 1101 West Orchard, Independence, Missouri.

Send Letters and Reports from Locals to Lois Harris, 1920 South Osage, Independence, Missouri.

Send all Poems and Reports from Auxiliaries (Sunday Schools, United Workers, Young Peoples' Christian League) to Marion Sprague, 424 East Walnut, Independence, Missouri.

May we urge all who have material to be published in the Advocate to be sure to have it in the hands of the Editors by the 15th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 15. This will help us to get the paper out on time.

The Editors

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.

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

SUNDAY SCHOOL SUPPLIES

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Wee Mites, Picture Stories to color, 5 sets, 1 to 13 ea.....	\$.15
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
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