

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 33

Independence, Missouri, October, 1956

No. 10

Rest

Are you weary? Rest a little bit.
In some quiet corner, fold your hands and sit.
Do not let the trials that have grieved you all the day
Haunt this quiet corner; drive them all away!
Let your heart grow empty of every thought unkind
That peace may hover round you, and joy may fill
your mind.
Count up all your blessings, I'm sure they are not few,
That the dear Lord daily just bestows on you.
Soon you'll feel so rested, glad you stopped a bit,
In this quiet corner, to fold your hands and sit.

—Author Unknown

CONTENTS

Editorial	Page 146	News from Locals	Page 150
From the Missionary Field.....	Page 146	Original Articles	Page 152
Testimonies	Page 148	Reunion	Page 158
Obituaries	Page 159		

ZION'S ADVOCATE

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EDITOR: Nicholas F. Denham, 810 South Liberty, Independence, Missouri.

ASSOCIATE EDITORS: Marion Sprague, 424 East Walnut Street, Independence, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

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EDITORIAL

Jesus prayed to the Father, ". . . that they may be one, even as we are one." The entire Christian world understands the importance of that phrase. In spite of the recognition of its truth we find literally hundreds of divisions of Christianity.

In order for unity to prevail in the Christian world it will be necessary for many to give up some of their own ideas and accept some of the ideas of others. It is indeed difficult to suppose that such a thing will be in the very near future.

To narrow the situation down to the divisions of the Restoration movement, we find a number of divisions claiming to be the church and to have the authority to represent Christ and to correctly teach the Gospel as Christ taught it. Of all of the Christian world, the Restoration movement, having as its beginning the angel's message, should be united. But what division is willing to give up its own peculiar beliefs and accept those of another division for the sake of unity? This question has been discussed as long as there have been divisions and the solution seems to be no nearer today than formerly and possibly not as near.

We might apply the question to the individual members within the church and perhaps we can learn a profitable lesson and avoid some mistakes.

None of the divisions of Christianity or, more narrowly, of the Restoration are willing to give up their cherished doctrine for the sake of unity nor should they if that doctrine is that which Christ gave, but somewhere along the way, some ideas have crept in which were not Christ's and disunity has resulted. If we find disunity within our ranks we can be assured that the cause is the same—cherished opinions have crept in which are not a part of the Gospel of Christ. Christ warned of such a situation when he gave the parable of the wheat and the tares. Tares at first appear much like wheat but their fruit is much different. Likewise the errors that creep into the church may at

first appear much like the truth but as they develop and bear fruit, the fruit is found to be undesirable.

However we are warned about rooting up the tares lest we root up the wheat also.

It is well for the children of Christ to remember the early instructions which Jesus gave to the Nephites upon His first visit to them following His resurrection. He said, "And there shall be no more disputations among you, as there hath hitherto been: neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been, for verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another; behold, this is not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away. Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given me;—" and then Jesus proceeded to teach the principles of faith, repentance, and baptism and that which is referred to as the Sermon on the Mount.

Let us as individuals take care that we are planting and cultivating wheat rather than tares lest we bring disunity into the church and suffer loss, for we have been warned that we are in a sifting time and we do not wish to be sifted out.

IN THE FIELD

Last Spring at the time of the making of missionary appointments for the Twelve, I was almost minded to request that, because of the state of my health then, and what it had been for over a year, my name be omitted entirely from any such appointment.

The brethren did, and seemingly out of kindly consideration for me and my more active labors of the past, give me my old field of Wisconsin, where it was evidently thought that whatever service I could render would be acceptable both to the people involved and also to my kind Heavenly Father.

Therefore, because of all of this, it was with a degree of foreboding and anxiety that we began to make preparations to go to that field. We had set aside and made plans to take the train on Friday, July 5, and go to Freeport, Illinois, and from there go by bus to Verona, Wisconsin, where in turn we had made plans with Brother John Davies of Montfort to meet us. Thus by easy stages, we felt that we might venture into the field.

This plan, however, was frustrated by the news we received of the sudden death of our old brother and associate, Nelson Tucker, of Black River Falls, who passed away at the home of a neighbor June 29, and we were desired to take care of that funeral. We accordingly boarded the train June 30, and went to Milwaukee, where we were met by Bro. Harry Hutchison, son-in-law of Brother Tucker, and taken immediately to Black River Falls. This was on Sunday, July 1, so we had the advantage of a twenty-four hour rest before

the funeral, as that was to be on Monday afternoon, July 2.

Following the funeral we remained at Black River Falls for the ensuing week and preached again the following Sunday at the home of the pastor, Elder Clyde Babcock. Following this service Brother Glenn Gill, who was present, took us in his car down to Sparta, where we remained and preached a couple of times during the week and baptized a fine young sister. From there we went by request to Minneapolis, by train, and preached for them at their Sunday service. However, since at our first meeting in Black River Falls the Sunday following Brother Tucker's funeral, some were busy at a camp near Hatfield, and wished for further services, so we came back there from Minneapolis and preached for them again the following Sunday. To this service, Brother and Sister John E. Davies and Sharon came and after the service took us home with them to Montfort, where we remained that week and on Sunday preached for the group near Lancaster, Wisconsin, where we once had a local church, but where because of the death of the Pastor, Elder Wm. Matthews, some years ago, which took our only elder in that locality, the local has become quite scattered, although there have been no losses in any other way. Some now live in Montfort, some in other parts of the State, and the rest in the vicinity of old Lancaster.

Out near Barneveld, Wisc., there still remains one solitary member of the Restoration, Sister Elizabeth Duffey. This is the neighborhood where I, as a boy, heard and obeyed the gospel, and where, at one time, there were about a dozen members of the Reorganization out of which emerged two general conference appointed missionaries. One was Elder Peter Musceus who was for years the general missionary for the Reorganized church to Norway, and who has years ago gone to his reward. The other was the writer of this story. Naturally, because of these early contacts, the friendships of the past still burn brightly and so when we got back from our service at Oak Ridge, Sister Duffey had been there at Montfort expecting to take us home with her. She was disappointed at not finding us, so on Monday she called up to learn our whereabouts, and nothing would do but she would come out after us again, so we spent several days in a very splendid visit with this old neighbor and friend, and who, while still holding her membership in the Reorganization, does not fail to recognize the fellowship of the gospel, which of course, always has possibilities.

While we were at Montfort, during the week mentioned, we had a very wonderful experience. Brother Wayne Davies, who has spent the last two years in the armed service being stationed in Japan came home one night, arriving at midnight. Of course, this ended the night's rest for all of us. There was so much rejoicing to have our boy back with us. He remained a day or two, and then went back to Ft. Sheridan to be mustered out. He is now at home permanently with his folks who have since moved from Montfort to Madison, where Brother John Davies now is employed. Wayne is also employed there.

Right here we feel that we would like to include in our story something about our young brother Wayne

Davies. It is a citation he received from his commanding officer, and is as follows:

HEADQUARTERS

298th Engineer Battalion (Combat)

To:—Private First Class Wayne E. Davies, U. S.
55 493 952 Company C Hv Motor Company, 7th Cav.
Regt. 298th Engineer Battalion.

1. I desire to take this opportunity to commend you on being chosen "Soldier of the Month" of the 298th Engineer Battalion (Combat) for the month of August, 1955.

2. By your military bearing, neatness, and soldierly knowledge you have impressed your fellow soldiers as a model in keeping with the high standards expected of a soldier in the United States Army and reflect great credit on yourself and your organization.

3. I wish you continued success in all of your future assignments.

(Signed) Frank L. Savage, Major C. E.
Commanding

This was out of a group of 540 men, and is not the only such citation that our young brother received, and so we are justly proud of him because he not only received this kind of recognition from his superior officers, but he came home just as clean morally and spiritually as he was when he went in. I am personally proud of Wayne because I have been "Uncle Bert" to him even from his babyhood.

From Barneveld, Sister Duffey's son Edward took us to Madison, where my oldest daughter Virgie lives; also Sister Flint's brother Albert. We visited them for a time and Albert took us down to Evansville, Wisconsin, to visit Sister Flint's oldest brother, Richard. Evansville was our home for years, while I was a missionary in the Reorganized Church. It was also where the first Sister Flint died and where the present one and I were married. There, also, two of our children, my daughter Verna now living in California, and our daughter, Edna, (Mrs. K. J. Smith, of Independence) were born.

We also visited our granddaughter, Mrs. Edna Taylor, and my sister, Mrs. Fred Culp, who live in the country out from Madison. In a day or two my niece, Iona Culp, took us to Lima Center, so that we could help in preparations for the reunion that was to convene there the second week-end in August.

About the reunion there is little that we need record, because our state reporter, Helen (Gould) Taubert, has already so nicely covered that. Suffice to say that the same wonderful spirit that has always characterized our Wisconsin reunions was present. There were also three baptisms, fruits of our years of labor in that field. For years the group in our field seemed to be somewhat isolated, and the general church seemed to have little contact with it. But since these reunions have become an annual affair and many of the general ministers have been able to attend, we seem now to be really on the map. All I care to say about it is that the recognized unity up there is largely predicated upon their general understanding of God. To them He is a God of love, mercy, and justice, and this understanding has intensified their love for Him, to the extent that it is exempli-

fied in their attitude toward each other. We remained a day or two in helping the Addies set things to rights after the reunion. I also preached the evening before we left there. I wish to acknowledge with gratitude the able assistance, during the reunion, of my brethren of the ministry: Apostles Wm. F. Anderson and R. R. Robertson; Bishops John Sweem and D. Ray Bryant; Elders T. W. Paschall, J. M. Case, Glenn Gill, Ray Hunholz, Rollo Addie, and Ronie Overcast; and Priest Harry Hutchison.

From Lima Center, Brother Virgil Addie took us to Milwaukee. Here on the third Sunday in August we met with the saints in a preaching service. We had also preached for the Milwaukee folks during the week. Then we went down to Racine, during that week, and on Wednesday Brother and Sister Neidens of Racine came to Milwaukee for us. We preached for the Racine folks one evening, also on Sunday, and on the first Sunday in September we met with the Milwaukee-Racine group for their regular Sacrament service which was held at the Hunholz home in Wauwatosa, a Milwaukee suburb. Most of the members were present from both Milwaukee and Racine. Before this service we had the privilege of baptizing Brother John Jones of Fond du lac, Wisconsin. We had gone up there during the week previous and had a very wonderful visit with these scattered members. This baptism unites another of our fine young Wisconsin couples. Sister Verna Jones is already quite well known to Advocate readers having contributed some very constructive articles during her membership in the church.

Also during this period we blessed two babies. One, the son of Brother and Sister Virgil Addie, at Lima Center, and the other, the baby daughter of Brother and Sister Harry Hutchison, Jr., of Milwaukee.

By all of the above it will be seen that instead of making our summer work a mere vacation, and just visiting with these loved ones in all of the fields, we have been able to be unusually busy, almost as much as we were able to be during the former years of my missionary activity, when our health was about normal. For all of this, we render to our kind Heavenly Father thanks for His kindness. Taking it all in all, I not only did not suffer any recurrence of my former illness, but, in fact, it seemed that my health really improved with the passing of time, and I came home in even better health than I had when we went away. Added to this, a word is relevant regarding the wonderful association of God's people up there in Wisconsin and the field in general. On the doctor's advice we do not try to use our car, but went trusting that the saints up there would see us around our field, according to our needs and ability to travel; and in this, while we were not really surprised, we actually found, not only willingness to chaffer us around, but they almost vied with one another for what they seemed to regard as a privilege in seeing that we could be able to reach even remote points. In short, we will ever remember the wonderful love and kindness that was shown us everywhere. God bless you all.

Of course, our relationship with all of the saints in that field has been the growth of a lifetime. It even goes back four, and in the case of blessing babies, five generations of our life's missionary work. It was

among these splendid saints that I did my first missionary work and it was also among them that I met and married my dear companion, so they have grown into our hearts more as relatives than as mere fellow members of the Church of Christ. It is this tie that makes the wonderful relationship so precious. True, the passing of time has taken its toll and now in every home of the old days there are empty seats; but we too are growing old, and so while reminiscing on the splendid past, we can now look forward to the progress we are sure will accrue under the new leadership now springing up. We feel lonely for the old ones who have gone, but also rejoice in the splendid brotherhood that now exists with all of our brothers and sisters of the present. To many of the younger ones we have become, "Grandpa and Grandma Flint", and to nearly the whole field we are: "Uncle Bert and Aunt Freda", altogether a title that "old folks" have a just right to be proud of. We all look forward to another year with hope and a prayer that God will richly bless all of the household of faith.

In Gospel Bonds,

The Flints

TESTIMONIES

My Testimony

A little over a year ago, May 4, 1955, to be exact, this lesson came to me.

My son, Harold, had just gotten 1,000 poults two days before. I went out on this certain morning to check the baby turkeys. The brooder needed readjusting as the turkeys were piling up some. Under one pile I found three poults all flattened out and lifeless. Two were much smaller than the rest and I tossed them out. But the third one was quite large and I could not see how and why it should die. I held it close to me in my hand. Even though its legs were out stiff I prayed for that turkey to live. I said that it was just too large and healthy looking to die. I said that I had faith that God would bring it back to life and I prayed for God not to let me down. I was putting all my faith in what He could do and would do. In a way, I was putting up a challenge as to God's power and I was sure He would not let me down.

With this prayer and thought in my mind I went about adjusting the brooders. There were three of them. All the time I kept this poult in my hand holding it close to me. After a good ten minutes passed I looked the poult over. Its legs were not stiff. I rubbed its back and blew air into its mouth. It started breathing and stood up in my hands on its legs and opened its eyes. I was so thankful that I said a prayer at once in thanksgiving. Then I decided to give it some water and feed. So I leaned down and put its beak into the water.

It was not until then that I noticed its beak. It was hopelessly crooked. The upper and lower beak would never meet together right so that it could eat properly and even though it was a large bird when

hatched, it would never develop and grow. It made me feel terrible, putting up such great demands, not observing the handicap that bird would have to put up with trying to reach maturity. At once I said that after all God does know what is best, and just as fast as you can snap a finger that little turkey poult dropped its head and its legs straightened out and it died. I did not toss it out. I laid it carefully to one side to be buried. I had learned a great lesson.

It was at that time Mother (Sister Irene Frishkorn Yates) was ill of cancer. All my prayers were for her to be healed of this terrible cancer. I put all my faith in what God could do and just must do, for I could see no reason why she should not be healed. She was faithful, humble, true to the Gospel in all ways. I could see no reason why God should not spare her life so she could help others, as James E. Yates, my stepfather, and mother had done so much good in their travels of missionary work in the past. But after that day, May 4, I began to think things over more carefully and try not to have self-determination; but pray to God for mother to be made comfortable, be relieved of pain, and always remembering, it is not what we want but what God knows is best.

On November 15, 1955, I went to San Diego to be with mother. I stayed six weeks then had to go home to my family. During that time I could see how wrong it would be to ask God to spare mother's life. Mother was tired. She had lived a good clean life. She was lonesome since father James E. Yates passed away. Her eyes were failing making it very hard for her to read or write, this making her days very long and empty as she did love to read and write.

My sister, Myrtle Earl, and I were so thankful for the many letters and cards from all the saints, friends and relatives. Mother was always looking for mail and enjoyed it all so much. She was always so cheerful and loving to everyone and always a sweet smile and thank you for everything you did for her. She told us she was not afraid to die and did not want us to feel bad and mourn for her because she knew it was God's wish and she was ready and willing whenever God was ready to take her. So you can see how cruel it would have been to demand God to spare her life when her eyes were failing fast; when she was aging and lonely and she was so willing to do God's will.

My sister, Myrtle Earl, was with mother when she passed away on February 11, 1956. Myrtle said, Mother's face got such a peaceful sweet look, it just seemed to light up with a beautiful glow, and with that ever loving sweet smile she closed her eyes and then she was gone without the least bit of a struggle. She was so willing to do God's will. We all miss her so very much and are thankful for all the sweet and loving memories we have of her noble life.

I will always be thankful for that lesson I learned, May 4, because it helped me to brave up, face and understand how important it is to be willing to accept God's will and not put up selfish demands.

Your Sister in Christ,

Ruth E. Gill

A Testimony

Because the Advocate goes into the homes of most of our Church of Christ members, I desire to bear my testimony through its pages, with the fond hope in my heart that some one may be encouraged and their faith strengthened, even as mine has been at different times as I have read the wonderful testimonies from some of God's children.

When only sixteen years of age I received a special blessing from our Heavenly Father, in which I was promised that I would "never be forsaken in this world," and my God has most surely fulfilled His promise to me in a wonderful manner.

My mind now goes back over a period of several years, when I suffered from severe gall attacks because of stones. Through administration I was healed of those attacks by the power of God. I still have the stones, but by taking consecrated oil and using wisdom in eating I am able to digest my food, although the gall bladder was termed "completely inactive."

Several years ago there was a time when I suffered so terribly through the night from a bladder infection that I prayed I might die, but it was not God's will to take me. The following morning I was administered to, and in a very short while I was entirely relieved and fell asleep.

I was also healed of a growth that caused me great distress, for again through divine administration, the faith and prayers of loved ones and others, combined with my own, complete relief and healing came to me through God's mercy.

Many are the times our Heavenly Father has stooped to hear the prayers and recognize the faith of myself and loved ones, and I do know that throughout the church this has been true with many of God's children all through the years. I believe we should testify of these mercies that others may know of them and greater faith in God may come to someone.

In February of last year I received what I consider the greatest physical blessing of my life. After having an attack of influenza my ailing heart was badly affected because of it and I was not able to remain out of bed. I could not sleep without a drug and my nervous system suffered greatly.

Brother and Sister Jordan were in Minneapolis in February. We were told that they were not coming this way then, but I will always believe the Lord sent them here and I seemed to know they were coming. I was so anxious each day for the mail, then the letter came telling us the day they would arrive. My husband and I fasted through the day, and early evening brought them to us safely. I asked Brother Jordan to administer to me. He secluded himself for awhile, and I knew he was in humble, earnest prayer for me. He then came and knelt at my bedside and prayed so humbly again. I am so thankful to our Father in Heaven for these servants of His who are capable of going into the very depths of humility and adding their faith to ours, that God's healing power may bring us that which comes from His courts of glory.

During the administration I felt His holy healing

power pass through my being, as I have felt it many times in my life, and the blessing was miraculous. I arose from my bed shortly, as I felt that I must get up. There was a complete change in my being. New strength came to me and I ate supper with Brother and Sister Jordan and my husband. I remained up the rest of the evening while our son, Robert, and family were here. I gradually gained strength, then when Brother Gould came to us on March 17 on his way to Independence I asked him to administer to me. I was impressed by his deep humility, and he has demonstrated it in our home many times. From the administration I gained added strength.

At present I am so deeply grateful to our Father in Heaven for the strength I now have. Though it was not His will to completely heal me, yet I was so greatly blessed. I am so thankful for the short prophecy in Brother Jordan's administration, making known to me that I would be spared to accomplish that which was the burden of my prayers during the time I was confined to my bed. I have faith to believe God will give me wisdom and strength for that task.

In our family we have learned that through the combination of fasting and prayer great blessings will come from God. We should remember the words of Jesus when two of His apostles had tried to cast out an evil spirit from a man. It refused to depart and their minds and hearts were troubled. They went to Jesus to inquire of Him, and He replied, "This kind goeth not out but by prayer and fasting." Greater blessings will be received by God's children today if they heed the above words of the Master of life. He said much upon that subject and it is recorded in the stick of Judah. Also, what does our Book of Mormon say upon this important subject? Read the word of God in this matter as contained in Mosiah; many places in the Book of Alma; many in Third Nephi; Fourth Nephi; book of Omni, books of Helaman and Moroni.

There was great and powerful meaning in the statement by Jesus that this spirit cometh not out except through fasting. Many blessings do not come to us except through fasting, and this we have proven in our family and in our little Church of Christ group. We are scattered here, with only seven members in three other places within 15 miles of us, but we are united in our prayers. We gather once a month for Sacrament Service at McClelland, Iowa, in the home of Brother and Sister Ellis, where we have sat in the presence of God's Holy Spirit many times. Our Sacrament Services there leave a precious memory for the weeks that follow.

Since writing the above our hearts have been made very sad because God has called our good Brother Ellis to His heavenly home. He has entered the "Paradise of God" where the souls of the righteous find peace, rest and heavenly joy, awaiting the great resurrection day, after which they will dwell upon this sanctified and glorified earth with our Saviour a thousand years. We will greatly miss our shepherd, who seemed always very humble and prayerful, and Jesus taught continually that we must be so.

Our Father will comfort, bless and watch over Sis-

ter Ellis, who for many years was so faithful to Brother Ellis in all his afflictions. He suffered much and lived righteously and his crown is sure.

We were grateful for the presence of Brother and Sister Bell, Brother and Sister Harris and Sister Mildred Hooker, who drove so far to be with us just the day of the service and to assist in the service.

Opal Jensen

NEWS FROM LOCALS

Burnips, Michigan

Miss Georgia Lea, daughter of Mr. and Mrs. George Miller of Dorr, Michigan, became the bride of Norman C. Trudgeon of Belding, Michigan, in a lovely wedding ceremony Saturday evening in the Methodist Church. Elder Lutzke of Dorr, an elder of the Church of Christ, performed the ceremony at 8:00 p. m.

Miss Carrie Shields, the organist, played the traditional wedding music, and also accompanied Brother LaVerne Lussenden, brother-in-law of the bride, in singing "Because", "I Love You Truly" and the "Lord's Prayer".

The bride was attired in a gown of all lace with a floor length skirt, a round nylon yoke, trimmed with shirred nylon around the yoke and circling around the skirt. Her finger-tip veil was held in place with a pearl crown. She carried a bouquet of white carnations with streaming ribbons.

The bride's attendants were Mrs. LaVerne Lussenden of Dorr, as matron of honor, sister of the bride, Mrs. Gene Collins (sister of the bride) and Miss Lois Ritsma as bridesmaids. They wore gowns of blue, aqua and pink, respectively, fashioned in full floor length skirts, with low necklines and cap sleeves. Mrs. Lussenden carried a bouquet of gladiolus within gladiolus. The bridesmaids carried the same only in pink and blue ribbon, and in pink and pink ribbon.

The little daughter of Sister Ritsma was flower girl and wore a floor length dress of white. The little son of Brother and Sister Lussenden, nephew of the bride, was ring bearer.

Raymond Trudgen, brother of the groom, was best man. Gene Collins and Larry Powell were the groomsmen.

Mrs. Miller, mother of the bride, wore a black dress with pink accessories. Mrs. Trudgen, mother of the groom, wore a pink and white dress with white accessories.

The reception and opening of some very beautiful gifts were held in Burnips Town Hall. The master and mistress of the ceremony were Mr. and Mrs. James Coon. Mrs. Laura Ritsma served cake and ice cream with a soft drink and coffee.

A remarkable part of this lovely wedding was the presence of the father of the bride, whom a short time ago was given up for this world, but, through faith, prayers and administration and the mercies of a wonderful and loving Father in heaven, he was able to do his part in his daughter's wedding.

A very lovely baptism was solemnized at Dumont Lake on August 5, when Elder Lutske led his daughter, Emma Seidel, in to the lovely, sparkling water as the sun came out and shone on the lake. The Dorr branch was all present; also Apostle Don Housknecht, Brother and Sister Burns of Belding and Sister Postma's daughter from Lincoln, Nebraska. We wish Emma every blessing for her faith in taking the first step into the Church of Christ and His kingdom on this earth. May her faith and hope still carry her through, and may she yet receive the blessing she hopes and prays for. Remember Emma in your prayers regarding her health.

The Dorr members of the Church of Christ (Temple Lot) have secured a large room in the Dorr public school for their meeting place. An all day meeting is pending in the near future.

Sister Mabel Burns acting for
George Miller, Correspondent Reporter

Phoenix, Arizona

The Phoenix local church has recently begun the publication of a monthly church bulletin. The following items were taken from the first issue of this bulletin.

—The Editors

On the afternoon of August 19, 1956 Victor E. Holman was baptized by Elder Oren Caviness.

The Phoenix local has started a storehouse. "We are using space in a basement to start with, have bought a canner and cans to start the canning of fruits and vegetables that we may be able to buy at bargain prices. The purpose or objective of this storehouse is to supply food or money for: reunions, conferences, missionary families, storing up supplies to be available when needed and all welfare of local church institutions."

A group of the members got together and held a painting bee recently and gave the church annex its first coat of paint. A delicious meal was served and evidently those participating had a wonderful time.

Recent visitors were Winifred Hansen formerly of Independence, Missouri and now working in Scottsdale, Arizona, Sister Darby of Minneapolis, Minnesota, who is spending some time in Arizona for her health, and Marlene and Bruce Cobb and small son, Rodney.

Recent speakers were: Elder E. L. Yates who gave a very interesting sermon, the evening of August 5, on the Book of Mormon, using colored slides to illustrate his points; Elder Don McIndoo who spoke Sunday morning August 12 and " . . . reminded us that Christ had said in answer to the question, 'who is the greatest in the kingdom of heaven?' that 'Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven'" and Elder Ed McIndoo who spoke Sunday morning August 19 reminding us 'that it isn't enough to live a good life—we must be messengers of good.'

Independence Diary

On August 12 Brother Elmer Hunter was our speaker at the 11 o'clock hour. Brother Hunter has lived for many years in Independence and knows many of the trials that the Church of Christ (Temple Lot) has passed through. He is concerned that we, who live in this choice yet critical time, are not a more humble and prayerful people. There is much we can and should be doing but first we must come closer to God. II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land:" Numbers 23:19, "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" God cannot lie nor does He change. What He expected of the people in righteousness ages ago, He expects of us now.

The evening of August 12, Brother Nicholas F. Denham preached. The text was John 14:15, "If ye love me; keep my commandments." Why is there a lack of zeal among us? Zeal is the active interest we take because of our desire. Is the lack of zeal the lack of conversion? What do we spend our time thinking about? What is our desire in life? What or who is our God? Have we given our love, which should be for God, to some other god? Are our spirits proud or humble? Is it impossible to be perfect? Has God given a commandment that cannot be kept by anyone? Do we treasure things of this world more than things of God? Matt. 6:21, "For where your treasure is, there will your heart be also." Read III Nephi, chapters 5 and 6, and let these teachings be the measuring stick of our lives. Be Converted!

Apostle Archie Bell preached August 19 at 11 o'clock. The Scripture reading was taken from Matt. 25:1-13, which is the parable of the ten virgins. The text was Matt. 24:44, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." The oil in the lamps has two parts, one that burns and gives forth light, the other that forms carbon on the wick. Brother Bell suggested that we think of the part of the oil that gives forth light as the Spirit of God, and the part that forms carbon as that which we need to put out of our lives in order to have the Spirit of God shining in our lives. The wick which draws up the oil to be used could be talents. The wise virgins had purchased sufficient oil. Let us say that this purchasing power was the good works which they had done before they slept. These they could not loan to the foolish virgins when the call came that the Bridegroom cometh. If our light is to shine forth and not be hid by smoke and carbon, we must keep the impure things out of our lives and have God's Holy Spirit abounding in us.

Little Michele Kay Nast, the infant daughter of Brother and Sister William Nast, was blessed at the close of the preaching service August 19. Brother Bell officiated with Brother Richard Wheaton assisting.

Brother Vance Harris spoke to us at the evening

(continued on page 157)

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.

PREACH THE WORD

(Originally printed in "The Evening and the Morning Star" for May, 1833, and reprinted in "The Evening and Morning Star" for April, 1913).

(continued from last month)

If this prophecy is to be literally fulfilled yet, and the following which immediately succeeds it will also show that it has not been: then the inhabitants of the earth may rely upon the certainty of the Savior's making his appearance in person from heaven. Zechariah further says, And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one.

All of the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

All who are acquainted with the situation of Jerusalem, know that there is but the small brook, Cedron, which takes its rise there, and that empties into the sea of Sodom, or the lake of Sirbon, anciently called, now called the Dead Sea. But the prophet said, that living waters should go out from Jerusalem in summer and in winter, half towards the former sea, and half toward the hinder sea. Ezekiel who was among the captive Jews in the land of Chaldea, after giving a description of the resettling of the Israelites in the land of Canaan in the last days, and after giving a plan, or description of the house of the Lord then to be built, says, Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood towards the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in; a river that could not be passed over.

From the prophecy of Ezekiel then, we also learn, that a change in that place at Jerusalem, if this prophecy is yet to be fulfilled; and that it yet remains to be fulfilled, must be admitted from the facts, that those waters mentioned, do not now flow; and, that the land of Palestine has never been divided into inheritances for the whole twelve tribes of Israel, as mentioned by him, since they were led away captive by Shalmaneser king of Assyria in the days of Hoshea king of Israel, seven hundred and between twenty and thirty years before Christ came in the flesh.

From this prophecy of Zechariah, if we may understand him as it is written, we may conclude, that the Lord is coming on earth yet before the end, and, that from the city of Jerusalem, where now rises the small stream Cedron, living waters will go out from thence in summer and in winter; and according to Ezekiel, they will be a great river. A material change will also take place with the country south of Jerusalem according to Zechariah. The city is now situated on a rocky mountain, on all sides of which are steep ascents, except towards the north. But he says, all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place. Men shall dwell therein safely; and utter destruction shall no more be known.

Again, the prophet that said, A virgin shall conceive and bear a Son, also said, Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of his glory. He further says, Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire; no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man in the flesh of his own arm; Manasseh, Ephraim, and Ephraim, Manasseh; and they together shall be against Judah.

But he says, it shall come to pass that the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. If this prophecy is to be literally fulfilled, then the Lord will yet gather

the Israelites from their dispersions, and Isaiah further says,

The Lord will have mercy on Jacob, and yet choose Israel, and set them up in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Perhaps some may think, that the last quotation was fulfilled when the Jews returned from Babylon. But it will be recollected, that the house of Israel, as the ten tribes were called after their revolt from the house of David in the commencement of the reign of Rehoboam, the son of Solomon, were not led to Babylon, but were taken away more than one hundred years before the Babylonish captivity. And that this prophecy cannot be applied to the Jews, will be admitted from the fact, that when they returned from Babylon, they neither took those captives, whose captives they were, nor did they rule over their oppressors.

Some may suppose, that if the above prophecy of the return of Israel, when they were to rule over their oppressors, does not mean the return of the Jews from Babylon, it is to be understood in a spiritual sense, or in some manner different from the plain words. But it can be seen in the preceding chapter, that the destruction of Babylon is spoken of by the Lord by the mouth of the prophet, where he says,

Behold, I stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash their young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their folds there: But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.

It can be seen from Daniel, that this prophecy upon Babylon, so far as related to its being taken by the Medes, took place in the days of Belshazzar, the son of Nebuchadnezzar; and that it has long remained desolate, a habitation for dragons, and a court for owls, a lasting monument of the literal fulfillment of ancient prophecy, cannot but be admitted by all. Not a spire, not a tower, not a palace, nor scarce a wall, or even a stone remain visible, to show where once stood the ancient and splendid city, Babylon, the glory of the kingdoms, the beauty of the Chaldee's excellency.

From Isaiah then, we find the prophecy of the coming of the Messiah, and the destruction of Babylon;

and we find from others, that both were literally fulfilled. If we are to understand that the remainder of his prophecy is to be literally fulfilled, (and he has left no rule to the contrary) then certainly, the children of Israel may lift up their heads and rejoice, for they will yet be gathered. For the prophet, after saying that the earth should be full of the knowledge of the Lord, and that the Lord should set his hand again the second time to recover the remnant of his people, says, that the Lord shall utterly destroy the tongue of the Egyptian Sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

When the defended city is desolate, the inhabitants forsaken, and left like a wilderness, Isaiah says, It shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

The Lord also says by Isaiah, Upon the land of my people shall come up thorns and briers, yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forest; and the city shall be low in a low place.

From these prophecies then, we conclude, that if the Lord ever brought the children of Israel out from Egypt, and divided the waters that they might pass over in the days of Moses; even so in the last days he will gather them again, and according to the prophet, smite the rivers in the seven streams, or beat off from the channel of the river unto the stream of Egypt, and cause them to pass over dryshod. If Jerusalem and the land of Judea, were inhabited in ancient days by the children of Israel, even so in the last days they will be again.

For the Lord has said, Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcized and the unclean. Again he says, Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

If the Lord ever made his appearance in the flesh, was born in Bethlehem of Judea, rode into Jerusalem, was smitten on the cheek, slain upon the cross, rose

from the dead and ascended on high according to the Scriptures, then in these last days he will set his feet upon the mount of Olives, deliver his people, that Jerusalem become a quiet habitation, and no more be destroyed. For the prophet said, The Lord my God shall come and all the saints with thee: Thus will he come in the clouds of heaven with power and great glory; and while the sound goes forth, prepare to meet the Bridegroom, we beseech all the disciples of our Lord to be also ready. For the time is at hand when every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

For the time is at hand, when the Lord will bring again the captivity of Jacob's tents, and have mercy on his dwelling places: for thus says the Lord by the prophet, the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And ye shall be my people, and I will be your God.

For the time is near when that which was written by Jeremiah concerning the house of Israel, will be fulfilled, which says, Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

For the time is near, when the Lord will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

None need mistake relative to the time of the fulfillment of the above prophecy; nor need any suppose for a moment that it has yet been fulfilled, for Jeremiah, (by whose mouth it was spoken) lived long after the house of Israel were led away captive, who have not since returned to their former habitation in righteousness, when their iniquity has been sought for and there was none; but the time is near.

And the time is near when the Lord will fulfill his promise to the house of Israel, and to the house of Judah, according to his covenant, when he will put his law in their inward parts, and write it in their hearts; when he will be their God, and they will be his people.

When none will have occasion to say to his neighbor, or brother, Know the Lord: for all will know him from the least of them to the greatest of them. These promises are sure to the children of Israel, as the fact is certain, that the Lord gives the sun for a light by day and the ordinances of the moon and stars for a light by night; and that heaven above cannot be measured, and the foundations of the earth searched out beneath by man.

For the time is near when the Lord will rend the heavens, and come down, and the mountains flow down at his presence. When he will reign in mount Zion, and in Jerusalem, and before his ancients, gloriously: when there are none to molest or make afraid in all his holy mountain. Therefore, we again beseech the disciples of our Lord, to let solemnity rest upon their minds, to lift up their heads and rejoice and put their trust in him whose word never fails, and whose course is one eternal round.

A PECULIAR PEOPLE

Wm. F. Anderson

"For thou art an holy people unto the Lord thy God, and the Lord has chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. 14:2. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. 7:6.

I presume if we were to bring the above statements down through the ages, and apply it to our time, it might read something like this: For I have chosen you, and given unto you the gospel in these last days, that I, the Lord thy God, might have a holy people, a peculiar people above all other people upon the face of the earth. A peculiar people, not peculiar in their manner of dress or of wearing long hair that they might be distinguished from others, but because they are a different people having standards that are superior to all other people, because of the personal righteousness of each one; righteous above all other people.

God, through the restoring of the pure teachings of Christ wherein is found the plan of salvation, designed to raise up a people that would be a holy people different from other people; that through them he might be reflected to the world. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

There was a purpose in restoring the gospel in our time, and we, who have entered into a covenant with the Lord, are expected to show by our lives that we are a more righteous people than all other people, and because of the greater light which we claim, we should be making it shine before others.

So, in these days he has entrusted us with the gospel, that through its teaching men might be saved. The same obedience is required today as in former days. "If ye love me, keep my commandments," Jesus said. Obedience to all was taught by Christ, Except your righteousness exceed the righteousness of all

other people (my way of expressing.—W.F.A.) ye shall in no wise enter the kingdom of heaven.

That applies to the people of the Lord today to the same degree as it did to those to whom it was spoken. "For I am the Lord, I change not." God wants a holy people, a peculiar people today; not just a people who say that we have the gospel restored, and it is the same as when Christ first gave it. He wants a highly righteous people, a people who are more righteous than all other people on the face of the earth, that they might show that they have something better to offer.

The first, and possibly the greatest thing to be observed is expressed in the words of Christ today. "Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion." B. of C. 11:3. One hundred and twenty seven years have passed since that instruction was given, and the establishing of the cause of Zion is yet in the future. The people of the Restoration, like those of former years, have refused to believe God and follow His instructions, and the work entrusted is not done. Is it any wonder that Christ said, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

As early as 1832 the Lord chided His people saying, "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation, and this condemnation resteth upon the children of Zion, even all." D. & C. 83:8. This condemnation was to remain until they repented, otherwise a scourge and a judgment would be poured out upon them. It is quite evident there had been no repentance, for history reports that judgments and a scourge did come. As is well known the prophet was killed in June of 1844 and the church was broken up, and many men rose up claiming the leadership of the church. Yes the judgment came accompanied by the scourge, all because they treated lightly that which the Lord told them. Many innovations found place in the church before and after the coming of the judgments. Thousands lost all faith in the Restoration and wandered away, others followed the lead of men, and again there was darkness. But all the people of the Restoration should know the story following the death of Joseph Smith.

The question could be asked of the peoples of the Restoration today, How deep has been the repentance of those living today? Are we treating lightly that which we have received? Are we paying any greater heed to that which the Lord entrusted than did the people of 1832? Has there been a peculiar people developed? Are we any different than other churches or people? "By their fruits ye shall know them," is as true today as it was two thousand years ago. How much greater light is being reflected by the church of Christ today than there was in the early days?

Just to claim that the gospel has been restored is not enough. There are several groups, divided groups of the Restoration, telling the world that there has been a restoration of the Gospel, and yet we find the Res-

toration is no better than the sectarian world was at the time the boy went into the woods to ask which of all the churches was right. I ask, can the same question not be raised today even of the Restoration peoples?

It is needful that someone go into the woods, or that all divisions lay aside those things on which there are differences, and all go to their knees and ask God, "Which of all these divisions is right?"

Are we reflecting Christ to the world by being divided? Jesus prayed that His people might be one. John 17. I am wondering if there is oneness even in any of the groups themselves?

If we do not have any greater light than the other fellow, then we have nothing to offer him. If our lives are not cleaner and purer, then there would be but little use to ask anyone to come our way. We must be a holy people, a peculiar people. If we expect to have part in the work of the Lord we will have to be more righteous than the rest of the world, so as to have something superior to offer them.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Dear reader let me ask you, How bright is your light, has it become dim, or is it getting brighter as the days go by?

"Be ye perfect" is just as applicable today as it was when spoken on the mount. We are admonished to be pure in heart, perfect in our obedience to the commandments of Christ. But you say, "We cannot be perfect in this life." Jesus did not ask us to do something we would be unable to do. He would not have said, "Be perfect", if he knew it could not be done. Study the commandments of Christ, and if you can find one which He gave that it is impossible to keep, or do, please point it out. Jesus did not ask of us that which we could not do. He said, "Take my yoke upon you, and learn of me; . . . For my yoke is easy, and my burden is light." Matt. 11:29-30. His yoke is easy to be borne.

"How shall we, that are dead to sin, live any longer therein?" Romans 6:2. The task allotted to each one is to develop in our lives a personal righteousness that will be greater than those of the world. If we can develop a group of personally righteous people, then we will have a righteous community.

The cause of Zion must become a reality before we can have Zion in reality. Zion is more than a place. The place is secondary. To have Zion there must be a people who are pure in heart and perfectly obedient to the teachings of Christ. It can be done. "Blessed are the pure in heart, for they shall see God." Matt. 5:8.

"No one can assist in this work, (the establishing of the cause of Zion) except he shall be humble and full of love." B. of C. 11:4, D. & C. 11:4.

To obtain Celestial Glory, we must make ourselves worthy by being pure in our heart and be willing and obedient. To do this we must be obedient to all the

instruction given by Christ. It can be done. It can not be accomplished in a day. It is or should be a constant growth. As the baby born into this world, it does not reach complete maturity at once, but grows to full stature. So they, who are born again, are just starting out. They have come in by the door; but, as Brother Inch said one time in a sermon, "There are too many that are blocking the door. Let us get away from the door so that some one else can get in." Are you blocking the door, or are you getting away from it, and making progress in the development of your life; growing, in other words, that you might come to the full stature of Christ? Eph. 4:11-12.

Let us each apply the measuring rod and see how close we come to measuring up. Each one must work out his or her own salvation. No one else can do it for us. We just cannot measure ourselves by any person. God holds us personally responsible. He has told us how it can be done. He has given us the pattern we have and excuses will not be acceptable in the final exams.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." I Cor. 2:9. Is it worth the effort of keeping the commandments of Christ?

One of the poets has said, "Be pure, be pure, be pure in heart."

Let us strive day by day to improve in righteousness, and the blessings of the Lord will follow.

ME

The following is from a sermon by Elder Glenn Gill given at Minneapolis, September, 1955.

I have talked religion and morals (personal to international) with many people during my few years around and especially during my years on college campuses. I have pondered the condition of the world morally and religiously, that is to say, the moral and religious world conditions. I have asked God in His goodness to help and direct me in my quest for truth and I have had that prayer answered and have received His direction many times. I have studied, discussed, sought, taught, written, prayed, worked, and given talks under the guidance of God's Spirit and I know it as such because I felt it working with me and directing me. It has put words in my mouth when I have talked to you and has given me words to write by directing my thoughts. I have felt the peaceful, quiet strength of it in this and other meeting places. I have failed many times, yet it is ever ready to return to me when I am ready to return to God's way.

This morning I am ready to say to you that part of my quest for truth is ended. I have now reached a certain conclusion: The Godly world's worst enemy is "Me"!

That statement may sound a bit funny by itself, but let us turn it over in our minds a few times and have a look at it.

So long as I am looking at myself, I fail to see you, I don't understand you, and I dislike anything you do

that makes me uncomfortable. Though you feel pain, I do not feel it, so I do nothing about it. I like my feeling of comfort because I cannot feel anyone else's happiness, so, if you threaten my comfort in any way, I will attempt to keep you from lessening it even though it may mean pain for you when I do so.

Call this self-centered condition by any name you wish, selfishness, greed, etc., it is not the attitude which Christ fostered in His doctrine. Thus it must be in opposition to the doctrine of Christ.

Jesus knew how to feel for others so well that He gave His life, not only on Calvary, but during every minute of His ministry, to return man to God from whence he had departed in Adam's time and, more important to us now, to give mankind a resurrected life, an escape from the bands of death and the prison of dead works. He expects the same kind of love for others from each of His followers.

How can His followers adhere to the "Me first" philosophy which governs the actions of people and even whole nations in our times? The answer is, they can not. Those who do are not Christ's followers.

We said in a previous talk that the presence of the Spirit of God or the Divine Comforter in the lives of men is an identification of the members of Christ's church. If you and I can not feel the joy of making another person happy or comfortable in spite of whatever sacrifice it may mean on our part, we, at that moment, have not the pure love of God, which is charity, we have not the Spirit of God in our hearts, we have not that Divine Comforter, we are not in the membership of Christ's church, we are not of His fold.

Believe me, on that basis I have bobbed between membership and non-membership many times, and I suppose the same is true of you.

Now let me say further, that when a nation cannot feel the agony and trouble of another, its starvation, and need, and when a nation takes up arms and builds an armed force to protect its selfish interests, that nation cannot fight with the Spirit of God on its side as was the case with our forces at Lexington, Gettysburg, and at Guadalcanal, if you please.

Perhaps we would do well to recall Paul's instructions in the second chapter of his letter to the Philipians. "If there be any consolation in Christ, if any comfort of love, if any fellowship of Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others."

I said earlier that I had reached a conclusion, but my quest for truth is not over. My search for an active Church of Christ is not over. The Church of Christ is not only where men do Christ's ordinances and have His appointed church structure—but also where God's Spirit dwells and works. And I am convinced that God's Spirit cannot and will not work where the "Me

first" attitude exists—be it in the heart of an individual or in the common mind of a people.

Let us do something about inviting the activity of God's Spirit in our lives. Let us strike the "Me first" from our hearts. Let us learn the joy of helping and being kind to others. Let us do what Paul meant when he said "fulfill ye my joy." Let us be doers not just hearers of the word. Selfishness, the "Me" in our lives, must go and charity replace it or we have not Christ. The word of God tells us that if we do these things we will have rich fruits, abundant lives and real joy. I am all for it, how about you?

Let's be a people true to God,
His love and mercy share.

Let's let our light of love shine forth,
In Christ-like friendship everywhere.

Let's be the doers of God's word,
With lowliness of mind;

That we might have His Spirit's help
And ever be of Christian kind.

There is so much loneliness
On this uncharted earth
It seems each one's a prisoner
Within a cell from birth.

There is such need for union,
Such need for clasping hands,
Yet ye deny the brotherhood
The human heart demands.

—Author Unknown

Talk not of strength, till your heart has known
And fought with weakness through long hours alone.

Talk not of virtue, till your conquering soul
Has met temptation and gained full control.

Boast not of garments, all unscorched by sin,
Till you have passed unscathed through fires within.

—Author Unknown

INDEPENDENCE DIARY

(continued from page 151)

hour of August 19. His subject was faith. The Scripture reading was chapter 11 of Hebrews. The text was Hebrews 12:1-2, ". . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; . . ." Bro. Harris read in Alma of King Lamoni being raised from seeming death. And in Matthew 17, the disciples were unable to cast out an evil spirit. Jesus said that it took much prayer and fasting to do this. Only by exercising faith can we grow in godliness.

August 26 Brother Maynard Case occupied the 11 o'clock hour. The Scripture reading was read from I Nephi 3. Brother Case told of an experience where he

was shown a rose bud just beginning to open. It was a perfect bud, so beautiful, fragile and delicate. As the bud started to open, he feared that the delicate petals would tear and though he wanted to help he knew he must not. As he watched, the bud opened into its beautiful completeness. This beautiful flower is the gospel of Christ. We can not add to nor take from its perfectness. We must not force or hinder its progress. But, as the rose is created perfect in its development, so is the gospel complete in its function.

Brother Denver Chapman was our speaker the evening of August 26. The Scripture reading was taken from Romans 11:13-25. The text was Hebrews 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Brother Chapman read from Moroni of faith and hope. Hebrews 4 tells of the rest that is promised to those who the gospel and profit by it. We are told to fear lest we fail to enter this rest, for it is obtained only by faith. Let us exercise our faith daily so that we will be accepted into this rest.

We are so very sorry to hear that Sister Gould has been called from this scene of action. She will be greatly missed by all. We wish to express our sympathy to Brother Gould and his family, and pray that they will find comfort in God's promises.

Brother Rolland Sprague and Brother Nicholas Denham were in charge of our Sacrament Service on September 2. Brother Sprague read from chapter 19 of Alma. Alma had been speaking to his son Corianton, explaining parts of the plan of God, which had troubled Corianton. In verses 112-114 we read, "And now, my son, I desire that ye should let these things trouble you no more, and only let your sins trouble you, with that trouble which shall bring you down unto repentance. O my son, I desire that ye should deny the justice of God no more. Do not endeavor to excuse yourself in the least point, because of your sins, by denying the justice of God, but do you let the justice of God, and his mercy, and his long suffering, have full sway in your heart; but let it bring you down to the dust in humility."

We are happy to welcome Brother Joe Smith home from the service. He visited with his parents, Brother and Sister A. M. Smith, in Wales just before his return from overseas. He reports that all is well there.

Brother Leslie Case was the speaker the evening of September 2. James 1:19-27 tells us to be swift to hear, slow to speak, slow to wrath, to lay apart all filthiness and receive with meekness the engrafted word which is able to save our souls. Be doers of the word, and not hearers only, for then we would be as a man who looked at his face in a glass and went his way and forgot what manner of man he was. If we seem to be religious and do not bridle our tongue, we deceive ourselves. If we are religious, we will keep ourselves unspotted from the world. Brother Case's main thought was that we must be doers of the word, not hearers only. Do we exercise faith and pray fervently or do we drift along as long as things go well with us and turn to God only when we are in dire need of a blessing, when all else has failed us? We must live close to

God at all times if we would have Him close in our time of need.

September 4 was our annual election of local officers. Brother LeRoy Wheaton was again chosen as our pastor. We ask him for a physical blessing as well as a spiritual blessing, that he might have strength to carry out the many duties that are laid upon him.

May I introduce to you Sister Irene Maley, who will be your Advocate reporter from Independence beginning next month. I am sure you will enjoy reading her articles and find them helpful to you.

Irene Case, Reporter

Missouri, Kansas, Iowa and Nebraska Reunion

The 1956 reunion for this area convened under the big tent at Georgeville, Mo., on July 28 and continued through August 3. Each week day a prayer service and two preaching services were held. It was originally planned to have a prayer service and one preaching service each day with no afternoon services, but due to the wonderful and lengthy prayer services that we enjoyed, there was preaching every afternoon except one.

On the first day of the reunion, Brother John Sweem of Hamilton, Missouri, was the speaker for the opening service. He spoke concerning the benefits of meeting together even though we may be few in number. The few have the promise of the Comforter.

That evening Brother L. V. Aldridge of Independence spoke to us and told us that God is love and that He sent His ministry for our redemption and purification. He further stated that we should be zealous of good works and willing to live a "peculiar" life.

We had a Sacrament Service on Sunday morning with Brother Archie Bell in charge assisted by Brother D. Ray Bryant. The Scripture lesson was found in III Nephi 8:20 continuing on through the description of the first partaking of the bread and wine on this continent. At this service, Roger Clifton, the infant son of Clifton and Ella Engle of Ava, Missouri, was blessed by the maternal grandfather, Brother Archie F. Bell, assisted by Brother Vance H. Harris.

Brother Archie F. Bell of Ava, Missouri, spoke to us that afternoon telling us that the Scriptures are the measurements for our lives and that our actions show our true belief. Bad habits leave scars. II Corinthians 2:14-16 gives us hope for better things.

At the evening service Brother LeRoy Wheaton of Independence was our speaker. He told us that there are many things we are guilty of not doing and that we must be so familiar with the Gospel and the commandments that are a part of it, that the Gospel becomes part of our lives.

Brother Glenn Gill of St. Paul, Minnesota, was in charge of the prayer meeting the morning of July 30. This day two more souls were welcomed into the fold when Sister Marcia Bryant entered the waters of baptism and Sister Eve Goff of Houston, Texas was accepted by transfer. The baptismal service was followed

by a sermon preached by Brother Lawrence Nichols of St. Louis, Missouri. Some of the thoughts gleaned were that we gain through the experiences and actions of others. Likewise our actions rub off. We must take care that they have a good influence.

At the evening service Brother J. M. Case of Independence, gave a brief outline of Christ's Church as originally established, of its devastation, and of its restoration by an angel.

On the morning of July 31, Brother D. Ray Bryant of Georgeville, was in charge of the prayer service. The afternoon speaker of that day was Brother L. V. Aldridge, who spoke concerning faith, humbleness, and consecration, and of the kingdom of heaven and our relationship to it.

At the evening service, Brother Marvin Case of Independence, read prophecy and other scriptural references to establish reasons for the Gospel and for the Restoration.

Brother John Gill of St. Paul, Minnesota, was given charge of the prayer meeting the morning of August 1. In the meantime, Brother R. R. Robertson of Puryear, Tennessee, arrived and was announced as the speaker of the afternoon. He told us that prayer is our anchor and through prayer we may gain knowledge for spiritual preparation if we open our hearts to guidance.

Our speaker for the evening service was Bro. Vance H. Harris of Independence. He said that we should strive for unity in Christ and that prayer and observance of the two great commandments, the love of Christ in our hearts, can bring about this unity by giving us tolerance and understanding.

The prayer meeting for the morning of August 2 was presided over by Bro. L. V. Aldridge. That afternoon the speaker was Brother D. Ray Bryant. We were told that charity is the pure love of God and that we must have charity to please God and to be able to keep His two great commandments.

In the evening Brother R. R. Robertson told of the choosing of the apostle to replace Judas; that this same priesthood authority has been restored and the principles of the Gospel are still the same.

Brother Archie F. Bell was in charge of the prayer service August 3, this last morning of the reunion. Then in the afternoon, Brother John Sweem spoke to us of our duty to spread the knowledge of salvation, of the baptism by water and by fire.

That evening, just before the setting of the sun, all gathered at the water's edge to witness the baptism by water of two more of our young people, Sister Wilma Bryant of Georgeville and Sister Martha Harris of Independence. Following the baptismal service all returned to the big tent and after song and prayer we witnessed the laying on of hands for the reception of the Holy Ghost to all three of our newly baptized sisters, Marcia, who was baptized on Monday, Wilma and Martha.

Brother Rolland D. Sprague then spoke to us at the

closing service of the reunion, impressing upon us that faith is the keynote of all Christian endeavor. It is our privilege and our obligation to follow the old, old path that Christ trod.

During the week we enjoyed some evening song services and also music from a tape recorder, which was played between services and during some of the meals. This recorded music consisted mostly of hymns sung by our own people which had been recorded at different places throughout the country.

Everyone at this reunion was much impressed by the type of recreation chosen by the young people. In their leisure time they could be found gathered around a table studying the Bible and the Book of Mormon or gathered about the piano singing hymns.

As the chorister for this reunion, I want to thank all those who supplied special music and those who contributed in any way musically to the enjoyment of all. We enjoyed one or two specials at each service. There were vocals ranging from solos to a double quartet and also two instrumental numbers.

Thanks go from all of us to all of those who in any way aided us in the preparation of or during the reunion.

We enjoyed the presence of many visitors and hope that everyone benefited from this gathering and that we were pleasing unto God.

Mary Lois Bryant, Reporter

(Mary Lois in her modesty omitted one item which always contributes to the success of a reunion because of the fellowship it provides. There were appetites to be satisfied, and these were not lessened by the outdoor meetings. The ladies provided delicious and satisfying meals with much of the produce consumed coming from the farm homes of the members at Georgeville. They were ably assisted by the brothers present and the many donations from all the locals represented. The Editors.)

OBITUARIES

Clyde Wesley Ellis

Clyde Wesley Ellis, son of Silas and Lucy Ellis, was born at Clifton City, Missouri, November 7, 1880. He passed away at his home at McClelland, Iowa, August 14, 1956, at 8 o'clock in the morning. Death was due to heart trouble.

He was a resident of Pettis County, Missouri, until the age of 26. He was married to Pearl Susan Hamilton, February 6, 1907, at Kansas City, Kansas. They made their home at Lamont, Missouri, until 1908 when they moved to Iowa. The remainder of his life was spent in Pottawattamie County.

He was a member of the Church of Christ (Temple Lot), and was ordained an elder, April 18, 1954.

He leaves, to mourn his passing, his wife, Pearl,

and five children: Mrs. Vernon Perkins of Underwood, Iowa, Mrs. Robert Sharp of McClelland, Iowa, Mrs. Emma Anthony of Council Bluffs, Iowa, Mrs. C. W. Anthony of Centerville, Iowa, and W. A. Ellis of Radcliffe, Iowa; ten grandchildren and six great-grandchildren; three brothers: Monroe Ellis of Kansas City, Missouri, Frank Ellis of Denver, Colorado, and George Ellis of Sedalia, Missouri. He was preceded in death by one son, two daughters, one sister and three brothers.

The funeral services were held at the Cutler Funeral Home, Council Bluffs, Iowa, August 16, 1956, and burial was at Underwood, Iowa.

The following poem was written by Brother Ellis on September 12, 1951, and was read at the close of the chapel services.

"PRECIOUS MEMORIES"

Precious memories of His word
And the church where we all went;
To hear the precious Gospel,
Seemed from heaven it was sent.

Those precious memories still linger
Of His spirit that filled my soul;
They shall never be forgotten
Till at last I've reached the goal.

I shall always trust my Savior
Through this life of toil and care;
And at the final reunion
May we all be gathered there.

So now farewell my loved ones,
You've been so kind and true;
When your life's journey is ended,
I hope again to be with you.

He has promised rest for the weary,
And well deserved rest for the true;
And what He has promised others
He has also promised you.

I've grown so tired and weary
In this land of sorrow and pain;
But now my spirit has gone
To dwell on the heavenly plain.

I've lived my threescore years and ten,
And how sweet some of those years have been;
But now He has called, the summons came,
His guardian angel spoke my name.

And now to those I've left behind,
For me, please do not weep;
Please remember, I'm not dead,
But I've only fallen asleep.

Ethel Butterworth-Holcomb

Sister Holcomb was born at Dow City, Iowa, January 22, 1889, the oldest daughter of James Leonard and Edna Mae Butterworth, and passed away at the Independence Sanitarium and Hospital at Independence, Missouri, on June 21, 1956, at the age of 67 years, 4 months and 29 days.

She accepted the teaching of the Restored Gospel and was baptized July 1, 1900, and transferred to the Church of Christ, Temple Lot, February 5, 1928, at Omaha, Nebraska. She was a true and faithful member the remainder of her life.

On December 27, 1908, she was united in marriage with Leslie LeRoy Holcomb and to this union were born two children. A little daughter died in infancy and a son lived to the age of 14 years. Three years after the death of the son, or in 1930, her husband was killed in a train accident. Since that time she made her home with her sister, Ora Derry, in Independence.

She leaves to mourn her passing, a brother, Dale Butterworth of Long Beach, California, a sister, Ora Derry and a niece, Orlea Premo, a grand niece and three grand nephews, the four children of Orlea, all of Independence, Missouri; and many other relatives and a host of friends.

The funeral services were conducted from the Speaks Funeral Home in Independence with Apostle B. C. Flint in charge and the sermon by Apostle A. M. Smith. She was laid to rest in Mound Grove Cemetery.

We believe she has gone to a better world where she is free at last from all pain and suffering, there to wait the coming forth of those who have faithfully borne their cross here on earth.

Alice Anderson-Gould

Alice E. Anderson was born at Clitherall, Minnesota, August 6, 1879, and died at Columbia Falls, Montana, at the home of her daughter, Mrs. Fred A. Winegar, Wednesday morning, August 22, 1956, at 6:30 a. m.

Sister Alice was married to Apostle Leon A. Gould, June 10, 1900, at Bemidji, Minnesota, where they made their home for most of their lives together. To this marriage were born four sons and seven daughters. The two eldest daughters, Leona Nerren and Phyllis Black, preceded her in death. Surviving are her husband, presently of Columbia Falls, Montana; four sons: Winfield, Arlo, and Donovan, of Bemidji, Minnesota, and Eugene of Sweet Home, Oregon; five daughters: Lovita Seibel, Las Cruces, New Mexico, Darlene Smith, Ava, Missouri, Helen Taubert, Milwaukee, Wisconsin, Stella Winegar, Columbia Falls, Montana, and Amy Schrader of Bemidji, Minnesota; three brothers: Victor and Byron Anderson of Alberta, Canada, and Robert Anderson of Yellow Stone National Park; two sisters: Mrs. Bertha Anderson and Mrs. Grace Longmore, of Forest Grove, Oregon; thirty-one grandchildren; two step-grandchildren; two great-grandchildren; four step-great-grandchildren, and a host of relatives and friends.

Funeral services were held at the Waggener and Campbell Funeral Home, Kalispell, Montana, at eleven o'clock Monday morning, August 27, 1956, with Elder Clarence L. Wheaton, of Independence, Missouri, in charge. Sister Angela Wheaton assisted with the music. Interment was in the beautiful Glacier Memorial Gardens.

Sister Gould was a devoted wife and mother, whose

large family was baptized into the Gospel, with some of the sons holding the priesthood in the Church of Christ; this attests to her devotion, with that of Brother Gould, to a life-long service to our Lord and Savior, Jesus Christ. She was a consistent and devout member of the Church of Christ on the Temple Lot to the end of her days. She will be greatly missed by a large circle of friends and loved ones.

We often hear it said, "She loved her church and her religion." Of our beloved sister who has gone on to her reward and a well merited rest from all her earthly labors, we believe that we can say without reservation, "Sister Gould not only loved her church and her religion, but lived it as well." May her rest be glorious, and may we each so live that we shall meet her in that grand reunion of the life to come.

Mark Gross

Mark Gross of West Reo, Michigan, was born May 7, 1878, and passed on to his reward May 12, 1956, in the hospital at Kalamazoo, Michigan. Beside his family, he is survived by two brothers, Hugh Gross of Uniopolis, Ohio, and Marion D. Gross of 643 Oakwood Avenue, Columbus, Ohio.

Brother Gross was baptized June 26, 1907, at Uniopolis, Ohio, and transferred his membership to the Church of Christ November 2, 1953.

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 13th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 13. 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

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol. 1, No. 3, Jesus' Ministry cont.....	.20
Primary, Vol. 1, No. 4, Life of Jesus.....	.20
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