

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 36

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No. 10

There Is A Need

There is a need for every ache or pain
That falls unto our lot. No heart may bleed
That resignation may not heal again
And teach us—there's a need.

There is a need for every tear that drips
Adown the face of sorrow. None may heed,
But weeping washes whiter on the lips
Our prayers—and there's a need.

There is a need for weariness and dearth
Of all that brings delight. At topmost speed
Of pleasure sobs may break amid our mirth
Unheard—and there's a need.

There is a need for all the growing load
Of agony we bear as years succeed;
For lo, the Master's footprints in the road
Before us—there's a need.

James Whitcomb Riley

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ZION'S ADVOCATE

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EDITORIAL

"And I beheld a rod of iron; and it extended along the bank of the river, and led to the tree by which I stood. And I also beheld a straight and narrow path, which came along by the rod of iron, even to the tree by which I stood; And it also led by the head of the fountain unto a large and spacious field, as if it had been a world; and I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood. And it came to pass that they did come forth and commence in the path which led to the tree. And it came to pass that there arose a mist of darkness; yea, even an exceeding great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost. And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree. And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed. And I also cast my eyes round about, and beheld on the other side of the river of water a great and spacious building; and it stood as it were in the air, high above the earth; and it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at, and were partaking of the fruit. And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost. And now I, Nephi, do not speak all the words of my father. But, to be short in writing, behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree."

These words of Lehi and Nephi, as found in I Nephi 2:62-78, indicate the great importance of holding fast to the rod of iron, which is the word of God, until we come to the tree of life, which is the love of God. And even then fail to endure faithful to the end, we shall fall away and be lost in forbidden paths.

This life is filled with times of fog and darkness when the way before us seems dark and we know not where to step next, and we fear lest we shall make the wrong move, and our minds become confused. These are the trials we must pass through. How easy it is, in such times, to depend upon the human guidance of some relative or friend in whom we have confidence! No wonder that the Lord caused to be written "Cursed is he that putteth his trust in man, or maketh flesh his arm." Our only safe and sure guide is the rod of iron, the word of God.

How can we hold fast to the rod of iron except we are very much acquainted with it. The only way to be well acquainted with it is to study it often and regularly. Because we mortals tend to forget and sometimes "misremember" things, we need to go back and re-read the same things from time to time.

Let us continue to study the "rod of iron" that we may recognize it and be able to properly follow it through these present mists of darkness that we may not be lost therein.

N. F. D.

MISSIONARY REPORTS

Journeyings and Meditations

During the week of June 28 the writer had the pleasure of having his best girl with him, a pleasure that does not often happen. She was with me till July 9, at which time we received word that her brother from Providence, had come to Independence to visit her, and so we had to part. She boarded a bus in Grand Rapids where we said goodbye for a while. She enjoyed her visit to Michigan and the many places visited.

On the Fourth of July we had the privilege of going to Jackson, Mich., where we enjoyed the sight of the Pallasades composed of a number of dams one over the other. That is the best I can do in the way of describing it. There are eleven water falls with a pool beneath each fall. I was told that it was built by man, a tribute to the wife of the one who built it. It is a large affair. I was told that it is half a mile or more around. Water for the falls is furnished from wells and pumped over the falls. The water is turned off certain hours of the day. From about eight o'clock til eleven, colored lights are turned on; lights of many hues and colors which make it a very attractive sight. We surely enjoyed having the privilege of viewing

NOTICE

Please double space all typewritten material submitted for publication in the Advocate.

—The Editors

them and were indebted to Ernie Premo for that pleasure.

From Jackson we went to the home of Bro. and Sr. Burns near Belding, and on Sunday, the 5th, Bro. Burns started his chariot and we headed for Dorr, where we met with the folks there in an all day meeting. The Cedar Springs local met with them for the day. These two locals have an exchange of such meetings monthly, alternating month about, which gives a day of spiritual and social get-together. There was a very good attendance and we had an enjoyable day. The folks from the Cedar Springs local left for their homes ere darkness set in.

Returning with Bro. and Sr. Burns to their home we remained with them for a few days, or until Sr. Anderson was called to return home due to her brother's visit.

On July 12 Bro. Burns again started his chariot and we headed for Clarkson, Mich., where Sr. Burn's son, Ivan, lives, arriving there in time to help Ivan celebrate his birthday and meeting others of the family who had also come to help celebrate that birthday. Going from there we repaired to the home of Bro. Clyde Burns where we spent the remainder of the night. Bro. Clyde is a victim of the late war, or World War II, and spends much of his time in hospitals. He would appreciate an interest in your prayers that the Lord might come to his rescue.

We left Bro. Clyde's home early in the morning of the 6th and drove to Flint, arriving there in time for Sunday School and also preaching service. The writer was asked to occupy the pulpit. Bro. Leslie Adams had been left as master of ceremonies for the day as the pastor was out of town. We had a pleasant day with the folks there. We remained with the Flint folks over two Sundays, and were taken care of by Bro. and Sr. Emery Pinder, enjoying very much the visit with them.

On July 22 we boarded a bus for Traverse City, being met there by Sr. Thelma Polack and taken to her home where we were made welcome. Traverse City is located along the shore of Traverse Bay which joins with Lake Michigan. Traverse City is a summer resort town and many go there to spend their vacations and tourists passing through stop for a spell. They told me that the population doubles during the summer.

The surrounding country is well dotted with cherry orchards which are grown commercially, and each year in July they have a cherry festival, lasting a couple of days, with entertainment of various kinds.

The cherry season is a very busy time, and pickers come from other points swelling the population for a while. Bro. Otto Polack works for one of the orchard owners and during picking season he works long hours. The sweet variety had all been picked when I arrived and they were gathering the sour variety. There are large cold storage plants there where the fruit is stored until disposed of.

There are a few church members in Traverse City and in the surrounding territory, but none have means of transportation; therefore it is almost impossible to hold meetings. Maple City, where there is a local

church, is sixteen miles distant and with no public means of transportation, it is difficult to reach. Usually there are those that do have cars that are willing to take the missionary around. Otherwise it would be shanks ponies, and for us "younger" fellows that is not so pleasant.

Pondering over the needs of the church, the thought has come, how wonderful it would be if there was a spiritual unity among our people, if all manner of contention was set aside and each would think first in terms of what would be the best for the church, all working with the construction gang in love and good fellowship, not going around seeking to discredit those with whom we do not agree. Would it not be better to agree to disagree for the time being, leaving all matters of disagreement until the Lord comes? He said that He would perfect, in doctrine and practice, all things pertaining to His church. Are we not willing to work and wait for that time? We have been admonished a number of times to cease to contend, but seemingly we do not heed the instructions of the Master. We look for and hope to have a place of safety called Zion. If we ever hope to have Zion, a place of safety, contentions will have to cease no matter what the contention is over. Let our contention be personal, contending with ourselves that we might cast off our own weaknesses and strive for a personal righteousness that will be acceptable to Christ and God.

To have Zion we must have unity, and the Lord has said, "No one can assist in this work except he be humble and full of love." If we are full of love there will be no wish in our hearts to injure our brother or to discredit him in the eyes of others, no matter if he might not be right as we see it. The poet has said "Think gently of the erring, Lord let us not forget, however darkly stained by sin, he is our brother yet." As yet we are not seeing eye to eye, nor are we all of one heart and mind. Until we reach that condition we will not have Zion or all things common, or equality. It is reaching that spiritual condition which brings Zion. If we continue to contend we will not attain, and the one that persists in contending and striving to discredit his brother will find the door closed to him when the Christ comes to earth again. He will be found wanting.

"There is a way that seemeth right unto man, but the end thereof is the ways of death." I presume each thinks he is right, then why not be patient with those who do not see things our way. I am sure the Lord will be pleased if such things are stopped, and we all strive to work for the establishment of the Lord's work, not our own individual ideas. I have found that there are those who do not believe in all things as I do, but I have no wish to quarrel with them about it. Each has the right to believe as he wishes, and if he is wrong then it is he that will be the loser, and if I fuss continually with him, I, too, will be the loser. Were we "full of love" for each other, I am very sure that it would not be long before we would come to a unity and have the blessings the Lord has promised to us.

If the Church of Christ is to be the instrument through which the Lord will work to gather together all His people who are scattered, it will have to be a better people than all other people, offering to others, that which would be more attractive than what they have.

That is our task and Satan is doing his best to keep us from accomplishing the task. He keeps some in his grasp where we will continue to work with the wrecking crew.

We must become as the city set on a hill, showing forth our good works to all, that they might be attracted to us, but as long as we are not in unity and working together towards righteousness, we have nothing better to offer to the other fellow. Just that we claim to be the direct descendants of the church from 1830 is not enough. Our claim to that is not sufficient to attract others to us. It will be our righteousness and the setting of higher standards than all others. Christ prayed that His followers might be one, united in purpose for the accomplishment of that which has been allotted to us.

Let us lay aside our differences and cease to contend that we might bring about that which the Lord has entrusted us with.

Remember the greatest commandment in the law, "Thou shalt love the Lord thy God with all thy heart, might, mind, and strength. This is the great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself."

May God help us to cease contentions, and strive to bring about the establishment of that place we have looked for so long, namely Zion.

With malice for none and good will for all.

Your Brother in Christ,

Wm. F. Anderson

In the Field

With a degree of misgiving, because of age, and the physical disabilities that have for years now admonished that we be somewhat careful as to how strenuous we might engage in missionary activity, but with a prayer in our heart, and with faith in God, and a full confidence in His promises that He will sustain His servants when they go trusting in Him and earnestly desire to properly represent Him in their ministry, also being fully assured of the prayers and good will of our brothers and sisters in our appointed field, late in July we started out.

We went by bus from Kansas City to Lamoni, Iowa, where we spent the last Sunday in July. There we visited with our old friends the Charles Ballantynes, and others of the membership there. Bro. Ballantyne is an elder.

From Lamoni, we also went by bus to Newton, Iowa, where we were domiciled with our Sr. Tucker and her grand old mother, Sr. Anna Walker. We also visited the family of Bro. and Sr. Neufarth. We had intended to hold a service there, but this was forestalled by a near cloudburst.

From Newton we went by train to Chicago and from there we continued on to Madison, Wis. We landed there late, arriving in another near cloudburst, where over five and one-half inches of rain fell in approximately a half-hour.

At Madison, we have of the membership, the Davies family and their married children, our aged dear Sr. Matthews, and her daughter, Sr. Sepko. Sr. Matthews is one of our oldest members in Wisconsin and has lived a long faithful life of service to her Master. In Madison we also have quite a number of our own relatives in the flesh, which we visited, and remained in the city over the first Sunday in August and into nearly the close of the following week. On Sunday, we preached and also held a Sacrament service. At this service we were joyfully surprised to have two carloads of our brethren drive in from Milwaukee and Lima Center. From Milwaukee came Bro. and Sr. Ray Hunholz, and their daughter Susan and Bro. and Sr. Hutchison. From Lima Center came Bro. and Sr. Rollo Addie and their granddaughter, our young Sr. Carla Rubitsky. We enjoyed a wonderful day together.

On the following Saturday Sr. Viola Petrie and her husband and brother Isaac Brockman from Sparta came down after us and took us up there for a season of gospel work, and here we were met with a very enjoyable surprise. The night before we left Madison we had received a long distance call from Bro. and Sr. R. R. Robertson from somewhere away down in the southern part of Illinois, inquiring about our whereabouts and intentions and indicating a desire to associate themselves with us in our Wisconsin work. Anyhow, having ascertained where we were, in the evening after our arrival in Sparta, Bro. and Sr. Robertson also arrived there, and for the next week and a half we held almost nightly services alternating between Sparta and Black River Falls, these two localities being somewhat adjacent and constituting a local church with Bro. Clyde Babcock as pastor. We held the usual services on the two Sundays, one at Sparta and one at Black River Falls. During the week there were almost nightly services held at which Bro. Robertson did most of the preaching. At Sparta we also blessed the sweet little daughter of our Sr. Betty Olson and her husband Emil Olson.

On August 17, the Robertsons and ourselves came back to Madison and remained there until Wednesday the 15th, when we all went to Lima Center to help get the preliminaries started for our reunion which was to convene the following Saturday and Sunday, August 22 and 23.

About the reunion, I will say little as I know that it will be well covered by our able state reporter, Sr. Helen Taubert of Milwaukee. However, we can say that it was one of the best and most spiritual reunions that has ever been held in Wisconsin. It was well attended and the preaching and other services were of the highest order, a sample being the Sunday, August 23, prayer and sacrament service. This service was called at eight o'clock in the morning and ran clear through till twelve o'clock noon, and there wasn't a hitch anywhere. All wondered just where the time had gone.

Of the ministry occupying the reunion, there were of the Twelve Apostles: L. A. Gould, R. R. Robertson, E. L. Yates, Wm. A. Sheldon, and B. C. Flint, and of the General Bishopric, John Sweem.

After the reunion we accompanied the Hunholzes to their home in Milwaukee, and on Wednesday evening,

August 26, Bro. and Sr. George Neidens, of Racine, came to Milwaukee and took us home with them and we remained there over the last Sunday in August.

Sunday, August 30, was certainly a "red letter" day in our whole six-weeks work in our field. The Milwaukee saints all came down and with the Racine saints they made a nice houseful to preach to at both the morning and the afternoon services. Our membership was augmented by some friends and neighbors whom the Racine saints had invited in. After a cafeteria lunch at noon we had the privilege of baptizing two fine young sisters. They were the youngest daughter of Bro. and Sr. Ray Hunholz, Cheryl, and our young Sr. Vicki Lynn, daughter of Bro. and Sr. William Youngs of Racine. These were confirmed at the afternoon service and made members of the Milwaukee-Racine local Church of Christ, of which Bro. Ray Hunholz is the pastor. There were also two priests in this local, Bro. Harry Hutchison of Wauwatosa, and Meredith Gage, of Racine. At the morning service together with Bro. Hunholz we blessed the little son of Sr. Faye Christiano and her husband who had been given the name of Thomas David. Also at the reunion at Lima Center, assisted by his grandfather Bro. Rollo Addie we blessed the little son of Bro. and Sr. Virgil Addie.

Following this fine spiritual Sunday service at Racine we rested up for a couple of days and visited the others in Milwaukee that we had not visited before going to Racine, among them our Sr. Pearl Mager and her mother, Mrs. Clara Hunholz, the mother of our pastor there.

On September 10 we took the train from Milwaukee and arrived home that same evening quite wearied from our summer season of gospel service, but feeling deeply refreshed in spirit because of the goodness of God to us.

In Gospel Bonds,

The Flints

REUNION NEWS

Wisconsin Reunion

On Saturday, August 22, we again gathered at the home of Bro. and Sr. Addie for our annual reunion. As in times past they had the garage in readiness for the church services, and were on hand with their warm and hearty welcome to greet each and everyone.

We were privileged to have with us five members of the Council of Twelve, Brethren B. C. Flint, R. R. Robertson, L. A. Gould, E. L. Yates, and W. A. Sheldon, and Bro. John Sweem of the General Bishopric. Our hearts were also made to rejoice with the many brothers and sisters with us from places so far away as Missouri, Tennessee, and Illinois, as well as other parts of Wisconsin.

Bro. Flint and Bro. Addie were in charge of the opening service which was devoted to prayer and testimony. The Lord's Spirit was with us in measure as our hearts were knit together in the bonds of love

and fellowship through the many enriching prayers testimonies offered before the throne of grace. During this meeting we were blessed with the manifestation in tongues through Bro. Flint which was a source of comfort and encouragement to all.

Our speaker at the 11 o'clock hour was Bro. L. A. Gould assisted by Bro. John Sweem. Bro. Gould's sermon was on some of the prophecies foretelling of The Church of Christ in the latter days, and the conditions which would exist relating to it. We should not be alarmed or lose faith when we see these things taking place. In this connection he read a portion of the prophecy of Zenos concerning the grafting of the natural branches back into the tame olive tree, and the Lord of the vineyard sent out His servants to prune the vineyard for the last time. And they were few. Thus we should not be discouraged.

Preaching at 2:30 P. M. was by Bro. R. R. Robertson with Bro. B. C. Flint assisting. This was an inspiring discourse on the blessing of knowing the great light of the gospel restored in these latter days. We should earnestly seek after the things of God, and, to the extent that we do, His mysteries will be made known to us. It behooves each of us to test the spirits that we might know the spirit of truth.

At 7:30 P. M. we gathered in the little "chapel" for group singing. It was our pleasure to have Sr. Anderson with us to take the lead in this. What a joy it is to lift our voices in songs of praise to our Master.

The evening service was presided over by Bro. W. A. Sheldon, and it was our privilege to have Bro. E. L. Yates as our speaker with his slides of the ruins in Mexico. This truly was awe inspiring, and leaves no doubt of what can happen to a nation or individuals who have known the truth and light and yet fall away. These silent evidences of a civilized people who inhabited this land in by-gone years should be convincing proof to the truthfulness of the Book of Mormon.

The beautiful hymn "Have Thine Own Way Lord" was offered as a special number at this service by Sr. Edna Smith.

Sunday morning was devoted to a Sacrament service with Bro. E. L. Yates and Bro. L. A. Gould in charge, assisted by Bro. Addie and Bro. Hutchison. The order of the meeting was firstly prayer and testimony followed by the partaking of the emblems, and was indeed a time of refreshing. The many prayers and testimonies were of a very uplifting nature, and the hope and peace that filled each bosom, as we again tasted of God's goodness, will long be remembered. Truly there is no other season or place can compare with the house of devotion, the season of prayer. Before the meeting was brought to a close, Bro. and Sr. Virgil Addie brought their new son to the elders for the Master's blessing.

Our speaker at 2:30 P. M. was Bro. W. A. Sheldon assisted by Bro. Hunholz. Bro. Sheldon sounded a note of warning cautioning us in the need to watch and pray that we be not deceived. He also read the parable of the kingdom of heaven as a net that gathers of every kind, and likened God unto the Great Fisherman who has a line around each heart; it might be

termed a life line by which He draws us back to Him if we are yielding and obedient. We should be careful that we do not so entangle ourselves with things of the world, and that which is contrary to God's will, that we cannot be drawn back. It is even possible to break that line if we go too far.

At this meeting we were again favored with a special number, "Brightly Beams Our Father's Mercy."

A short business meeting followed. It was decided that we have our reunion next year at Camp Bradfield near Black River Falls if such arrangements can be made. This will have to be taken care of early next year at which time the date of the reunion will be set. Our newly elected reunion committee is Sr. Marjorie Cain of Black River Falls, Bro. Isaac Brockman of Sparta and Bro. John Davies of Madison.

We have long realized the great responsibility which our dear Bro. and Sr. Addie have had all these years in making these reunions possible. Because of our love for them, and in deep gratitude for all they have done, we desired to ease that burden that they might know the joys of this association together without the many cares involved. A standing vote of thanks was taken in their behalf.

The closing sermon of the reunion was brought to us by Bro. John Sweem with Bro. Gage assisting. In his early remarks Bro. Sweem called attention to the need on the part of each to render unto the Lord that which is His, that through the tithes of the people there might be adequate means whereby missionaries can be sent out to spread the Gospel of Christ. He then brought us an enriching message on faith. We should cultivate a deep and abiding faith in God and our brothers and sisters that we can move out to accomplish God's purposes. He asked what sacrifice each of us should make, then quoted from Apostle Paul that we should present ourselves a living sacrifice which is but our reasonable service. Are we serving God?

Bro. Sweem brought his tape recorder with him, and during much of the time between meetings, gospel songs filled the air as he played back recordings he had made of the group singing and other special numbers. I'm sure that was enjoyed by all.

The meals were served in Sr. Addie's kitchen with tables set up out on the spacious lawn for enjoyable eating. The food, much of which was brought by the sisters of the locals, was all very tasty, and there were many helping hands in getting it served.

One cannot help but feel that it is too bad such occasions as this come to an end so soon, but I pray that we may each take a portion of that spirit of love and fellowship with us throughout the year until we meet again.

I don't believe that I would be out of order to include in this report the pleasant and eventful day at Racine, the Sunday following the reunion.

We met at the home of Bro. and Sr. Niedens for a preaching service at 10:00 A. M. with Bro. Flint as our speaker. His sermon was very enlightening on the Gospel dispensation, explaining how those before Christ looked forward to His saving power as we look

back to it. He also cited from Scripture the organization of the church in Christ's time, and how it would go into apostacy and be restored in the latter days. He used two different charts to emphasize these points which helped to fix it in our minds. Before the sermon Sr. Faye Christiano brought her little new son, Tommy, forward to be blessed.

After this service our two young sisters, Cherrie Hunholz and Vicky Youngs, asked for baptism which was a surprise and joy to all. As soon as the dinner was over, and the necessary arrangements made, we gathered at the shore of Lake Michigan to see these dear ones take this step into the kingdom of heaven. Bro. Flint officiated in this. We rejoice that these young people made their covenant with the Lord, and pray His spirit will be with them to direct their pathway through life.

Upon returning to the Niedens' home the ordinance of the laying on of hands for the gift of the Holy Ghost was taken care of after which Bro. Flint again spoke to us. At this time, too, he used a chart showing the two ways of life and the course each would follow, culminating in the final judgment and the different glories according to what each life has been. The sermon was most interesting and seemed so plain when pictured out that way.

Bro. Flint had not been feeling well the night before, and through administration and prayer he was surely blessed, not only in the preaching of the word, but also with the needed strength for the day's activities.

There were some non-members at each service, and we hope the seed planted will grow and blossom into newness of life.

Helen Taubert, Reporter

Missouri Reunion

Friday morning, July 31, found saints from Independence, Hamilton, Preston, Ava and Springfield, Missouri, and Lamoni, Iowa, assembled at Bro. Jamison's home east of Buffalo, Mo.

The tent was set up close to his house among many giant trees, on a very pretty spot of ground that just gradually sloped down to the rostrum which was nice for the audience. One could look outside the tent walls and see the Ozark hills covered with the beauty of nature and believed we had chosen a perfect place to meet together to worship our Heavenly Father.

Friday evening, without much warning, a local storm came roaring by interrupting the electric service and we were without light. The ladies with their good management washed supper dishes, cleaned the kitchen, and soon were ready to join the others in the dark living room, when the lights came on again.

By this time, it was past 8:00 P. M., and Bro. Sweem suggested he run his tape recorder instead of going to the tent for our service. We all agreed. Within a few minutes we were listening to beautiful hymns sung by our brothers and sisters from Wales. Then we heard two sermons preached by our brothers from Wales. We indeed felt their sermons were inspiring, full of truths to help us along life's journey.

Some of the saints came prepared to sleep and eat breakfast in their little tents. Others had beds in the houses, and the ones who lived close drove home at night.

Saturday morning was clear and sunny after the storm. Bro. L. V. Aldridge conducted the 11:00 A. M. service. Bro. Joseph E. Yates was the speaker. He spoke of how important it was to make the right choices in life. He said, "If when we were children we attended Sunday school and were often in attendance to the other church services; if we were brought up under the influence of a Christian home, then our background has been the kind that will earn us, or at least help us to make the right choices in life, and when the right decisions have been made, our behavior makes life rich and rewarding.

"On the other side of the picture—if in life we spend too much of our time seeking worldly pleasures and neglect to assemble ourselves together to worship God, then our cultural background is the kind that will earn us, or help us to make the wrong choices in life and our behavior will continually grow to be the kind the Bible refers to where it says: 'The wages of sin is death.' The Israelites had to make the right choices or the wrong ones: Deuteronomy 30:15, 'See, I have set before thee this day life and good; and death and evil.' Deuteronomy 30:19, 'I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.'

"That responsibility and the opportunity is daily before us to choose the right and reject the wrong."

Our meals were cooked in the house, eaten and enjoyed in the majestic outdoors.

By Saturday afternoon we were happy that the following arrived: Bro. and Sr. W. A. Sheldon and family, and Bro. and Sr. Rolland D. Sprague and little daughter Dana from Independence. Bro. and Sr. D. Ray Bryant, Marcia, Loren, and Mary Lois from Cowgill, Mo., and Bro. and Sr. Keeney from Houston, Mo.

At the 3:00 o'clock afternoon service Bro. Alex Smith was our speaker. Saturday evening at 7:30 Sr. Metta Anderson directed our song service which was enjoyed by a large crowd. Bro. L. V. Aldridge was the speaker of the evening hour at 8 o'clock.

Sunday morning at 9 o'clock Sacrament Service was held followed by prayer and testimony meeting. For nearly two hours we listened to testimonies, rich with God's blessings to His children, which filled our hearts with joy and gladness to overflowing. Surely God's Spirit was there to bless.

Sunday at 11:00 A. M., Bro. W. A. Sheldon spoke with inspiring words that touched our hearts and gave us greater hope and faith.

Bro. Loren Bryant conducted the Sunday afternoon service. Bro. Sweem was our interesting speaker. We enjoyed a special number sung by Marcia and Mary Lois Bryant.

Sunday night our last service was well attended. Several of our members from Collins stayed and

others that had not been there before. Our last sermon was by Bro. R. R. Robertson (on the tape recorder that is).

Our closing song was, "God Be With You Till We Meet Again," and the benediction by Bro. Archie Bell brought to a close another reunion sweet with memories, a stronger faith, and united strength against the influences of the world.

Floralice Yates, Reporter

LOCAL NEWS

Black River Falls—Sparta, Wisconsin

We, Isaac Brockman and Beverly Hesse, have been selected to be the reporters for the Black River Falls and Sparta Local of The Church of Christ (Temple Lot). We are going to do our best to give you as much coverage as possible of our news and activities here.

Two weeks ago we were fortunate enough to have Bro. Flint and Bro. Robertson with us for a week and we held meetings for the entire week both in Sparta and Black River Falls. We all enjoyed the meetings very much and wished they could have stayed with us longer. It was good to see Bro. and Sr. Flint again. We all look forward to seeing them every year and wouldn't feel right if they didn't spend some time with us each summer. We were also very happy to have Bro. and Sr. Robertson with us and look forward to seeing them a lot more as the years go by. Our prayers are that God will take good care of them and allow us the great privilege of seeing them and hearing the Gospel told to us from them for many years to come. We have grown to love them very much through our association together through the years. We are very happy to say that Bro. Flint looked and seemed to feel in good health and we feel that God has blessed him richly. Our prayers are that He will continue to do so.

We, of this local, have purchased a building for a church and hope to have it finished so we can use it before winter sets in. The building is in Sparta, Wis., and it seems very suitable for our purpose. We have sided it with nice cedar and put on the first coat of paint. Next week we plan to start on the inside and with God's help we will progress rapidly. We consider ourselves well blessed in being able to get the building and have the payments set up so we can afford to get it paid for and have enough left to finish it up to the point where we can use it for a place of worship and carry on our Sunday school classes.

We have a good sized group in this local, with several children, and we all need to study and learn of the word of God as much as possible. We hope that this building will help us to serve our Heavenly Father better, and learn more of Him and His glorious Gospel. We sincerely ask all the saints from all over this great country of ours to pray for us that we might be steadfast in our efforts to serve our Master. We all feel that He will bless us abundantly if we strive to do His will.

(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 THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

APOSTOLIC SUCCESSION OR APOSTOLIC AGE?

Elder Harvey Seibel

In every town, village and hamlet; over mountains, hills and plains; from coast to coast of our great land, churches dot the countryside stretching their spires to the heavens, causing us to rejoice in our hearts that we are a Christian nation. On Sundays we listen with a feeling of contentment to the voice of the radio exhorting us to go to the church of our choice. In seemeth a good thing for a man to worship God in his own manner, in a way which satisfies his particular brand of likes and dislikes: in a sense, to create God in man's own image. In our day of increased knowledge of material things, a time when the language of science and of mathematics is exemplified by preciseness of definition and of great rigor of proof, we find a reversed laxness in religious thought, a luke-warmness, a feeling that eternity is unknown and uncertain; that the sacrifice of the Son of God is a thing of remoteness, taking on the character of mythology; that the eternal verities are fading before the onslaughts of a more vigorous science. Among the ministry of the Chicago area, a questionnaire revealed that 16 per cent did not believe in the physical resurrection of Jesus. Of 200 student ministers, 58 per cent likewise rejected this story as unable to stand up under the scientific scrutiny of our day. The trend is away from belief in the divinity of the word of God.

As we ponder these things and see man reaching for the stars as it was in the days of the Tower of Babel, we may wonder if man, in exploring the far reaches of space, may find that there is no God; that perhaps man is sufficient unto himself; that the old prophets were good for their day but that we are too wise and learned to believe in Fables. We may feel that we have plumbed the secrets of nature, probed the innermost parts of the atom with the fingers of mathematics and explored the utmost bounds of space; that our minds, our great, wonderful minds are on the threshold of complete mastery of the laws of nature and of the universe; that even eternal life itself will yield its secret to us, the masters of all things animate and inanimate. This type of reasoning is reflected in sermons and writings of many of our religious teachers of today and is found widespread throughout the laity: in the school of the "higher criticism" and in evolution.

In the words of the Psalmist, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25.) And we are caused to stop and ponder the philosophy which would permit the creature to worship the Creator in his own manner, or to determine, with no higher authority than himself and his fellows, the commandments of God and the rules of salvation. Further food for thought is given us in the words of the Son of God as recorded in Matt.

15:9, "In vain they do worship me, teaching for doctrines the commandments of men." Perhaps after all we should re-evaluate our position and seek to know the will of God: the plan he has laid down for our salvation rather than the vagaries of our so-called spiritual leaders. Perhaps the word of God is correct when it tells us that there is no other name than Christ's under heaven whereby we can be saved. Perhaps the trend that teaches that Christ is not the true Son of God is false. Perhaps it is important that we learn the rules laid down for so great a salvation; that the churches are wrong today as they were in the time of Christ and are under condemnation; and perhaps there is one church today, as there was in the time of Christ who keep the commandments of God and are led through the spirit of revelation.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.) So spoke the Master who alone holds the keys to our salvation. Jesus will build the Church; it will be His church; it will not be a man-made structure; neither will it have man-made creeds; for it will be built by the Son of God; after His will, with his organization, having servants or ministers whom He has chosen, and it will teach the doctrine and commandments of God rather than those of men. Any other church which is built by man, teaches the thoughts of man, and has not the organization established by Christ, cannot be the church of Christ, but rather the church of the founder. God cannot compromise with falsehood. A church today that teaches traditions of men, or errors of men falls as much under condemnation today as did those churches which were on earth when Christ came the first time. Neither the hallowed portals of our great churches nor the robes of a magnificent choir, nor the vesture of our ministers will ever make error pleasing in the sight of God any more than was the teaching of idolatry in the \$24 billion temple of Solomon a short twenty-nine years after its dedication.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (I Cor. 12:28). These are some of the things which will be found in the Church of Christ: offices and gifts which will distinguish this church from others which God has not established. How could a man put prophets in his church although they could well have false apostles; those who are not called of God but of man? Verses 29 through 30 tell us that these things are gifts of the Spirit and cannot be given by man as we read: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

From this point on we will seek to establish that these gifts were not just for the early infant church but that they were designed by Christ to remain in His church till His coming in the clouds when every eye shall see Him. We will draw first upon Ephesians 4:11-13. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is true that at no time since this was written have we come in the unity of the faith or unto a measure of the stature of the fulness of Christ; nor will we until Christ returns the second time and brings judgment to the earth. Therefore these gifts should still be with us.

It has been suggested above that we cannot determine in our hearts that we wish to do a work for the Lord; be ordained by some man who obtained his authority from some other man and on back to some first man; then go out and bless the bread and wine, baptize for the remission of sins, lay on hands for the gift of the Holy Ghost and preach the gospel; no, we cannot do this any more than any who were not of the Levitical priesthood could administer before the Lord in olden times; as is attested by the fate of the chief princes of Israel when they contended with Moses for this honor: the earth opened and they were buried alive in the bowels of the earth. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) Aaron was called of God through Moses. Today we cannot take this honor except through revelation or calling from God. Otherwise we are not true ministers of the Gospel and of Christ. Even Christ, our high priest, did not take this honor unto Himself as we read in the next verse: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." There are those who have taken this honor unto themselves, a thing which is not pleasing to the Lord. A good example was found in the early days of the Church at Ephesus. We read about it in Rev. 2:2 which was written about sixty years after the crucifixion. "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou has tried them which say they are apostles, and are not, and hast found them liars." These were ministers who had not received the authority from God but sought this honor themselves and God calls them evil and liars. Those who are not called of God do not have authority from God and cannot officiate in spiritual matters. Witness an example of some who tried to do the work of a minister of God who were without authority as recorded in Acts 19:13-15. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" And the man in whom the evil spirit was leaped upon the seven sons of Sceva and they were barely able to escape from him.

If a man is to preach the kingdom of God and perform in the office of a minister of God it behooves him to have the Holy Spirit or he will be unable to contend with the forces of evil. Satan and his hosts will assuredly overcome him for he is not called of God and has not the power which the Apostles received at Pentecost.

The apostles had not this power and authority because of their righteousness or spiritual strength within themselves. It is a gift of God and no man however great he may be can do the work of a minister in his own strength. Even the apostles who stood out firm against the paganism of their day and even suffered crucifixion and death at the hands of their enemies were unable to do these things until they had been given these gifts. Note Matt. 10:1, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." After the death of Christ they received further power at the day of Pentecost and spoke boldly and with power from on high. In one sermon Peter converted 3,000 in one day. Such is the power of the Spirit of God.

Christ in organizing His church chose apostles, gave them authority and power and established them as the spiritual leaders of His church. "Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him." (Matt. 10:2-4). The quorum of twelve was considered significant, in the early days of the church as we learn from Acts 1:23-26, "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Some people have questioned this verse feeling that this method limited the Lord in calling only from two which the apostles had placed before Him. Note in respect to this thought that they prayed saying, "Shew whether of these two thou hast chosen," or in other words shew whether or not of these two thou hast chosen. Perhaps a certain inspiration also guided the apostles in their choice of these two. At least God chose between them in choosing Matthias. Others sometimes argue that the apostles were not considered as an office in the church. Here it is called apostleship indicating that it was understood as an office when the church was formed at the hands of the Master. The important point of emphasis here is that the apostles believed that when one of their number was lost that he had to be replaced by another so that the quorum or ruling body would be complete.

During the three decades following the replacement of Judas by Matthias, seven of the original number of apostles died each a martyr's death by crucifixion, or

APOSTOLIC AGE

YEARS A.D.	30	32	34	36	38	40	42	44	46	48	50	52	54	56	58	60	62	64	66	68	70		
PETER	[Solid bar from 30 to 67]																					k	Killed 67 A.D.
ANDREW Acts 1:13 ¹	[Solid bar from 30 to 36]																					k ²	Date unknown Crucified ⁴
JAMES	[Solid bar from 30 to 44]																					k	Acts 12:2 Killed 44 A.D.
JOHN	[Solid bar from 30 to 98+]																						Alive 98+ A.D. ⁴
PHILIP	[Solid bar from 30 to 57]																					[Hatched bar from 57 to 60]	Acts 21:8 Alive 57 A.D.
BARTHOLOMEW Acts 1:13 ¹	[Solid bar from 30 to 46]																					k ²	Date unknown Killed ⁴
THOMAS Acts 1:13 ¹	[Solid bar from 30 to 50]																					k ²	Date unknown Killed ⁴
MATTHEW Acts 1:13 ¹	[Solid bar from 30 to 70]																						Alive 60-70 A.D.
JAMES, SON OF ALPHEUS Acts 1:13 ¹	[Solid bar from 30 to 48]																					k ²	Fate unknown
LEBBAEUS THADDAEUS Matt. 10:13 ¹	[Solid bar from 30 to 60]																					k ²	Date unknown Killed ⁴
SIMON THE CANAANITE Acts 1:13	[Solid bar from 30 to 60]																					k ²	Date unknown Crucified ⁴
JUDAS	D	[Solid bar from 30 to 30]																					Died 30 A.D.
MATTHIAS	C Acts 1:23-26																						Called 30 A.D.
BARNABAS	[Solid bar from 47 to 47]																					C Acts 13:2	Called 47 A.D.
PAUL	[Solid bar from 47 to 67]																					k	Called 47 A.D. Killed 67 A.D.
JAMES, THE LORD'S BROTHER	C ³ Gal. 1:18-19																					k	Called 37 A.D. Stoned 60 A.D.
SYLVANUS	[Solid bar from 50 to 60]																					C ³ I Thess. 1:1, 2:5-6	
TIMOTHEUS	[Hatched bar from 50 to 54]																					[Solid bar from 54 to 60]	C ³ I Thess. 1:1, 2:5-6
ANDRONICUS	[Solid bar from 60 to 67]																					C ³ Rom. 16:7	
JUNIA	[Solid bar from 60 to 67]																					C ³ Rom. 16:7	
APOLLOS	[Solid bar from 60 to 67]																					C ³ I Cor. 4:6-9	
TOTAL	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12		

NOTE: ¹ References refer to last time these Apostles are mentioned in the Bible.
² First record of Apostles calling mentioned in the Bible.
³ Suggested dates of death.
⁴ Information taken from tradition.

stabbing or stoning and seven others were called to replace them. Oft times the dates are lost so that we know not just when these deaths occurred but there is nothing in either the secular or the ecclesiastical records to show that each replacement did not follow a death. The preceding table shows that this is probably the case as a careful examination makes plain.

As this chart shows there are six of whom the date of death is unknown. This number is just sufficient to balance those called and unaccounted for, no more and no less. If there had been either five or seven or any number, this chart could not have balanced for some years we would have had more or less than the required quorum of twelve. The fact that the callings can be balanced over the years with the deaths is good circumstantial evidence that the quorum of twelve was a fixed number and is exactly the same kind of reasoning that scientists and statisticians use in their work. These data could be fitted to a curve and the level of probability calculated. Nearly as good an estimate can be made from inspection. It seems quite apparent that there is nothing here to disprove the statement that the quorum of twelve was held to be significant in the early days of the church, that when one of their number died he was replaced by another, and that the number twelve was continued. When we consider that there are no discrepancies in this table, no deviations from what could have been and the known facts here all check; when we consider this correlation with the express statement that Matthias was called to replace Judas in the apostleship from which he had fallen, then it follows that at least here the case is pretty well established. Compare these conclusions with the facts as before stated that these offices are to be found in the church as established by Christ and that they are to remain in the church until Christ returns and the case is as well established as the other doctrines to which we hold. It becomes difficult to reject this doctrine of a quorum of twelve unless our desires are to seek after the commandments of men rather than to the laws of God.

Another fact becomes self evident here. Some hold that Peter, James and John were presidents in the church. They claim this to give Biblical authority to the act of mutilating the revelations through Joseph Smith. This mutilation came about by the addition of the presidential office to the church through changing revelations which were never intended by God to teach such an office. Error begets error so men must justify themselves and wrest the scriptures to bolster their false offices in the eyes of the world in that they affirm that these three apostles are presidents in the church of early days, hoping thereby to gain scriptural sanction for their modern-day error. In so doing they but wrest the scriptures to their own destruction as our chart shows that at no time during the thirty-one years investigated were there more or less than twelve men leading the church, all of whom were called apostles and never presidents. This would not have been true if three of them were presidents for then there would have been nine apostles and only nine, for there were never more than a total of twelve in office at any one time. Simple arithmetic allows of no other interpretation to the embarrassment of this false doctrine.

In like manner, using the same reasoning and logic, this argument completely demolishes the claim that Peter was the first pope. If Peter was Pope, then there were only eleven apostles although Christ refers to them as twelve who are called to be special witnesses to Christ. Never does He call them anything but apostles and disciples. Some claim that Peter was given the keys, but a little further reading in the Bible will show that Christ was speaking to all twelve of the Apostles and not just to Peter. So it is evident that there are twelve men, equal in authority, who are the spiritual leaders of the church: twelve alone, continuing till the second coming of Christ. Never is any other organization described in the New Testament. Never is it said that Christ has authorized any other group to head His church. Any other organization is of man and has no authority greater than man. If such a doctrine, that professes another organization than that which God has ordered, is not a doctrine of man in fulfillment of that which prophecy concerning those who "teach for doctrine the commandments of men," then there is no way that this prophecy is fulfilled. Let God be true and every man a liar.

WOMAN'S PLACE IN THE CHURCH

Lucinda Scott

Alma 16:143-146. The Lord imparts His words unto men; "not only men, but women also." This scripture does not exclude women, not even children. According to Rom. 12 and I Cor. 12, each of us as members of the body of Christ has functional offices to minister in unto God. God did not limit His gifts for men only. In each of these offices, there are different and various ways of ministering unto God. This would mean that some of these offices are official, not only through the Spirit, but also by being ordained through the laying on of hands by those who have the authority. Then again, some of these offices are given through the same Spirit as a gift; they are unofficial, because there is no need of them being ordained through the laying on of hands. Women are members of the body of Christ just as well as men, by baptism. They have spiritual gifts given to them as well as men.

Jer. 31:22-26. Jeremiah was prophesying of the gathering in of Israel in these the latter days. He said, "The Lord hath created a new thing in the earth, A woman shall compass man." To get the meaning of this prophecy, let us define the word "compass": "To grasp mentally; comprehend; Moderate bounds; due limits."

These definitions fit perfectly with the scripture presented so far. There is a limit to the way women must use their mental capacities in the church; they must not go beyond their bounds.

Acts 2, Joel 2:28, etc. "When the day of Pentecost was fully come," there was a great outpouring of the Holy Ghost. The unbelievers were amazed at what they saw and heard, and mocked them saying, "These men are full of new wine." Peter told them they were not drunken, but that which they saw was "that which was spoken of by the prophet Joel." Then Peter goes on to say that this same thing will happen in the last days. "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and

Notes from the book of the church

your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

Acts 21:8-9. Philip the evangelist, "had four daughters, virgins, which did prophesy."

Now let us put I Tim. 2:11-12 with this which we have presented, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Also in I Cor. 14:34-35, Paul says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

This scripture also harmonizes perfectly with the definitions for the word "compass."

Women have not the right to rule over the church; they have no authority over the men in the church; they have not the authority to preach the Gospel as a man has; they have no right to hold official offices in the church proper; they have not the authority to rule over the men who are called and ordained to these official offices; this is what the scripture means where it says the women are to "keep silence in the churches"; if it were not so, they would not have the right to even open their mouths to utter one word.

Let us study these Scriptures if we are in doubt as to the place a woman fills in the church as a member of the body of Christ.

COFFEE AND TEA

Why I Quit Drinking Them

By Miriam Haldeman Mason

For years I had used tea and coffee, always thinking they did not hurt me. I told myself I was not a slave to them; that I could stop using either or both without missing them. However, I continued to drink coffee freely in summer. About a year ago I began suffering keenly from a pain in my back. I tried several home remedies I thought would relieve the pain, but it continued. Some one suggested that perhaps it was the coffee and tea I was drinking. I hardly thought so. Why should they begin to hurt me all of a sudden? At any rate I quit drinking iced tea as I had heard the tannin used in tea sometimes hurts one's kidneys. I continued to use coffee, but used lots of cream and sugar, thinking the cream would offset the coffee, telling myself, "I drink it chiefly for the cream and sugar."

About this time a friend handed me an article treating on the harmfulness of coffee and tea to the human body. Several doctors are quoted as follows: Dr. D. H. Kress says that "tea is worse than beer." Dr. Kenneth G. Haig in *Diet and Health*: "Tea drinking is just like taking a drug; in fact, it has just as terrible and fatal results." Another authority says, "In taking tea, man is taking pure poison and no nourishment whatever; and with the introduction of diffusion of tea and coffee

throughout the land there has come about a very great increase in all uric acid diseases." But I thought, what is there so poisonous about tea and coffee? I read more; there it was: "Caffeine, one of the harmful substances contained in tea and coffee, is 100 times as deadly a poison as alcohol. Caffeine is allied to cocaine, that is why a cup of tea will stop a headache. Coffee contains the same substance, caffeine, and is equally as bad as tea." Dr. Alexander Bryce in *Modern Theories of Diet*, says, "Tea, coffee and cocoa are nerve poisons and cerebral excitants." Another authority says, "Tea and coffee, by reason of their deadening effect upon the sensibilities, permit one to go beyond the limit of safe exertion. They give no strength, they simply make you unconscious of your fatigue. It is reasonable to believe that this obliviousness to consequence leads to doing things that one would not do when not under influence of these deceivers." According to records, "There is each year imported into this country in the form of tea and coffee six times as much poison as would be required to kill all the men, women and children on the face of the earth. A deadly dose of caffeine is contained in about thirteen cups of tea or coffee." So if I drink two cups of tea or coffee each meal, three times a day, no wonder my back hurts with my poor liver having to constantly protect me from such deadly poison.

Again "A cup of tea contains twice as much caffeine as normal urine contains of uric acid, thus the use of tea and coffee gives the kidneys an abnormal amount of these substances to rid the body of, which must tend prematurely to wear them out. Both tea and coffee are strong stimulants." Dr. George F. Butler says in *National Food Magazine*: "The habit of stimulation is dangerous, it matters little which is the most dangerous—tea, coffee or morphine. There is only one safe rule regarding stimulants; and that is, don't use them." Dr. J. N. Hurty writes: "Caffeine in our coffee and tea injures heart, brain and kidneys, and so brings disease and its train of ills." "Caffeine in tea is so soluble that practically as much of this substance is extracted from the leaves by short steeping as by long steeping."

There it was before me in black and white. I read and re-read it. Would I drink beer? Would I drink alcohol in any form? Indeed I would not, and yet I was drinking more poisonous drinks. I quit at once, and have not tasted either since. I understand now why we are told in *The Word of Wisdom*, a revelation given to the church in an early day, that strong drinks "are not good for man," and I firmly believe that tea and coffee are strong drinks, even though they look weak. Some people say, "I don't drink it strong." I did not either, but they hurt me. Now I drink milk instead, and I add the cream which I would use in coffee to milk and my back has entirely stopped hurting me. Since I don't use caffeine, my mind is clearer and I sleep better and am gaining weight. I would not think of trying to teach the word of God to a Sunday School class while under the influence of alcohol, neither will I use caffeine and do so. I write this experience hoping it may help someone to overcome the use of this deadly poison.

(Reprinted from *Zion's Advocate* for August, 1935, by request.)

SHELTER IN HOLY PLACES

O my people who await Me
 And that day with glory crowned,
 Who await Me with rejoicing
 And the trumpets calling sound,
 Hear today my words are uttered
 Unto you that day await;
 Tis not afar in its ush'ring
 In the hour so long foretold,
 Therefore hold fast faith and courage,
 Richer far than this world's gold.

Stand ye, then, in holy places,
 Would you hear my loving voice,
 Would you with Me and your dear ones
 Find your portion to rejoice;
 Would you that my arms enfold you,
 Would you then make Life your choice;
 Hear the voice of Inspiration—
 Gift of riches Heaven-sent—
 For, by way of love's entreaty,
 Come these words to that intent.

Meet together often, mayhaps
 Thus my coming will find all
 Prepared, with your lamps aburning,
 When you hear the Bridegroom's call:
 "Gather in unto the marriage
 Supper", for soon is the call.
 Lo, the evening shadows gather
 Round the earth, and darkness dims
 Where my pathway wends straight-forward;
 Bless'd that soul which upward climbs.

But there shines a light that cleaveth
 E'en the deepest dark of hell;
 Take it up, and, wheresoever
 Men are seeking, dark dispell;
 Let its rays of truth shine round you,
 That perchance you turn there hearts
 Unto love for that truth precious,
 Ere the Father's grace departs;
 For, that Light to you was given,
 Alone foileth Satan's darts.

Gather ye in holy places:
 Sheltered there, each soul shall be
 From the coming tribulations—
 By their active faith in Me;
 I have mentioned to my angels,
 Names are written (of the true),
 And to each a faithful guardian
 Have assigned him; and to you
 Bear sure witness of the Spirit,
 I am He, the Faithful, True.

Hervey A. Scott
 Sept. 24, 1950

IMPRESSION

Those who write their names in dust
 Superciliously intent,
 Oh, I think they surely must
 Choose a fitting element.

From "On Wings of the Soul"
 By Mary E. Linton

LOCAL NEWS

(continued from page 151)

Bro. Clyde Babcock has always striven to get a building and we feel that through his prayers and ours that God has seen fit to answer them and give us the opportunity to prove ourselves to Him and if we strive to do our part we feel that we will be richly blessed in all ways. We want you all to know that we thank God from the bottoms of our hearts for making it possible for us to get this building and we realize that if it wasn't for His help we would not have it.

Some of us from this locality went down to the reunion at Lima Center last week end and we enjoyed it very much. We can truthfully say that the spirit of God reigned over the whole reunion with a power which everyone could feel. We were all very glad that we went down and we sure wouldn't want to miss another one when it comes time for the next one. We plan on having the next one at Camp Bradfield in Black River Falls. John Davies, Marjorie Cain, and Isaac Brockman were chosen to take care of the arrangements for the next reunion. We are going to try to make the necessary arrangements as soon as possible.

The man, who was occupying the building we bought for the church, moved out last week and we plan to work on it this week end. We hope and pray that we progress rapidly. John Jones told me at the reunion that he was going to try to make us a sign and we are thankful for that because it will save us a lot of money that we can use to good advantage on the building for something else. So, from the bottom of our hearts, we thank you, John, and may God bless you for your efforts to help us.

We are all sorry to hear that Johnny and Verna have to leave us and go to Arizona, but if it will help the health of their family then they must go. But we want them to know that they will be missed by all of us in Wisconsin, and our prayers will be for them. They said that there was a group of The Church of Christ out there and we are very glad to hear that because that will give them a chance to worship God the way that they should and it will make it easier for them to get along in a new territory. But, we want them to know that they will be missed by all of us here very much.

We would say more about the reunion but there will be a full report from some one else and they can do a better job of giving you the details than we can. We certainly enjoyed ourselves there and came away very happy. We enjoyed a safe trip home and we thank God for our safe trip.

I will try to keep you all informed on our progress from time to time. We again ask all you saints to remember us in your prayers and we will do the same.

Isaac Brockman
 Beverly Hesse
 Reporters

Independence — Temple Lot

We look forward to Vacation Bible School each year with varied emotions according to our tasks in this worthwhile venture. When it is over we each and all heave a sigh of relief and enjoy together a sense of achievement. Our Bible School, held the first week in August with Bro. Clarence Thompson as Superintendent, was very successful. We had an enrollment of thirty-one. This was our year to teach the Book of Mormon. We did so with four classes. Our cradle roll class was taught by Sr. Janice Sprague with handcraft teachers, Srs. Karma and Konnie Wheaton; primary class teacher, Sr. Caroline Hedrick; handcraft, Sr. Bertha Case; intermediate class teacher, Bro. Jim Hedrick; handcraft, Bro. Harold Gill; junior class teacher, Sr. Irene Maley; handcraft, Sr. Leona Thompson. Our other helpers were: Sr. Jean Chapman, handcraft director; Sr. Katherine Matthews, music director; Sr. Irene Maley, stories; Sr. Marion Sprague and Sr. Katherine Matthews in charge of refreshments. On Friday the children brought a sack lunch for a picnic together, and so ended our week of study. Our achievement day program took place the following Sunday at the hour usually reserved for Sunday School.

Sr. Lois June Bell was baptized following this program. She was led down into the waters of baptism by her father, Bro. Harvey Bell. Confirmation took place, following the baptism by water, under the hands of Bro. Marvin Case, assisted by Bro. Bell. The joy we saw upon the face of our little sister, Lois June, left no doubt in our minds that she was experiencing a fulfillment of the promise of baptism with fire and with the Holy Ghost. We saw no angel from heaven, nor did we see any fire encircle this little one about, but there were those present who felt deeply that God's Spirit was present and did descend upon her, and who would be willing to so bear witness if they were asked to do so. God is ever mindful of our needs when we come to Him nothing withholding, for He knows our needs though we ourselves may not be able to fully recognize them.

The baptism of Lois June unites the entire family of Bro. and Sr. Bell within the fold of the Church of Christ. Lois June is the youngest child of their family of six girls and one son. Their eldest daughter, Sr. Alice Larson, her husband Lowell Larson and children, June, Timmy, Tommy and David, whose home is in Nebraska, were here for a visit and witnessed the baptism, as did another sister, Sr. Fern Sarratt, from Wichita, Kansas, with her husband, Bro. Warren Sarratt, and their two children. Three other sisters, Irene Case, Edith Case, and Caroline Hedrick are members of our church family here and were also present with their families.

Sr. Margaret Mann and Sr. Doris Hedrick enjoyed a visit from their brother, Bro. Elmer Long, and their sister, Rogene Ratteree, and we were pleased to greet Elmer and his son who attended our services August 9.

Bro. James Maley from Los Angeles was here also for a visit with his father, Bro. Levi Maley, his sister, Katherine Moyer, and brother, Forest Maley and family. He has gone to Valley Center, Kan., to visit the Robert Maley family. Some nineteen years have

gone by since they have been together, so we know that they will have a joyous time as we did here.

We missed the Vance Harris family, who were on a trip to California for the past month.

A social gathering was held at the home of Bro. and Sr. Richard Wheaton. It was called a "Watermelon Bust." The evening included Croquet playing, Volley Ball and swimming in addition to the watermelon feast. We heard reports that all enjoyed the evening very much.

Irene Maley, Reporter

Maple City, Michigan

Due to an accident, Sr. Minnie Price, reporter, has been unable to send in a report for awhile. She caught her toe on the bottom step of a porch and was thrown on her head. The doctor said she suffered a broken blood vessel which will require considerable time to heal. Bro. Ed Mallory also is recuperating from an accident at work in which his leg was badly fractured.

The Women's Department has raised enough money to buy material for the upper part of the church. They hold a supper every last Friday of the month to raise the funds for the building. They would like to have it completed so they can hold a special meeting soon.

Bro. William F. Anderson visited the local church recently.

Bro. and Sr. Price expect to celebrate their golden wedding anniversary on October 18. Their children and grandchildren and a host of friends plan to attend.

Two sons of Br. and Sr. Trumbull are in the armed forces.

Las Cruces, New Mexico

Out in the borders of Zion, far from the Central place, even here in our local, the long arm of the Spirit of God reaches to give strength and encouragement to us of the Church of Christ. On the 5th of July we had the great joy of ushering a soul onto the strait and narrow pathway that leads to heaven and eternal life. Sr. Marcella Johnston was united with us through the water and the Spirit. The service was held in Phoenix among our brothers and sisters in Christ who so kindly loaned us their font. Marcella is 12 years old and a convert to the Church of Christ.

While still rejoicing over the coming of this soul into the kingdom of God yet another expressed desire to be united with us. On the 15th of August, Irene Vlahakis, a young lady of 19 summers, entered the waters of baptism and received the laying on of hands. The baptismal service was held at the Reorganized Church where the use of the font was so courteously afforded us by our good friends of the Reorganization. Sr. Irene's father is an emigrant from Greece and a sincere Christian. We joyfully and prayerfully welcome these two into our ranks and thank God that His Spirit reaches to the ends of Zion.

Elder Harvey Seibel

WITH THE YOUNG PEOPLE

Independence Y. P. C. L. News

At our meeting July 23, we planned our annual outing for the week end of Sept. 12 and 13.

On July 30 (Saturday evening), the local Sunday school and the Y.P.C.L. had a watermelon bust at Dick and Velma Wheaton's to help raise money for the outing. We had a large attendance and a lot of melon and a very good time.

Our study class on July 30 was more or less a question and answer session on anything on which we had a question.

Duane Wheaton was in charge of our study class on Aug. 6. We studied the Ten Commandments. Many interesting things were brought out that we don't usually realize until we stop and study and think about them.

For our social on August 11 we went roller skating. All present enjoyed a nice time.

Karma Wheaton was in charge of an educational meeting on August 20. We saw some very interesting films—"The Man Without a Country," one on volcanoes, and a cartoon.

Lovita Reed, Reporter

Here and There

The past month I have been on vacation with my parents, so instead of writing to the young people, I have been visiting as many as possible. I was privileged to visit with Sr. Marlene Cobb and her husband, and her brother, Ronald, at Tuscon, Ariz. At Las Cruces, N. M., I visited a few days at the home of Bro. and Sr. Harvey Seibel and family. While there I met Irene Vlahakis, who has since been baptized, and also visited with Bro. and Sr. Allen Scott. While at Grand Junction, Colo., I had a nice visit with Bro. and Sr. Johnny Bell, and Janice and Patsy Ely. However, I am back now, so am ready to resume my correspondence.

Once again, let us see what Sr. Alice Reed has to say:

"I brought the Advocate to work with me so that I could read it in my spare time. To me, getting the Advocate is like attending a reunion. You hear from so many folks. . . ."

I feel like Alice does. The Advocate can do so much towards bringing people closer together.

"I just finished copying the poem, The Town of Don't-You-Worry, that is in the Advocate (August, 1959). I put it on the bulletin board here in the department so that I could keep it in mind. I think it is real good. . . ."

I agree with Alice also on this poem. Maybe if more of us would remember these thoughts, there would be more peace of mind.

Bro. Glenn Gill again reports on the progress of the church building at Sparta, Wis. "We're really 'going to town' on our building now. Bro. Isaac Brockman, Earl Petrie (not a member) and I have worked two Saturdays removing an iron fence and doing some painting. Next week we'll put new siding on it and then start on the inside. Enthusiasm is running high. I pray that God will help us keep it that way."

Sr. Pat Eddy reports on some of the Young People's activities:

"We went to St. Helen, Mich., for the first time last year, and personally I had a wonderful time. Apparently most of the others did too, as we went again this year. . . . There were 13 people. . . . I think we went swimming every day, which everyone enjoyed with it being so warm. . . . We played soft ball, went on hikes, . . . played horseshoes, scrabble, volleyball in the water, and just had an all around good time. . . . Also everyone got the chance to go fishing. I love the outdoors and there is always something interesting to see. . . ."

She mentioned the delicious meals, and everyone worked together to get things cleaned up.

"In the evening we would usually play 'Cherades' or some other group game. . . . curfew at 10:00 P. M., with prayer and then bed."

Pat's account of the "outing" reminds me of the outings the Independence Young People enjoy. It truly allows for a time of learning to work together and enjoy God's wonderful creation.

Bro. Harvey Seibel, Jr., of Las Cruces, N. M., wrote and informed me of the baptism of 12-year-old Marcella Johnston. "About 3 weeks ago, we had the joy and privilege of adding one to our number by baptism. She has desired it for a long time."

It always pleases me to hear of a new member in Christ's body.

Harvey wrote that he has been studying the Book of Mormon all summer and has been making a chronological condensation of the book. "I am nearly done, with only about 78 more pages to go. Also I am putting down the genealogy of the book and the geographical locations of the different lands. And lastly and most important of all is my study of the plates and where they were hidden up. It is really a very fascinating study.

"In our Sunday School we are now studying in detail the Articles of Faith and Practice. Also we are keeping a record of our proceedings as we make our study."

I feel our Brother will find this study very beneficial. Let us hope to hear as to the progress or completion.

As a young person, I know the trials that we go through in our daily life in school or at work. So, I would ask all our brothers and sisters to remember the Young People always in their prayers.

Margret Harris, Correspondent

THE HELPING HAND

This column is for the benefit of the Sunday School work.

Contributions of interest, study helps and programs for the advancement of Sunday Schools are solicited.
Material will be reviewed and edited.

THE HOME SUNDAY SCHOOL

By Tom Maley

In the experience of many of us there are two institutions to which we are fondly attached. These are the home Sunday school and the cottage church services. The home Sunday school, born of necessity arising largely from the size of local church groups, is our concern here.

A Sunday school conducted in a home has problems that relate to the particular location but which are readily solved if the effort is made by all attending to maintain the proper aspect. Any church meeting anywhere can be successful only if the participants are religious in their efforts to ensure proper spirit and attitude.

While less formal than the regular church meetings, the spirit and attitude of the home Sunday school can not afford to be apart from the necessary respect for God and the brotherhood of Christ. This is made so by the fact that we are training souls to work together in harmony before the Lord and to be responsive to His spirit which does not abide in confusion and discord.

Confusion and discord arise more easily where attitudes tend to be informal, so special effort must be made to see that while we maintain freedom and the feeling of being at home, these qualities are kept entirely within proper bounds. Our freedoms exist only as far as the borders of the rights of others. This is spiritual axiom as well as social gospel.

In the home Sunday school our obligations to maintain decorum are arranged into three groups: First, to God, his Christ and his Spirit; Second, to our fellows in the school; Third, to our hosts who make their home available to us.

Since we are of the brotherhood of Christ, we seek to serve God and make a residing place for his spirit which should be attendant with us in our school.

Also we must regard our fellows in the school as brothers and sisters but in a sacred sense that demands our exercise of compassion, charity, and the extension of prior preference.

Since we are guests in a home we must behave as well mannered ones. Remember always that the way we use the place they afford us will affect our relationship with them as brothers and sisters. We must make every effort to preserve their possessions and make their meeting with us as free from care as possible for they will have to clean up the space when we leave and prepare for us to come again.

These concerns are the reflection of the struggle that the home Sunday school wages against the forces of wantonness and greed. Its success in this work holds forth every promise of being equal to or surpassing that accomplished in other circumstances. The fact that the young are made aware of the presence of God and his spirit, and are moulded into the brotherhood of Christ in atmosphere not stilted nor far sep-

arated from everyday living is to the distinct advantage of this type of school.

This encouragement to reverence and respect without cloister or resounding echo is a distinct accomplishment of the home school. With this sort of attachment to God, the hope of a daily and godly talk rises, and with it our hopes are enlarged for the greater evidence of the activity of the Holy Spirit in our lives. By all indications the home Sunday school should be able to produce Christians of great spiritual and moral strength, souls capable of the best efforts in the cause of the Lord God and his Christ.

The close relationship of the home Sunday school approaches more nearly to the living of everyday. Because of its exercise we are more able to regard others as brothers and cross the barrier of empathy (imaginative projecting of one's self into another being—Editor's note) that makes all men kin. Without this moving love which is the soul of charity, our songs, prayers, and offerings, even our tearful supplications fade in value.

These distinct advantages are the heritage of the home Sunday schools, and those who engage in them should feel privileged. Here is a wonderful tool, not without problems of course, but one holding forth promise of worthwhile achievement which can be of only good effect in the lives of those who take part. With such promise it is appropriate that we pay every attention as officers and participants to see that as much as possible our behaviors and attitudes are conducive to the great work that can be done.

It is worthwhile to be hosts to the home Sunday school!

It is worthwhile to prepare and teach in the home Sunday school!

It is worthwhile and fruitful in good that we are careful how we act and think in the home Sunday school!

For in the home Sunday school there is the hope of much good and blessing.

SUNDAY SCHOOL SUPPLIES

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.

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