

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."—1 Nephi 3:187.

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No. 5

Mother's Love

Her love is like an island
In life's ocean, vast and wide,
A peaceful, quiet shelter
From the wind and rain and tide.

'Tis bound on the north by Hope,
By Patience on the west,
By tender Counsel on the south
And on the east by Rest.

And like a beacon light
Shine Faith and Truth and Prayer,
And through the changing scenes of life,
I find a haven there.

Author Unkown

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ZION'S ADVOCATE

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Editorial

With the close of the 1965 Conference, we have a feeling of greater hope and a little clearer view of the future than we have had for a number of years. At no time did we hear the expression we have often heard in the past of "I'm going back home and I'll never be back." But rather we heard many very pleasantly make their fairwells in such terms as, "See you next year", "See you at the . . . Reunion." or "Come and see us." Such greetings are what the Scripture might call greeting "One another with a holy kiss."

We were made glad to be a partaker and witness of a far more pleasant and brotherly spirit among our people, not only between Business Sessions, as they mingled and visited with one another, but the self-constraint and consideration displayed by each one in the Business Sessions themselves was evidence of the sincere effort and determination of each one to make this a turning point in the affairs of the Church. It was also evident that many prayers had been offered before, and during, the Conference for the over-ruling by the Holy Spirit in our affairs, not only by those in attendance, but by those who were unable to attend but whose interest in it's activities were upper-most in their mind.

If you can continue in all our activities, both in Church affairs and life in general, to exercise this spirit of restraint and brotherly kindness one toward another, there will be more than hope in the hearts of each of us, there will be a genuine rebirth of spiritual growth and zeal for work in the Church such as we have never before witnessed in these the Last Days. Even the early growth of the 1830's will be far surpassed, provided we remain humble, prayerful and considerate one toward another.

We would not lead any to think that all was, is or will be perfect peace and harmony. But when men and women can disagree with one another in kindness and consideration, even though their differences are of considerable magnitude and the convictions of each are deep and sincere, there is still great cause for hope and faith that God will direct our minds to a unity with Him in which we shall find an even greater cause to rejoice.

We cannot and must not forget that, in each of us are shortcomings that need correction, and whether these are doctrinal, spiritual, or personal shortcomings, there is no difference in the sight of God, for Christ said in Matt. 5:19;

"Whosoever therefore shall break one of these commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven."

Are we not teaching men by the example we set before them and especially we who have accepted Christ and have made our covenant with Him in the waters of baptism?

Let us each go forward from where we stand today, and not turning to look back upon the things of the world as things to be desired, with forthright purpose to overcome our own faults first, before we are rebuked as Peter was by Christ in Luke 22:31 and 32;

"And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat:

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthened thy brethren."

Satan truly desires to have each of us and will do all in his power to possess us, and only by and through the Holy Spirit shall we escape the awful fate that awaits those who are overcome by the adversary of our souls.

Therefore let us each be ever mindful of our own weaknesses and imperfections and more considerate of others. Not condoning one another's error, let us be more determined to reach forth a reclaiming hand, one which rejoices in repentance and does not withhold forgiveness to the repentant, for if we forgive not others faults, God has no forgiveness for us.

R.A.W.

Youth fades; love droops; the leaves of friendship fall: a mother's secret hope out lives them all.

Oliver Wendell Holmes

When God made the stars and the sunshine, the rain and the flowers and the trees, He also created a Mother, because she was like unto these.

WHAT ABOUT THE INDIAN?

John R. Halderman
Evening and Morning Star
September, 1912

(continued from April Issue)

And he meaneth that it shall come by way of the Gentiles, that the Lord may shew his power unto the Gentiles, for the very cause that he shall be rejected of the Jews, or of the house of Israel:"

In the bringing of knowledge to the Indians concerning their ancestors, and God's merciful plans for them, a servant of the Lord was to be raised up among them, whose work is described as follows (II Nephi, chap. 2).

"Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.

And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers.

And I will give unto him a commandment, that he shall do none other work save the work which I shall command him.

And I will make him great in mine eyes: for he shall do my work.

And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

And Moses will I raise up, to deliver thy people out of the land of Egypt.

But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins;

And not to the bringing forth my word only, saith the Lord, but to the conconving them of my word, which shall have already gone forth among them.

Wherefore, the fruit of thy loins shall write: and the fruit of the loins of Judah shall write:

And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together.

Under the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins,

And bringing them to the knowledge of their fathers in the latter days;

And also, to the knowledge of my covenants, saith the Lord.

And out of weakness, he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.

And thus prophesied Joseph, saying: Behold, that seer will the Lord bless;

And they that seek to destroy him, shall be confounded:

For this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled."

* * * * *

"And now, behold, my son Joseph, after this manner did my father of old prophesy.

Wherefore, because of this covenant thou art blessed: for thy seed shall not be destroyed, for they shall hearken unto the words of the book.

And there shall raise up one mighty among them, who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith.

To work wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren."

The Indian, however, was not to come to the great knowledge concerning God's purposes toward him until after two things had happened. One was the "coming forth" or publication of the Book of Mormon. (See Second Book of Nephi, 12th Chapter.)

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles.

For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed.

And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which has had among their fathers.

And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God.

And their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people.

And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land;

And as many as shall believe in Christ, shall also become a delightsome people.

And it shall come to pass that the Lord shall commence his work, among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth."

The other thing that was to happen before the full knowledge and benefits should come to them was the "scattering" of the remnant or the Indians, by the white people, or Gentiles, as the Book of Mormon calls them. (I Nephi 4:)

"And this is what our father meaneth;

And he meaneth that it will not come to pass, until after they are scattered by the Gentiles;

And he meaneth that it shall come by the way of the Gentiles, that the Lord may shew his power unto the Gentiles, for the very cause that he shall be rejected of the Jesw, or of the house of Israel:"

As a result of the Indian obtaining information concerning the identity of his ancestors, a great city of gathering was to be built, called a "New Jerusalem" or "Zion." Joseph Smith taught that Independence, Jackson County, Missouri, was to become that city. As a sign which should mark the events leading up to this great joint work of the white and the red men, the Book of Mormon teaches (Third Book of Nephi, Chapter 9.)

"And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion.

And behold, this is the thing which I will give unto you for a sign, for verily I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles,

That they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them;

Verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land,

And be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel;

Therefore, when these works, and the work which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity;

For thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth His power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel:

And when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto thee, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel."

As to the manner in which the work was to be accomplished, the 10th chapter of III Nephi, regarding the Gentile, states:

"But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob;

And also, as many of the house of Israel as shall come, that they may build a city, which shall be called the new Jerusalem;

And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

And then shall the power of heaven come down among them; and I will also be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people.

Verily, I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name;

Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby this people may be gathered home to the land of their inheritance."

A careful study of the foregoing extracts from the Book of Mormon indicates that the Indian is to occupy a commanding position in the great work to follow the coming forth of the Book of Mormon. Heretofore, so far as his counsels and presence in the directing circles of Mormonism are concerned, he has been but a sorry figure. Seeing that the Book of Mormon has come forth, and that the scattering of the Indian is practically effected, is it reasonable to expect that the red man is destined to soon loom big on the horizon of Mormon affairs. The "Latter Day work" originally instituted for the prime benefit of the Indian and the house of Israel, has come to be almost monopolized by the whites. Is it not nearing the time when the Indian should be taught and helped to his proper position in the work. It is true the work had to be first given to the whites, that they in turn might carry it to the red man. They have practically monopolized the work for eighty years, (Now 140 years, Ed.) the building of the temple and the city is fast approaching, but there is a scarcity of red men and women in the Church. Hundreds, upon hundreds of missionaries are scouring the earth to convert people to Mormonism, and how many are working among the Indians? Have Latter Day Saints lost faith in the promises of their own Book as to what part the Indian is to take in the great work yet to radiate from Independence, Missouri, the "Center Stake" of Zion?

Some think the Indian is deficient in the mental and moral qualities required to fit him to occupy the leading position the Book of Mormon indicates he is to fill in the building of the holy city and the spreading of the Gospel. For the consideration of such, we have taken some extracts from a recent report of Superintendent Friedman, who is in charge of the government school for Indians, at Carlisle, Pennsylvania. Judging from his report, the Indians lacks only training, and experience to place him in the ranks of the whites, in the march of progress.

That these qualities were denied him and his possession of them disputed at the time the Book of Mormon was first issued is an indication that the Book's statement regarding the possibilities and latent qualities of the red man were not matters of guesswork, but rather the result of inspiration.

The extracts mentioned follow:

"The American Indian is finding himself. He is rapidly taking his proper place with the white man as a good citizen, a true patriot, a self-respecting and self-supporting workman, and a Christian. There is a great gap between the aboriginal American of the days of Longfellow and Cooper, with primitiveness and savagery surrounding him, and the Indian of today, (Ed. 1912), putting aside petty warfare and inter-tribal strife, forsaking the roaming from place to place for the farm and workshop, and building a permanent home, which is each year better furnished and more sanitary. He is now mingling with the neighboring whites on terms of amity, and becomes each year more intergally a part of American citizenry. While at first, the benefits of education were rarely recognized by the Indian himself, and were usually underestimated by the whites, it is being generally accepted that by means of thorough education, and because of its influence as a developing factor, the Indian is being redeemed from the old ways of indolence and superstition, to a capable, self-sustaining individual, differing little except in physical characteristics from the white man.

While it was the custom a number of years ago to attribute every crime and every offense against the law and against civilized custom to educated Indians, it is a rare occurrence nowadays to find the graduate of a government school charged with the breaking of his country's laws. The nation is rapidly waking to the fact that education of the right sort, which teaches the elements of knowledge, which does not forget the moral nature, and which gives thorough instruction and training in some vocational activity, is responsible to a very large extent for the progress which the Indian has made on all sides. We find the Indian on the reservation is more productive and industrious. Hundreds of Indians have left the reservation and are taking their places in white communities as respected citizens and competent workmen. They are in the professions, in the trades, in the busy marts of commercial life, in the Government Service, and some of the most honored missionaries in the Indian field have Indian blood and were trained and educated in the Government schools.

One of the most successful enterprises which the Government conducts in connection with the Indian Service is the work of finding employment for Indians, both old and young. * * * Under its jurisdiction the Indians have demonstrated that they have real mechanical ingenuity, and are being employed in factories and by some of the largest railways of the country. They are found in the beet fields of Colorado, on the irrigation projects of Montana and Utah, in the shops of the Santa Fe Railroad all along its system, in the sawmills of Wisconsin, and in the logging camps of our largest forests. Last year under the Department of Indian Employment, the Indians earned \$374,783.40. The man who inaugurated and promoted this work and who is now successfully at its head, is Charles E. Dagenett, a Peoria Indian and a Carlisle graduate.

There are numbered many men and women of the Indian race who are in the professions.

Many Indians have held public offices, such as mayor, and there are several in Congress—two United States Senators and one member of the House of Representatives.

One of the most successful dentists in Tiffin, Ohio, is Caleb Sickles.

In Minneapolis, Minnesota, located in one of the largest office buildings in that city, with a suite of rooms which are furnished with the best equipment and furniture, Oscar DeF. Davis, is making a success as a dental surgeon.

It is a well-known fact that there is plenty of opportunity for honest and capable attorneys with Indian blood. For years, the Indian has been the easy prey of unscrupulous white men, and his land and money have been taken away from him by grafters and dishonest real estate men with comparative ease. The Indian not only needs the protection of the Government, but he needs to be taught the simple fundamental principles of business, so that he will not deed away his land without proper remuneration. A number of Indians are practicing law with great success. One of these is Thomas Mani, a returned student of Carlisle, who later attended Dickinson College, and worked his way through the Law School of the University of Minnesota. He owns a beautiful home, and last year the net profits of his practice amounted to \$4,000. On numerous occasions, he has been of great help to his people, and many a young man with Indian blood has been started on the right road by this man. In a recent letter, he wrote: "I have been trying to set an example for others to follow, and have made an independent living. I have always abstained from drinking intoxicants, which fact I consider of great importance in the bettering of my own race, as well as the white people who are my neighbors."

A full-blooded Tuscarora Indian at Davenport, Iowa, is foreman of a large printing establishment, and is doing well. This young man, Leander Gansworth,

is a graduate of the Class of '96. He is an expert linotype operator and understands his business thoroughly. Recently, he has been selected secretary-treasurer of the Tri-City Allied Printers Trade Council for Rock Island, Moline, Illinois, and Davenport, Iowa.

One of the skilled men with the Pennsylvania Railroad in Altoona, who is an expert car builder, is a Cherokee Indian, and an ex-student of Carlisle, Samuel Saunooke.

In the early years of the history of the Indian education, the educated Indian who returned to his reservation home and tribe had many obstacles to meet in order to earn a competence, and much opposition to contend with among the elder people of the tribe. The older people considered him in the nature of an interloper, and ridiculed his ideas of industry and education, of morality and religion. On his part, the returned student both by natural inclination and training thoroughly respected and, as far as he could, observed the desires of the older people. Among the Indians there is a sincere reverence for old age. At the council meeting, the oldest men are heard before the younger people attempt to speak. Hence, it was but natural and inevitable that many of the students returned to the life and customs of the tribe. But with the passing of years this is rapidly changing, and, on many of the reservations, where there are a large number of re-

turned students and graduates from Indian schools, the younger element has gained control and the progress of the tribe is rapid.

The Eastern Cherokees have sent their children mostly to the Carlisle Indian School, and the result of their training is immediately manifest. Everywhere on the reservation these returned students are taking lead in industry, sobriety, and in leading their people to the good in citizenship.

Another returned student has the finest home on the reservation, is a prosperous farmer and runs a successful store. This same Indian has the good will of the prominent white merchants in the nearby towns and can get goods at any time on his signature. He is spoken of as being absolutely reliable and trustworthy in his business dealings.

There are many other reservations where the same kind of influence is felt. Recently I received a series of twenty-seven photographs representing the status of progressive Indians on the Omaha reservation, all of whom had been at Carlisle. It was an interesting panoramic view of the influence of returned students, and showed in concrete form they are building good homes, opening their own shops, conducting successful business enterprises, working good farms, and leading the less progressive of their tribe to citizenship."

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.

"HIM WILL I MAKE A PILLAR"

By Archie F. Bell

We will use for a reading John 21: 1-14. "After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself.

"There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other disciples.

"Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

"But when the morning was now come, Jesus stood on the shore: But the disciples knew not that it was Jesus.

"Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

"And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

"Therefore that disciple whom Jesus loved saith

unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked), and did cast himself into the sea.

"And the other disciples come in a little ship; (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

"Jesus saith unto them, Bring of the fish which ye have now caught.

"Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

"Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

"Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

"This is now the third time that Jesus showed himself to his disciples, after he was risen from the dead."

For a text we will take, Revelations 3:12. "Him that overcometh will I make a pillar in the Temple of my God . . ."

A pillar is a firm upright support for a superstructure. A pilaster is fastened into the foundation, usually on both sides. In our reading, we might refer to the Apostles as pilasters. They seem to lean on each other for support. But according to our text, if we overcome, the Lord will make pillars out of us. Each pillar is an individual and not only stands alone but it gives strong support to something essential.

A pillar in the Lord's work need not be in the Apostolic Council. It may be in the home, in the local church, or in the general church. The main qualification is for that person to be firm, upright and ready to give support where it is needed.

Fortunate is that family where both the parents are pillars. That family will as a rule, hold together even after the children have grown up and made homes of their own. Many times the children will visit home for counsel and advice because they found the advice and counsel they received while growing up was good and if followed, was fruitful.

Sometimes we see a local church spring up and, for a season, seem to thrive. Then it begins to weaken and sometimes completely collapse. Usually a study will reveal that either there were no pillars to begin with or that person or persons moved away. Their firm upright support if it had been there, was no longer present.

A general church, if it is to grow spiritually, must have pillars. Paul describes the qualification in I Timothy 3:2-7. You may call them by some office name or other but the qualifications of a pillar are found here: Let us name them: Blameless, vigilant, sober, good behaviour, hospitable, apt to teach, not given to drink, not a striker, not greedy of filthy lucre, patient, not quarrelsome, not covetous, not a novice, good report of them which are without or outside of the church.

A person such as this one described, another could go to for teaching or advice or even with their troubles and have full confidence that they would get the support they needed and their confidence would be kept. A tale bearer could never qualify as a pillar.

Paul in his writings mentions three pillars in the early Christian church in Galatians 2:9. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave me and Baranabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision."

We have a good example of a man who was a pillar to his family, in the man who succeeded Moses; The man was Joshua. He had demonstrated his great Spiritual strength to the people of Israel in leading them to victory time after time. Now they were ready to settle down as families and Joshua was giving them advice before they separated. He told them they must choose who they would serve as a god. We find this account in Joshua 24:1-15. Joshua closed his speech to them by making the statement that showed that he knew what his family would do: "But as for me and my house, we will serve the Lord." How many of the

parents of today can truthfully say they know what or who their family will serve as a god.

Did you ever pause and wonder why it was that among the Jaredites, they turned to the brother of Jared; and among the family of Lehi, when he became aged, they turned to Nephi for spiritual advice and teaching-

There are strong indications that Jared was the older of the two but even he went to his brother for the Spiritual strength that they needed. Jared seemed to be the leader but the brother of Jared was the pillar.

Laman and Lemuel were the older sons of Lehi but they were unstable and eventually turned against truth. Nephi was the pillar of the family after the death of Lehi. His strength as a pillar was shown even before his father's death.

We are living in a time when it will soon come to pass as Isaiah and Jacob the son of Lehi, term it, "That the Lord will again set His hand again the second time to recover His people." He set His hand the first time when Christ was here on earth. The Scriptures indicate in several places that Christ will be here to direct His work when He sets His hand again the second time. The Lord has always used man as his agent in the work He intends to perform. He will use men again this last time. They must be men who will give them full support to the Kingdom of God on earth. Yes, it must be firm, upright support, and not the kind that wants to be seen and praised of his fellowman.

The prophecy of Zenos contains a great deal of information on this last work by the servants of the Lord.

Jacob 3:135-137, 140. "And the bad shall be cast away; yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard.

"And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few.

"And the Lord of the vineyard said unto them, go to, and labor in the vineyard, with your mights. . . .

"And it came to pass that the servants did go, and labored with their mights; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard, in all things."

Now let us notice some of the things we have read.

First. The Lord said that He would only make this effort once to recover His people in these last days. We know that when the Gospel was restored, it was in its purity. Daniel wrote of the cleansing of the sanctuary and Matthew wrote of the gathering out of the Kingdom, the things that offend. What could be more offensive to the Lord than a teaching in His name that was not His teaching. One of the works of cleansing the sanctuary would be to purify the Gospel of Christ so there is no contamination in it. Then would come to pass the statement of Christ wherein He said, Matthew 24:14, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Second. These servants were called of the Lord and commanded to go do His work. We find that after Christ had been here among the Nephites, that the servants He sent out at that time, converted all the people "Upon all the face of the land", unto the Lord. Those servants had not time for anything but the Lord's work, to accomplish so much in so short a period of time. It will be the same when His servants go out in this last work. Those whom Christ sent out converted the people in two year's time.

Third. There were only a few sent out in this last work but the Lord commanded them to work with their might. It would be necessary for them to work hard and also to receive strength from the Lord, in order to accomplish what He had placed in their hands to do.

Fourth. Those who were commanded of the Lord to go, did go and they labored with all their might. There is another very important thing that took place, they did obey the commandments of the Lord in all things. They would have had to be living very close to Him if they were able to do this thing. They would have had to know all His commandments if they obeyed them in full.

Fifth. The Lord of the vineyard labored also with them. We find in the words of Christ that He made the promise to the Nephites that He would be in the midst of the Gentiles and in the midst of the descendants of Lehi on this land.

With the thought in mind that the Lord's servants must be qualified to be in the presence of the Lord; Let us examine the words of Christ again. This time as recorded by Luke in the Chapter 21:36.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

A group of people who would come under the qualification of being worthy are called worthies. Worthies are people of moral or spiritual excellence. They would have to qualify as morally excellent before it would be possible for them to qualify as Spiritually excellent.

We want to call to mind something more on this same line. It is in Nahum 2:1-5. In the first verse we are warned as a nation to notice a power here on earth that has in mind to dash to pieces those who oppose. We are warned to . . . "keep the munitions, watch the way, make thy loins strong, fortify thy power mightily." We can expect as a nation that when the time comes for this to be fulfilled, we will be tempted to do the opposite. We will be tempted to say, "All is well. Our nation can disarm."

The fourth verse is proof that this reference to the United States. This is about the only place in the world that automobiles make so much noise on the streets, especially along the freeways (They jostle against one another on the highways, Broadways). The automobile graveyards along the highways and

near the towns and cities is mute evidence of this fact.

Now let us examine the fifth verse.

"He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defense shall be prepared."

This gives us the information that the Lord's worthies shall stumble as long as they walk in their own, but when He calls they will make haste to the wall of defense, and it will be prepared. This will be the Lord's preparation.

We notice in the third verse that the airplane (chariots) will have jet propulsion (with flaming torches). At this time the Lord will also be making His preparation for setting His hand again the second time to recover His people. We have also learned in the prophecy of Zenos that His worthies will be few.

When we get to thinking of these things, if we are not careful, we will be found running ahead of the Lord. If we follow after our human inclinations, we will want to correct something that we think is wrong and leave the Lord out of it. We may also be wrong in our interpretation of things and if we go ahead, we may make matters worse than they were to begin with. We find reference to this and it pertains to our time.

Habakkuk 2:1-4. "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, and that he may run that readeth it.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry wait for it; because it will surely come, it will not tarry.

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

This first verse gives us an example of how we should be conducting ourselves at the present time. Stand firm in the work we are called to do. When we are corrected of the Lord, be careful what we say or do, that we do not displease Him.

The third verse gives us the meaning that this is speaking of the time of the end a time appointed. At this time we will be given instruction that will be reliable. We are to wait for it. This does not mean that there is nothing to do here in Joseph's land. It does mean the time that will come, when the Lord's servants are to go into all the world with His Gospel in its purity. This will come at the time appointed, and it will not be later than that time, when it makes its appearance.

The second verse tells us that the Lord's servants have full knowledge of the plain and precious things of the Gospel of Christ and it will be a time of great haste.

The fourth verse tells us that we alone cannot make ourselves pillars in the Kingdom of God. It must be as our text tells us, "Him that overcometh will I make a pillar in the Temple of my God". The Lord will make

that pillar of His servant. We will take this up a little later. We are told also that the Lord's people will have to live by their faith at the time we are speaking of.

We read from the first verse in the second chapter of Nahum that the one who dasheth in pieces has come up before us or should be recognized for what he or it is. Daniel, Matthew and Mark refer to this as the abomination that maketh desolate. Moroni writes of the same thing in Ether 3:94-102, and tells us that if we permit them to be among us, what will happen. We will quote verses, 98 and 99:

"Wherefore the Lord commandeth you, when you shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or woe be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

"For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries".

We are not going to deal with the identification of this organization and its way of life so much because we believe that you can identify it by the references given and the reference we have just read. What seems at this time to be important is the fact that when we recognize the existence of this abomination, we should awake to a realization of our own situation; our Spiritual condition.

In the days of Israel during the period of Judges and Kings, when they were needing counsel, there were prophets among them that they could go to the Lord gave the instructions, that when they followed, good was accomplished.

Most of us realize that we are living in a time when those who do not believe in God are gaining control over the minds of many people and also over the leaders of many nations.

Let us take for example; if the leaders of our nation asked for counsel from the Lord, would they get the word of the Lord or the opinion of some man?

There are many organizations that claim to be the only church Christ has here on earth. How many of them are pillars the leaders of our nation can depend on for support? By support we mean the same as Israel received at the time in history we referred to. Let us ask ourselves, "Just what is our situation? Where do we stand with the Lord?" This is not the time to be pointing the finger of accusation at one another. This is the time to be standing firm and upright under the banner of Christ so it can be fully unfurled in the eyes of the world.

Let us not be forever finding fault with others for not joining with us, but rather lets show the world such an example of righteous living before God, that He in turn would demonstrate through us, a life that all who are hungering and thirsting after righteousness would want to become a fellow citizen in the King-

dom of God with us. Let us today realize our awful situation.

Our text told us that the Lord would make a pillar of us if we overcome. To overcome would mean that we must be converted and gain the victory over self. Where there is good in us, if we put it to work, the Lord will give us the necessary hold to benefit us. Where there is a desire to overcome, if we earnestly try, the Lord will give us strength to the extent that it will be accomplished. We have several examples of this in the Scriptures, of how Christ worked with one man to bring about his complete conversion and made him a pillar in His church. This man was Peter.

Matthew 16:13-17. It is quite evident in the history of this occasion that Jesus was preparing to give His disciples another lesson when He asked the question, "Whom do men say that I the Son of man am?" Then after their answers He gave them the important question.

There is no doubt that Jesus knew what was going to take place at that time for we read, John 6:64.

"But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him."

When Jesus asked His disciples the second question, "But whom say ye that I am", Peter answered, "Thou art the Christ, the Son of the Living God."

We must remember that the names, Jesus and Christ had never been joined together before this time, and for that reason Peter of himself, could not have had the knowledge of Jesus being the Christ. No one could have told him. We may try to say that Peter was one of these men who was quick to give an answer. This thought does not hold water, for Jesus told him, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Peter had received a revelation from God; the first we have record of any of the disciples receiving. This is not a minor thing. It is an important part of the Church of Christ. We will call this lesson number one for Peter. He was made acquainted with revelation through his own experience. That is the best way to learn anything.

We are listing these lessons as we present them, and not according to sequence in the life of Peter.

Lesson number two. Matthew 14:24-32. Here we find the disciples having a dangerous experince. And while they were being tossed, as we often say, by the angry waves; Jesus came to them walking on the water. Remember the waves were rolling just as high where Jesus was as they were where the ship was.

When the Lord made known to His disciples who He was, Peter asked to go to Him on the water. To begin with, Peter walked on the water the same as Jesus was. Then Peter noticed the high waves. Fear came into his mind, and when fear comes into the mind, faith leaves that person. Peter began to sink, then he pled with the Lord to save him. Jesus stretched forth His hand and Peter was saved from that peril.

Did you ever give thought to the incident from then on? Did you ever think about their return to the ship? We believe that part of the lesson is in the return; Yes, a very important part. The Scriptures read, "And when they were come into the ship, the wind ceased."

Now Peter walked on the water, out to where Jesus was, close enough for the Lord to reach out and hold him from sinking. To complete the lesson, it was necessary for Peter to walk back to the ship. And the waves would need to be just as high as when Peter started from the ship for the lesson to have its full meaning.

We speak of this as a lesson. It really is two lessons in one: The necessity of calling on the Lord, and the important one to Peter was, exercising great faith. It would take great faith to walk on the water.

There is another lesson recorded in Mark 14:27-31.

"And Jesus saith unto them, All ye shall be offended because of me this night: For it is written, I will smite the shepherd, and the sheep shall be scattered.

"But after that I am risen, I will go before you into Galilee.

"But Peter saith unto him, although all shall be offended, yet will not I.

"And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

"But he spake thee more vehemently, If I should die with thee, I will not deny thee in any wise." Now is a part that we very seldom hear of. Peter is in the eyes of most people when they think of this incident, a bad boy, but let us see what the others did about Peter's statement: "Likewise also said they all."

The Scriptures do not give us any (or much) information concerning the other members of the Apostles, pertaining to this incident but it does of Peter. He is the one we are taking as a subject for this lesson.

Peter must have been quite a strong man physically and head strong as well. Christ indicated this when He talked to Peter after the Resurrection: John 21:18. "Verily, verily, I say unto thee, When thou was young, thou girdest thyself, and walkest whither thou wouldest. . . ."

A person with the characteristics that Peter possessed would be inclined to depend upon the physical man rather than the Spiritual. This seemed to be the thing that was troubling Peter at this time. He believed that through physical force, he could stand firm with Christ even though it might cause his death. At one time we find Peter going so far as to rebuke Christ. He was again following after the strength of man. Matthew 16:21-22:

"From that time forth begin Jesus to shew His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

"Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

This characteristic no doubt, was very strong in the heart of Peter and it would have to be broken if the good in him was to be brought out. Jesus knew this and was going about the proper way to accomplish it. He told Peter that he did not realize what he was doing and at the present time really had no taste for the things that be of God. Matthew 16:23.

"But he turned, and said unto Peter, Get thee behind me satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of man."

There is no doubt that the words that Christ spoke to Peter, "Before the cock crow twice, thou shalt deny me thrice", stayed in his mind very firmly from that night on, because he did not believe it would come to pass. Even thou Peter did not believe it, the words of Jesus did come to pass in full detail. Matthew 26:69-75.

"Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

"But he denied before them all, saying, I know not what thou sayest.

"But he denied them all, saying, I know not what thou sayest.

"And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

"And again he denied with an oath, I do not know the man.

"And after a while came unto him they that stood by, and said to Peter, surely thou also art one of them; for thy speech betrayeth thee.

"Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

"And Peter remembered the word of Jesus, which said unto him, before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly."

When a person weeps bitterly, he is broken hearted. A broken heart is one of the requirements of a disciple of Christ. We read the words of Christ as recorded in III Nephi 4:50.

"And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. . . ."

It is hard for the average strong man to weep bitterly; He might weep. It was necessary to use strong measures to accomplish this in Peter. But the Scriptures record that it was accomplished. We will call this lesson number three.

Now let us examine the events that followed the ones we have referred to. Christ had been crucified and resurrected, and is now with His disciples again. We will call our attention to a conversation between Him and Peter. John 21: 15-17.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest I love thee. He saith unto him, Feed my lambs.

"He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest I love thee. He saith unto him, Feed my sheep.

"He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved because he saith unto him the third time, lovest thou me? And he saith unto him, thou knowest all things; thou knowest I love thee. Jesus saith unto him, Feed my sheep."

We recall that Peter denied Christ three times the night of His arrest. In the scripture we have just read, Christ is asking Peter three times if he loved Him. Then each time he renews a commandment, in different words, that He gave to His Apostles. To Peter He said, Feed my lambs; Feed my sheep. To the Apostles when He sent them out He said, Go preach saying the Kingdom of heaven is at hand. Then He told them to heal the sick, raise the dead, cleanse the lepers, and cast out devils. When Christ gave His commission to the Apostles after His resurrection, He added three more signs to accompany the Disciples of Christ: Speaking with new tongues or speaking new languages; taking up serpents; and drinking deadly things. The last two He did not intend the disciples to make exhibition of, but were to be as Paul when it accidentally happened, he was not injured by the snake bite. All of this adds to feeding the Master's sheep and lambs. Christ is telling Peter to not let the past stand in the way of the future. In other words, Peter is being told to overcome.

Peter is given some good advice following the incident we have been noticing advice that we of today need many times. It is recorded in John 21:20-22.

"Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

"Peter seeing him saith to Jesus, Lord, and what shall this man do?

"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me."

The point we want to bring to our attention here is, apparently Peter had a tendency to involve himself in matters that were not his affair. We gather that the destiny of John was not Peter's affair. The Lord had given Peter quite a commission as recorded in Luke 22:31-32.

"And the Lord said, Simon, Simon, Behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: And when thou art converted, strengthen thy brethren."

We can see here that Satan wanted Peter to be as helpless in his hands as wheat in a fanning mill. But Christ had intercede in his behalf that Peter's faith might be strong. Now comes the commission and commandment: "And when thou art converted, strengthen thy brethren."

How often we hear the complaint, He should never have been allowed to come in to the church, he was

never converted. Here we find Peter had been with the Lord for seven years, and still was not converted.

To be converted is a complete change from one way of life to another, or one belief to another. In Peter's case it was both. Peter was physically strong. He was headstrong. He was a great admirer of the Lord but he had no taste for the things that be of God. He admired the things that be of men. Peter also was holding on to some of the old mosaical beliefs. Now Christ is telling him that he has all he can do to convert himself and he better not bother himself with another's man's work.

We have cited the different steps in the experience of Peter that were used to give him the proper understanding. Now we want to refer to one more. It is found in chapters 10, 11 and 15 of the Book of Acts. We will not quote them to you but want to refer to it briefly.

In chapter 10, Peter is shown a vision in which it is portrayed that all mankind is acceptable to the Lord. This was in harmony with the last commission given to the Apostles as recorded in Mark 16:15.

"... Go ye into all the world, and preach the gospel to every creature."

In chapter 11, Peter tells some of his fellow servants of his experience and its meaning.

In chapter 15, when the big contention came up over circumcision, Peter rose up in defense of the gospel going to all mankind.

Let us look once more at our text, "Him that overcometh will I make a pillar in the temple of my God." We have examined the life of Peter to show what the Lord mean when He said, "I will make a pillar." Peter alone, did not do it. It was necessary for him to have Divine help. And so it is with us; without Divine help, none of us can ever expect to be a pillar in His Church.

WEDDING

Brantner, Stephens

Miss Jeanee E. Brantner's wedding to Ross W. Stephens was solemnized Saturday afternoon, October 3, 1964, on the lawn of the bride's home, Cedar Springs, Michigan, with her father, Elder George Brantner officiating. Elder and Mrs. George Brantner of Cedar Springs Michigan are parents of the bride and the bridegroom is the son of Mrs. Jack Blakeslee, Cedar Springs, Michigan.

The bride was escorted to the altar by her brother, Charles Brantner. The bride's sister, Mrs. Carl Cunningham, was her honor attendant. Mr. J. Scott Grill assisted as best man.

Mr. and Mrs. Ross W. Stephens now reside at Mt. Prospect, Illinois.

May God's blessing attend them.

TEMPLE LOT LOCAL NEWS INDEPENDENCE, MISSOURI

Seasons come and go, and the time draws nearer that our Lord will come. In preparing ourselves for meeting Him, we are taught and admonished many ways. We would like to pass on to you some ideas from sermons that you might receive benefit from them as we have.

Bro. Vance Harris: People need to be warned as we don't realize the changes that time puts upon us. We must study to make ourselves known as to what is in the books, that we can present to the young people that the saving power of Jesus Christ is the only thing for us. We will all have to come to the judgment day to answer for ourselves. God has given us all jobs to do according to our ability, and has given instructions as to how to follow Him.

When we hear the truth, and get bitter, that's a sure sign we should look into it and clean our own back porch. We can't place our own interpretations on Scriptures and we shouldn't take lightly the things of admonition written in the Book of Mormon. We must prepare in our own hearts to ward off evil. We must get ourselves in a position to do Christ's bidding. The plan of salvation is still pure to be accepted.

Bro. Nicholas Denham: Ninety-eight years ago heavy laden covered wagons crossed to the land of "Zion." Since then two generations have come and gone, and a third is rapidly approaching its end. And still no Zion. Where is it, and why?

We have had many warnings of events to come; a witness for us from God of what to expect. But we have also had many promises. If we keep God's commandments then we are His disciples. We can't follow both Christ and Satan.

We are spiritually no closer to Zion than generations ago. Are we going to pass by and leave our children with the same disappointment as we have? This remains with us.

We must repent and harden not our hearts. We must love one another enough we'd lay down our lives for one another's benefit. It's serious business and we may be called upon to try our faith.

God hasn't changed. It's us, the children, that have. The fullness of the gospel determines for us hope if we are obedient, but requires mighty fasting and prayer. How much do we want to know God's will concerning us as individuals or a group of people? Let us enter in fasting and prayer that the Lord might reveal unto us His desires.

Bro. Marvin Case: Many people minimize the importance of the Book of Mormon. But one book cannot displace the other; they must be used as a single instrument to spread the word of God.

It is a generally accepted fact that the soul is the physical body and spirit together; when separated brings death. In James 2 we read that the body without the spirit is dead as faith without works is dead.

We must repent and be baptized. Christ is the

keeper of the gate and it is through Him that we enter. We must not risk the procrastination of doing the work we need to do.

It is written that the church as restored will never again be taken from the earth, but will be polluted in the last day. Are we willing to humble ourselves and able to accept the job placed before us?

Bro. Richard Wheaton: God does not lie but will allow us delusions if this is what we want. Delusion is truth watered down with falsehood and hard to find. We have delusions of man's greatness today. Because of our lack of zeal for the truth, we allow ourselves to be seduced and believe a lie. God has allowed past generations to speculate beyond His word. They got from this what they wanted and stumbled, not having truth. (3rd chapter of Jacob).

Some are currently voicing opposition to organization in the church. If organization is bad we should disband and not fellowship. We have based our authority to represent Christ (in part) on the structure of the New Testament Church. Those in opposition to organization, represent positions with an authority for existence, no greater than that of any part of the organization they oppose.

Christ asked us to always keep His commandments. Another can't perform our labor. God cannot use a divided, scattered and contending people. Are we as ready to face the consequences of our own sins as they are to see the faults of others? If not, we are not ready nor qualified to be Christ's people. Before accusing others we should check on our own soul's salvation, then repent and rid ourselves of our delusions.

Prayer meetings are seldom mentioned, probably due to the routine of prayers and testimonies. However at a recent prayer service a testimony was given we would like to pass on to you.

When taking a journey by car, one has the car checked before leaving and then at several intervals during the trip, stops must be made for refueling. Life is a journey. And in order that we who travel life's pathway can keep going we must rest and refuel. There is no better place for this than the refueling by the Spirit of God in our religious services, and the quiet rest and meditation these services allow from our worldly cares. Let us all remember this and make a great effort to be at services, that our life's journey be a pleasant and easier one.

On January 31, we witnessed the blessing of George, Scott and Nicholas G., sons of Mr. and Mrs. Gary Adams. Brethren Nicholas Denham and Leslie Case officiated at this ordinance.

On February 14, a golden wedding renewal service was held at 2:30 p. m. in the Church of Christ (Temple Lot) in honor of Bro. and Sr. Clarence Wheaton's 50th wedding anniversary. Bro. Leroy Wheaton witnessed the exchange of renewed vows. A reception and open house followed in the couple's home. We extend to them our congratulations and wish them many more years of wedded bliss.

The Mother's Club sponsored a spaghetti supper at the church on February 20. The money collected by free will offering will be used for music purchases for the music club and orchestra. The social evening was enjoyed by all who attended.

Visitors this past month have been Bro. Don Housknecht, Fenton, Michigan; Bro. and Sr. Harold Polack, Traverse City, Michigan; Sr. Leslie Adams and Sr. Robert Eddy and family from Clinton, Missouri.

We were sorry to learn of the passing of Apostle A. M. Smith on Sunday, March 7, and we extend to his loved ones our deepest sympathy.

Srs. Margret Gill and Judy Sprague
Reporters

(Ed. This report was received too late for the April Issue.)

REUNION NOTICES

Colorado

The Colorado Reunion will be held in our Church at 3233 "B½" Road, Grand Junction, Colorado. It will begin on Friday and continue through Saturday and Sunday, June 11, 12 and 13. Since sleeping quarters are limited some who attend may need to bring camping equipment. In order that adequate provisions can be made for all, please write Bro. Marvin E. Ely, Route 4, 236 32nd Road, Grand Junction, Colorado, Zip Code 81501, as early as possible.

Michigan

The Michigan State Reunion will be held June 19 and 20, in the Community Building in Cedar Springs, Michigan, just one block west of U. S. Highway 131, on Elm Street.

There will be sufficient sleeping quarters for all who may come. Bring your families and friends and enjoy your vacation time with us. There will be a recreation period for our young people.

Worship services will begin with a prayer service Saturday morning, the 19th at 9:00 a. m., followed by preaching and other services during the day. Sunday services will be announced.

Write to Elder George I. Brantner, Cedar Springs, Michigan for reservations and let us know how many will be in your party. All are welcome.

Yours in Gospel bonds,
The Reunion Committee

Wisconsin

We wish to announce that the Wisconsin Reunion will be held at the Church, one mile east of Sparta, Wisconsin, on Highway 16, on August 14 and 15.

We ask all who have tents to bring them to help with sleeping accommodations.

Wisconsin Reunion Committee

Tennessee

The Tennessee Reunion will be held on September 4 and 5 at the Puryear local church. You are invited to attend this reunion and help encourage the Lord's work in this area. You will have Labor Day to travel home on if you wish, but services will be arranged for Labor Day also if desired.

For further information write to Bro. Rony Overcast, Puryear, Tennessee.

Missouri

The Missouri Reunion of the Church of Christ will be for three days beginning Friday, July 30th, and continuing through Sunday, August 1st.

The reunion site is approximately 10 miles east and north of Preston, Missouri. To reach the site drive 7 miles east of Preston to the Sunny Ridge Grocery and Service Station, take the gravel road north one mile to the "Y" at the creek ford and turn left for about one-half mile. Turn right at the first cattle guard, which is a private road for approximately one and one-half miles up the hill and along the ridge and into a very pleasant Ozark valley.

Preston is located at the junction of U. S. Highways 65 and 54. The road from Sunny Ridge Store on, will be marked.

The meeting tent will be located adjacent to the "coop house", which will be used for cooking meals and housing some of the visitors. It is a vacant house and within short walking distance from either the E. J. McIndoo or Oren A. Caviness homes.

It is desirable that family tents and other camping facilities be brought, if possible, for lack of adequate housing.

Meals will be provided. In the past, the several Missouri local churches have contributed financially; also, individuals. We ask that such donations be made to Harvey E. Seibel, secretary-treasurer of the reunion committee. His home address is 8364 Midland Blvd., Overland, Mo., zip code 63114.

All are invited who "hunger and thirst after righteousness", and gospel fellowship.

William A. Sheldon
For Reunion Committee

"TRIALS"

Trials are stepping stones to heaven
That will lead us day by day
If we only look to Jesus
As we tread the Narrow Way.

So let us take our trials
As they come to us each day,
To the One who watches o'er us
And has never yet said "Nay".

Miriam Haldeman Mason

DIRECTORY
April 6, 1965 — April 6, 1966
OFFICERS AND COMMITTEES OF THE
CHURCH OF CHRIST
(Temple Lot)

Council of Apostles:

William F. Anderson—Placed in the office as the General Church Representative. 619 South Crysler, Independence, Missouri.

Thomas E. Barton—Missionary-at-Large. Hayden, Colorado.

Archie F. Bell—Secretary, Missionary in charge of Washington, Oregon, North Dakota, South Dakota, Wyoming and Utah. 802 South McCoy, Independence, Missouri.

Bert C. Flint—Missionary in charge of Wisconsin, associated with William A. Sheldon. 209 South Crysler, Independence, Missouri.

Leon A. Gould—In retirement as per conference action of 1961. Route 1, Box 95A, Long Lane, Missouri.

Don W. Housknecht—Missionary in charge of North Carolina, South Carolina, Virginia, West Virginia, Massachusetts, Maryland, New Hampshire, New Jersey, Rhode Island, New York, Vermont, Maine, Delaware, Connecticut, Pennsylvania, Alabama, Florida, Georgia, Kentucky, Mississippi and Tennessee. 205 East Shiawasse, Fenton, Michigan.

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Clarence L. Wheaton—Missionary in charge of Michigan, Canada east of a line between Manitoba and Ontario, New Brunswick, Newfoundland, Nova Scotia, Illinois, Ohio and Indiana. 204 West Sea, Independence, Missouri.

E. Leon Yates—Missionary in charge of New Mexico, Arizona, California, Nevada, Colorado and Mexico. Route 2, Box 119, Mack's Creek, Missouri.

Council of Bishops

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Nicholas F. Denham—Secretary, 4116 South Cottage, Independence, Missouri.

Vance H. Harris—1920 South Osage, Independence, Missouri.

Edward H. Podhola—3021 Chandler, Lincoln Park 25, Michigan.

John A. Sweem—Hamilton, Missouri.

C. LeRoy Wheaon—Business Manager. 412 South Hocker, Independence, Missouri.

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Numbers in parenthesis () indicate the number of years to serve from the 1965 conference.

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General Church Secretary:

James A. Hedrick, 103 North 22nd, Blue Springs, Missouri.

Church School Recorder:

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Editor of Zion's Advocate:

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Velma J. Wheaton, 704 South Elizabeth, Independence, Missouri.

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Louise McIndoo (2), Route 1, Box 67, Preston, Missouri.

Mary Yates (1), 10617 East 53rd, Raytown, Missouri.

Reception and Housing Committee:

Marvin M. Case, 16613 Woods Chapel Road, Lee's Summit, Missouri.

Denver G. Chapman, 1231 West Ruby, Independence, Missouri.

Nicholas F. Denham, 4416 South Cottage, Independence, Missouri.

Auditing Committee:

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M. Harvey Seibel (2), 8364 Midland Blvd., Overland, Missouri.

Leslie P. Case (1), Route 3, Old Lee's Summit Road, Kansas City 39, Missouri.

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Nicholas F. Denham (3), 4416 South Cottage, Independence, Missouri.

Roland Sarratt (2), 4305 South Main, Independence, Missouri.

Ora Derry (1), Route 3, Box 342, Independence, Missouri.

Relations Committee:

Robert H. Jensen (3), 2230 Clay, Bellevue Nebraska.

E. Leon Yates (2), Route 2, Box 119, Macks' Creek, Missouri.

Archie F. Bell (1), 802 South McCoy, Independence, Missouri.

General Church Historian:

Archie F. Bell (2), 802 South McCoy, Independence, Missouri.

Associate Historians:

M. Harvey Seibel (2), 8364 Midland Blvd., Overland, Missouri.

Clarence L. Wheaton (2), 204 West Sea, Independence, Missouri.

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Kenneth J. Smith (2), 209 South Chrysler, Independence, Missouri

Richard A. Wheaton (1), 704 South Elizabeth, Independence, Missouri.

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Curtis Yates (3), 10617 East 53rd, Raytown, 33, Missouri.

Kenneth J. Smith (2), 209 South Chrysler, Independence, Missouri.

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Committee to Study Priesthood Duties:

Archie F. Bell, 802 South McCoy, Independence, Missouri.

Marvin M. Case, 16613 Woods Chapel Road, Lee's Summit, Missouri.

Marvin Ely, Route 4, 236 32 Road, Grand Junction, Colorado.

Forest Maley, 1844 South Norton, Independence, Missouri.

M. Harvey Seibel, 8364 Midland Blvd., Overland, Missouri.

United Workers:

Chairman: Metta Anderson, 619 South Chrysler, Independence, Missouri.

Assistant Chairman: Helen Kidd, 5509 Cedar, Raytown 33, Missouri.

Secretary: Irene Case, Route 3, Old Lee's Summit

Road, Kansas City 39, Missouri.

Treasurer: Patricia Shaw, 2909 South Englewood Terrace, Independence, Missouri.

Member-at-Large: Angela Wheaton, 204 West Sea, Independence, Missouri.

General Sunday School Association:

Superintendent: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri.

Assistant Superintendent and Treasurer: Leslie P. Case, Route 3, Old Lee's Summit Road, Kansas City 39, Missouri.

Secretary: Caroline Hedrick 103 North 22nd Street, Blue Springs, Missouri.

Quarterly Committee:

Louise McIndoo (3), Route 1, Box 67, Preston, Missouri.

Marvin E. Ely (3), Route 4, 236 32 Road, Grand Junction, Colorado.

John Gill (2), Route 1, Box 199, South Saint Paul, Minnesota.

Don McIndoo (1), 4606 West Mitchell Drive, Phoenix, Arizona.

John E. Bell (1), Route 1, 572 34 Road, Palisade, Colorado.

Auditing Committee:

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Richard A. Wheaton (1), 704 South Elizabeth, Independence, Missouri.

Translation Committee:

Evalena Sills (3), 1708 West Devonshire, Phoenix, Arizona.

Annie Spargo (2), Route 1, Bemidji, Minnesota.

Fernando Chan (1), Ticul, Yucatan, Mexico.

THANKS IS NOT ENOUGH

Last month we had a notice in Zion's Advocate asking for help. We are very anxious to report that we received in abundance. We are very grateful, for without your help we could not have served the meals at Confernece.

The church people were very generous with their donations of food, money and help and we are sorry that we can't thank each and everyone individually. Our job was made easier with the co-operation of those attending Conference. We always had an ample supply of help at serving time and the dishes were done by the teen-agers as well as the older men and women.

All physical assistance and donations were sincerely appreciated and it made our duty a pleasure. Thanks again to all.

Dining Hall Committee

Mother's arms are made of tenderness, and sweet sleep blesses the child who lies therein. Victor Hugo.

A LETTER

April 12, 1965

To Whom It May Concern:

The Ministers' Conference of April 10, 1965, went on record as fully endorsing Sunday School and Bible School activities. The conference encouraged all members to establish and support Sunday School activity in their locality as a means of strengthening our people and for presenting Christ's gospel to the people of the world.

Sincerely,

James A. Hedrick
Conference Secretary

My Mother was the making of me. She was so true, so sure of me, and I felt that I had someone to live for; someone I must not disappoint.—Thomas Edison

I attribute my success in life to the moral, intellectual and physical education which I received from my Mother.—George Washington.

A NOTICE

April 12, 1965

To All Members and Ex-Members
of the Quarterly Committee
and the Board of Publications

Greetings:

It has come to our attention that there are some manuscripts which been submitted to the Quarterly Committee and/or the Board of Publications over the past several years. Some authors and artists desire that these manuscripts be returned to them. Please check all your filing places and see if some of these things have been misplaced. If you should find some or know where they can be found, return same to the General Sunday School Association, P. O. Box 472, Independence, Missouri.

Sincerely,

James A. Hedrick
Superintendent

REUNION DATES

Colorado—Grand JunctionJune 11, 12 and 13
Michigan—Cedar SpringsJune 19 and 20
Missouri—PrestonJuly 30, 31 and Aug. 1
Wisconsin—SpartaAugust 14 and 15
Tennessee—PuryearSept. 4 and 5
Arizona—PhoenixNov. 26, 27 and 28

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

	Price Each		Price Each
Book of Commandments—Paper Cover	\$1.00	Book of Mormon—Cloth Binding	\$2.50
Book of Commandments—Leatherette	\$1.25	Book of Commandments Controversy Reviewed....	\$1.00
Outline Church History	\$2.00	There are a few Books of Mormon available in Morocco leather binding. Please write for price.	
Book of Mormon—Missionary Edition.....	\$1.00		
Also Available Postpaid	5 for \$5.00		

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.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri. 64051

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus' Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book	N/C
Records of the Bible.....	N/C
Records of the Book of Mormon.....	N/C
History and Religion—Chart	1.50