

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion & that day, for they shall have the gift and power of the Holy Ghost."—I Nephi 3:187.

Vol. 43

Independence, Missouri, March, 1966

No. 3

When I Have Time

When I have time, so many things I'll do
To make life happier and much more fair
For those whose lives are crowded now with care,
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary toiling days:
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of your intent;
May never know that you so kindly meant
To fill her life with love and sweet content,
When you had time.

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so drear,
They may not meet you in the coming year—
Now is the time!

— Author Unknown
Sunshine Magazine

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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.

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Did you ever think of God as a landlord? Well, He is, and we are His tenants. He owns the earth and we occupy it. We can't buy the space we take up, no matter how much money we may have. But we can and do rent it. The rent is paid in the service we render.

An Invitation

Once again as the 6th of April approaches we begin to look forward in anticipation to the renewing of old acquaintances and making new ones. It has always been our desire to see all who can make the necessary arrangements of time and expense to be present for as much of Conference as possible.

It is not only the fellowship (which we enjoy very much) of those who come that is needed by each who attend, but your sincere desires and prayers for the successful accomplishment of those things, and only those things, which our Heavenly Father desires to be accomplished. We need not only the prayers of those who attend to be directed toward this end, but indeed we need the prayers of all who share in this great work and this desire.

We cannot be so naive as to believe that all will be smooth sailing this year, or next, or the one following, for we are told that our faith, patience and endurance shall be tried. But we are assured that if we hold fast and persevere to the end we shall, by and through His power, overcome all opposition. It remains then for us to keep faith and search Him out in **all we undertake in life**, not only during the week of April 6th, but every day of our lives.

We should be aware however of the great need of each one attending any Conference, for self-control and restraint, during those times which seem ever ready to erupt into unpleasantness (to say the least). Whenever a considerable number of earnest, sincere people gather together to consider those matters so near and dear to their very lives, and of such great importance to our "Father's business" there is ever near at hand that spirit of contention and opposition, "Satan", to get in his devastating work.

It is then, to this end that we solicit and entreat each of you, whether you plan to attend Conference this year or not, to begin now and continue throughout the Conference, to petition God in behalf of each one who shall attend, that we may be at all times in control of our thoughts and actions, and at all times in submission to the Holy Spirit.

In this way, and only in this way, can we expect to implement those things which shall be of benefit and of lasting worth to the great work which God has entrusted to us.

Therefore may we once again ask an interest in your prayers for the success of the coming Conference, and we hope to see many of you present.

R. A. W.

Here are three great temptations which face us all: The temptation to recline; the temptation to shine; and the temptation to whine.—David Christie.

April 6, 1966

The annual conference of the Church of Christ will convene Wednesday, April 6. Opening session will be at 10:00 a. m. in the Church of Christ on the Temple Lot.

All committee and individual reports should be delivered to the secretary before the opening session.

Independence will be crowded this Spring because of other conventions which are being held the first part of April; therefore our many visitors from out of town should contact the Reception and Housing Committee NOW to let them know your needs in the way of sleeping quarters. The Committee and their addresses are:

Marvin M. Case
16613 Woods Chapel Road
Lee's Summit, Missouri 64063

Denver G. Chapman
1231 West Ruby
Independence, Missouri 64052

Nicholas F. Denham
4116 South Cottage
Independence, Missouri 64050

Those who wish to donate food stuffs and other items to the Dining Hall Committee should contact the chairman:

Mary Yates
10617 East 53rd
Raytown, Missouri 64133

Sincerely,
James A. Hedrick, Secretary

ZIP CODES

If your zip code is not on this issue of your *ADVOCATE*, check with your Post Office and send it to the Business Manager.

As of the first of the year, the Post Office will not handle mail without zip codes until after all other mail has been processed, this may delay your receiving your *ADVOCATE*.

We have checked the Post Office master list for zip codes. We need yours.—Business Manager.

OLD ADVOCATES REQUESTED

The Business Manager has received requests from members who would like to complete their files of the *ADVOCATE*, for back copies of the *ADVOCATE* from the year 1923.

If you would like to donate or sell these back issues, do not send them at this time but please write the Business Manager as to how many you have and their dates.

The Church Walking With the World

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come give me your hand," said the merry World,
"And then walk with me this way."
But the good Church hid her snowy hand
And solemnly answered—"Nay.
"I will not give you my hand at all
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."
"Nay, walk with me a little space,"
Said the World with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there.
Your way is narrow and thorny and rough,
While mine is flowerly and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.
My way you can see, is a broad fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."
Half shyly the Church approached the World
And gave him her hand of snow;
And the false World grasped it, and walked along
And whispered in accents low,
"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form
And diamonds to deck your hair."
The Church looked down at her plain white robes
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace.
Then her pure white garment drifted away,
And the World gave in their place
Beautiful satins, and fashionable silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
And waved in a thousand curls.
"Your house is too plain," said the proud old World.
"Let us build you one like mine,
With kitchen for feasting and parlor for play,
And furniture never so fine."
So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and daughters met frequently there
Shining in purple and gold
And fair and festival—frolics untold
Were held in the place of prayer;
And maidens bewitching as syrens, of old—
With world-winning graces rare.

Bedecked with fair jewels and hair all curled—
 Untrammelled by Gospel or Laws,
 To beguile and amuse and win from the World
 Some help for the righteous cause.
 The Angel of mercy rebuked the Church,
 And whispered, "I know thy sin."
 Then the Church looked sad, and anxiously longed
 To gather the children in.
 But some were away at the midnight ball;
 And others were at the play;
 And some were drinking in gay saloons;
 And the angel went away.
 And then said the World in soothing tones—
 "Your much loved ones mean no harm—
 Merely indulging in innocent sports."
 So she leaned on his proffered arm,
 And smiled, and chatted, and gathered flowers,
 And walked along with the World;
 While countless millions of precious souls
 Were hungering for truth untold.
 "Your preachers are too old and plain,"
 Said the gay World with a sneer.
 "They frighten my children with dreadful tales
 Which I do not like to hear.
 They talk of judgments and fire and pain
 And the doom of darkest night.
 They warn of a place that should not be
 Thus spoken to ears polite!
 I will send you some of a better stamp,
 More brilliant and gay and fast,
 Who will show how men may live as they list
 And go to heaven at last.
 The Father is merciful, great and good,
 Loving and tender and kind.
 Do you think He'd take one child to heaven,
 And leave another behind?"
 So she called for pleasing and gay divines,
 Deemed gifted, and great, and learned.
 And the plain old men that had preached the cross
 Were out of her pulpits turned.
 Then Mammon came in and supported the Church,
 And rented a prominent pew;
 And preaching and singing and floral display
 Some proclaimed a gospel new.
 "You give too much to the poor," said the World,
 "Far more than you ought to do;
 Though the poor need shelter, food and clothes,
 Why thus it need trouble you?
 Go take your money and buy rich robes
 And horses and carriages fine;
 And pearls and jewels and dainty food;
 The rarest and costliest wine.
 My children they dote on all such things;
 And if you their love would win,
 You must do as they do, and walk in the way,
 The flowery way they're in."
 Then the Church her purse-strings tightly held
 And gracefully lowered her head,
 And simpered, "I've given too much away.
 I will do, sir, as you have said."

So the poor were turned down from the door in scorn
 She heard not the orphans' cry;
 And she drew her beautiful robes aside
 As the widows went weeping by.
 And they of the Church, and they of the World
 Journeyed closely, hand and heart,
 And none but the Master, who knoweth all,
 Could discern the two apart.
 Then the Church sat down at her ease and said,
 "I'm rich and in goods increased.
 I have need of nothing, and naught to do
 But to laugh and dance and feast."
 The sly World heard her and laughed within,
 And mockingly said aside,
 "The Church has fallen—the beautiful Church;
 Her shame is her boast and pride."
 Thus her witnessing power, alas, was lost,
 And perilous times came in;
 The times of the end, so often foretold.
 Of form and pleasure and sin.
 Then the Angel drew near the mercy-seat
 And whispered in sighs her name,
 And the saints their anthems of rapture hushed,
 And covered their heads with shame.
 A voice came down from the hush of heaven,
 From Him who sat on the throne;
 "I know thy works and what thou hast said,
 But alas; thou hast not known
 That thou art poor and naked and blind
 With pride and ruin enthralled.
 The expectant Bride of a heavenly Groom
 Is the harlot of the World!
 Thou hast ceased to watch for that blessed hope;
 Hast fallen from zeal and grace.
 So now, alas! I must cast thee out
 And blot thy name from its place."
 But out from the side of the harlot church,
 While she sleeps in indolent shame,
 Will be taken the remnant who keep God's word,
 And honor His holy name.
 By the word of their testimony, and the blood of the
 Lamb,
 They overcame the world.
 They prayed for the day when their enemy strong
 Would be into the abyss hurled.
 For those who keep their garments clean,
 Shall walk with Him in white,
 In the day when He comes to claim His own,
 To make them His jewels bright.

—Author Unknown.

Sydney J. Harris, newspaper columnist, Chicago, Illinois: "I am tired of hearing about men with 'the courage of their convictions.' Nero and Caligula and Attila and Hitler had the courage of their convictions—but not one had the courage to examine his convictions, or change them, which is the true test of character."

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. We solicit articles written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief.

Sermonettes

By Apostle Clarence L. Wheaton

Faith in God

In speaking of these days when the whole world was to be in commotion, Luke 21:8, and in II Timothy 3:1-7, Jesus said:

Nevertheless when the Son of man cometh shall he find faith on the earth? Luke 18:8.

This question, by Jesus, clearly indicates that because of corruption and sin that was to be in the earth in our days, that the possibility would arise wherein men and women would lose faith in God and one another, "because iniquity (inequality C.L.W.) shall abound, the love of many shall wax cold." Matthew 24:12.

For this reason we should examine our personal standing before God, as to whether or not our faith is sufficient to sustain us in the days ahead, when fear shall fill the hearts of ungodly men, and they who know not God shall find their lives lonely and barren. For "without faith it is impossible to please him. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently (not spasmodically, when trouble fills us with fear), seek him." Hebrews 11:6. Thus we learn that the man or woman, who diligently seeks the Lord in faith and prayer, shall be rewarded.

Therefore, if we profess to believe in God, we must believe that he is, that he is omnipresent, a present living God, not alone of the past, nor yet of the future, but the God of this present moment and hour, who alone is able to comfort us and console us in times of fear and trouble such as is coming upon the earth.

So when we need the help of the power or being that is greater than human hearts or hands can give, we must believe that God the Eternal Father, is the source of all solace and comfort that cannot be equalled or derived from any other source.

We have heard people say, we don't believe in miracles, or the gifts of healing, or of tongues or prophecy, as they have been done away with since the days of the apostles. To such we can only say, as did Jesus and his disciples to the unbelievers and scoffers of their day:

"Oh ye of little faith; know ye not that Jesus

truly said unto our fathers, If ye have faith ye can do all things which are expedient unto me." And that the prophets have said, "And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief." Moroni 10:18.

Under these circumstances, let those who doubt the constancy of God, and His unchangeability, repent of such unbelief, and seek the Lord while He may be found, for His Spirit will not always strive with those who harden their hearts in unbelief and walk contrary to His ways. We therefore, as the servants of the Lord Jesus Christ invite you to come to the true Church of Christ, where the fulness of His gospel is preached and where all the ordinances and principles of the gospel are taught and enjoyed, that your faith in God may be increased, and you may learn to glorify Him in your life among men as you have never done before.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Romans 10:13-15. ". . . The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Corinthians 1:18.

Repentance from Dead Works

When Jesus began His public ministry shortly after He had been baptized of John the Baptist, in the waters of Jordan (Matthew 3:13-17), and had been tempted by the Devil (Matthew 4:1-11), the first thing He taught the people, was to repent as one of the prerequisites to entering the kingdom of heaven. This doctrine of repentance was not only taught by Jesus and his apostles, but by the prophets of old as one of the first steps toward a richer spiritual life in God. Paul taught it as "repentance from dead works" (Hebrews 6:1), and John the Baptist taught it as a necessary step in preparation for baptism of water for the remission of sins Matt. 3:19; Mark 1:1-8.

Jesus said, in this connection (Luke 5:32), "I came not to call the righteous, but sinners to repentance." and on the occasion when He preached to the Galileans, whose "blood Pilate had mingled with their sacrifices," (Luke 13:1) he said:

Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

I tell you, Nay: but except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem?

I tell you, Nay: but except ye repent, ye shall all likewise perish. Luke 13:2-5.

Like those of that day, people now too often judge those around them to be sinners "above all men" because some calamity has befallen them, forgetful that they themselves are likewise sinners, not having obeyed the Lord, therefore, such should pay the more earnest heed to these words of Jesus, "except ye repent, ye shall all likewise perish."

True Repentance involves these three steps:

1. **Godly Sorrow:** "For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death."—II Corinthians 7:10.

2. **Confession of sin:** "Wash me thoroughly from mine iniquity, and cleanse me from my sin, For I acknowledge my transgressions, and my sin is ever before me."—Psalms 51:2-3.

3. **Renunciation of Sin:** "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

Let him eschew evil, and do good, let him seek peace, and ensue it."—I Peter 3:10-11.

If you can, after examining your life, say from the heart, "I am sorry and ashamed of the sins of my life, and the sinful way I act," and are willing to confess that Jesus is the Christ, the Son of God, who died upon the cross to cleanse you from sin by His blood, for He alone can forgive your sins, and if you are ready to "eschew evil," that is forsake it, and flee from it to avoid it, then blessed shall be your hope of the fulness of joy and the more abundant life in Christ, for in doing so you have claim upon the promises of God, who said, "Come now, let us reason together saith the Lord; though your sins be as scarlet, they shall be white as snow," etc. Isaiah 1:18-19.

MY BEST

Florence L. Magers

Help me to serve my best today,
 Help me to think and do and say
 That which is pleasing in Thy sight,
 That which is based on Truth and right.
 Help me to see, as Thou dost see,
 Man in Thine image, pure and free;
 Help me to know, what Thou dost know,
 The perfect being all must show.
 Help as Thou knowest well I need,
 Make me more worthy of such meed;
 Help me to say through every test,
 "I thank Thee, Father, Thou knowest best!"

Instinct: Inherited Memory? Or the Spirit of God?

By Elder M. Harvey Seibel

IN THE BEGINNING, GOD! Thus opens the Scripture of a small band of wandering nomads, people without native land or established kingdom. The centuries roll by and the Son of the living God came to earth and built upon this Scripture, and died; died without writing a single word for posterity, and followed by a little band of frightened pilgrims who fled at His death, returning to their fishing nets and other means of livelihood. But the Spirit of God descended and in a single century every city of the Roman Empire had an established church to teach this Scripture. Today we see it spreading its influence from pole to pole and across the seven seas. But among the countless followers of this book are scarcely to be found one who believes in the prophecies, the miracles, and the divinity of its pages. The story of creation fades before the theory of evolution. Now they teach IN THE BEGINNING, CHANCE!

IN HIM WE LIVE, AND MOVE, AND HAVE OUR BEING! Acts 17:28. To the atheist there is no God. Colonel Robert G. Ingersol, the famous atheist of the preceding generation said: "I prayed unto God but the heavens returned to me as brass." Khrushchev, the Russian dictator said that their astronauts had explored the heavens and found no God. Most Christians tell us that if there be a God, He sits off in some remote portion of space thinking upon the vast, cosmic problems of an endless universe and cares little, if at all, for the creature man, lost upon a spec of cosmic dust in the side of a lesser galaxy.

But the Scriptures aver of this God who stretched out the heavens across a space so inconceivably vast that it takes light billions of years to traverse the breadth thereof, of this God it states that He molded man from the dust of the ground and breathed into his nostrils the breath of life, and that "even the very hairs of our head are numbered." Further, this God is even interested in every last sparrow that ever crossed the sky in graceful flight, for it says, One of them shall not fall to the ground without the notice of your Father. Speaking of the vernacular it would seem that God surely takes a dim view of boys who wantonly shoot sparrows and squirrels for the sinful pleasure it gives them to kill a creature of God.

Throughout the living universe, from Lameoba to the whale, from bacteria to man, are unnumbered questions that defy the most ardent adherents of evolution, and respond only to a belief in an infinite Designer. These are facts in the everyday life of all creation. Where is the missing link between the mammalian eye and the photo-sensitive cells of the protozoa, or between the fin of the fish or the wing of a bird, between a scale and a feather, or between an instinct and a thought. Of what use are these half-formed organs

in the clashing, internecine war of the species for survival? How could an organism survive for the millions of years handicapped by an useless, partially developed eye or wing against its fellows not so hindered in the struggle for existence? Even assuming that the developing species by some lucky combination of chance environment did succeed in surviving until, for example, the wing became an appendage for flight, how can we account for the thousands of "directed" mutations in the right direction to produce a wing with its strength of muscle, the complicated fronds linked together to hold air on the downward thrust and to pass freely in its upward swing, and that the instinct would be imbedded in the brain of the changing lizard that would teach it to fly and not to run with its wings, to mention only a few of the necessary mutations. The lack of a single facet in this complex of knowledge, muscle and bone would make the whole organ useless. Yet, if evolution is the explanation we must believe that all these mutations came about by chance to produce this combination of wing, feathers, nerves, blood supply, heart and chest development with its massive muscle, all in the right balance so that the lizard took to the air with all the skills of flying right side up, riding the air currents, and alighting again with the manifold skills of an aerial acrobat.

AND NOT THE LEAST OF THESE ARE INSTINCTS! What mystic force guides dwellers within the wood of the tree to come out and spawn just at the right season of the year to a day, or birds to wing their way across land and sea to their winter home in the south, and to wing the long way back to raise their young again in the north, or the Monarch butterfly, hatched from the egg in the north to fly to southern Mexico to the same forests where their ancestors have spent their days since the dawn of time. From whence the racial memory that sends baby eels no larger than a thread from their spawning banks in the midst of the Atlantic Ocean, some to the rivers of Europe and some to those of America, BUT EACH TO THE EXACT RIVER WHERE THE PARENT EEL GREW TO ADULTHOOD. Without benefit of teacher all these creatures follow in the pre-ordained path that every one of their ancestors have travelled since the first member of the race walked or flew or burrowed its way through life. AND THESE INSTINCTS MUST COME FULL BLOWN INTO EXISTENCE TO BE OF ANY USE AT ALL! Evolutionary ages cannot serve to produce such instincts. The developing instinct would quickly end in the ice and snow of the North, the little eel would die in the ocean depths without benefit of the shelter of the rivers, the Monarch butterfly would freeze in the first generation, all unless the first ancestor had sat down and figured it all out, only to pass this learning on as instinct to all its descendants. But there is no inheritance of acquired characteristics. The learning of Einstein has to be learned all over by his descendants. Knowledge is not inherited, nor passed from father to son. Nor does the parent eel stick around to teach the little eel the way back.

It would seem that there is a God in heaven who is mindful of all His creatures, the sparrow, the eel, the butterfly, the cattle of the earth, and of man himself, as if there was real meaning above the poetic symbolism in the statement, IN HIM WE LIVE AND MOVE AND HAVE OUR BEING.

A final example of this strange force of instinct will suffice to show the dilemma of those who seek to explain plainly the meaning of life without God.

On the Southwest coast of the United States, on the sunny shores of California, is a little spider about the size of a shoe button. This little spider is an excellent mother who loves her babies and wishes to protect them from all enemies. So she finds an abalone shell weighing several pounds and carries it up into a bush and hangs it about a foot to eighteen inches above the ground. This seems to be quite a feat for one so very small but she uses her instinct which has been in her race since the first of her kind lived out its life some 6,000 years ago. She weaves a single strand of web from the shell to the branch in which she wishes to hand the shell. It dries and shortens. Then another strand is added, and another, and another; each raising the shell a trifle higher until at last the shelter is firmly hung at, to her, a great distance above the ground: a home to raise her precious little spiders. evolutionist naively tells us that this is inherited memory, and thus accounts for this wisdom. This fantastic knowledge of the spider had to come from somewhere. Without a belief in God we must believe that the first spider sat down and figured this all out and since then her millions of descendants have blindly followed by instinct this first wise spider. Or else there is a God who built into the hereditary stream of knowledge which has continued throughout all generations of spiders, each after its kind.

THE FOOL HAS SAID IN HIS HEART, THERE IS NO GOD. Psalms 14:1.

THIS IS THE TRAGEDY

God pity eyes that have not seen the dawn,
Twilight, or shadow, or wind-blown tree,
But pity more the eyes that look upon
All loveliness and yet can never see.

God pity ears that have not caught the notes
Of wind or wave, of violin or bird,
But pity more that, daily, music floats
To ears that hear and yet have never heard.

God pity hearts that have not known the gift
Of love requited, comfort and caress,
But oh, God, pity more the hearts that drift
From love's high moment to forgetfulness.

This is the tragedy of common sense:
To dim all wonder by indifference.

"A Life or Death Matter"

By Nellie Walberg

Eternal Life is a priceless treasure, the gift of God. It is not to be confused with mere endless existence. Christ said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10). This life is nothing less than "Christ in you, the hope of glory." (Col. 1:27). It is likened to a birth from above. In John 3:7, Jesus is quoted as saying to Nicodemus, "Ye must be born again," and to show that He meant more than water baptism He said, "that which is born of the spirit is spirit" and "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh; so is everyone that is born of the spirit." "He that hath the son, hath life, and he that hath not the son, hath not life." (I John 5:12). Eternal life must not be confused with the natural life where-in the carnal nature is manifest and we are only of Adam's seed; weak and subject to death physically and spiritually. The one possessing eternal life, and who continues to nurture this life, will be united and in fellowship with God in this life and through all eternity. Thus separation from God is eternal death; union with God is eternal life.

One of the signs of being "alive" physically is activity. A baby who is healthy physically is a bundle of energy, so also is a teenager, as any parent can verify. When a child is listless and extra quiet it is a sign of illness. Likewise in the spiritual life, when a child of God is listless, in-active, fretful instead of living joyously, activity engaged in the uplift of witnessing to others, it is time for a spiritual check-up! Christ would have us be "lively stones" in His spiritual house, the Church of Christ.

Another sign of being really "alive" is alertness and eagerness to learn; curious; abounding with enthusiasm to probe the depths of knowledge. Spiritually speaking, we must be alert to also learn of God's great eternal stores of wisdom and knowledge contained in the revealed word of God, the Scriptures. Alertness is needed as we listen to God's Servants expound the word to us, gleaning those truths which the Holy Spirit may be sending directly to any one of us in the waiting congregation. The ministry is set in the church to "edify", instruct, or benefit the body of Christ, the church. Spiritual things are spiritually discerned. The Book of Mormon teaches us to be careful, lest we judge good for evil, or evil for good. There are many voices calling to us from the darkness of men's philosophies. There are trends of thinking being manifest more and more in our schools and churches of this nation, that would eventually wipe God from the center and care of our beloved land. Satan is making his all-out bid for the minds of our youth. We need to be alert physically, mentally,

and spiritually to the issues of our day. Are we subscribing to a good news report magazine such as U.S. News and World Report, and searching the Scriptures daily to see if prophecy is being fulfilled in the world events that are happening all around us? Jesus warned His disciples as written in John 14:29: "and now I have told you, before it come to pass that when it is come to pass, you might believe." Also, in Acts 17:11 we read that the Berean saints were more noble than those in Thessalonica, in that they received the word with all readiness of mind (alertness) and searched the Scriptures daily whether those things were so. They were "proving all things" and holding fast to that which was good, as we are counseled in the Bible to do.

A person who is "alive" should be in a state of growth and adjustment continually. The six principles of the gospel in Hebrews 6:1, 2, are listed with the additional counsel "Let us go on unto perfection," implying a constant growth and adjustment. We are advised in Rom. 12:2 to be "not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God"; to "transform" is to change—adjust. Adjusting our beliefs to the teaching of our Lord; adjusting personal relationships that may be hindering the free flow of the spirit in our lives; adjusting our family mode of living and spending to allow more financial support to the church; adjusting our jobs, if our way of making a living stands in the way of our best witness for Christ; adjusting our methods of witnessing, individually, and collectively, if better and more effective methods can be found; adjusting our recreational patterns so that they might be more re-creative; our conversation; yes, our entire lives must be constantly adjusted to fit the Divine Pattern. This is our high calling; this is our task. Jesus said, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven," and He has promised to give us the power and the strength to rise above to the higher calling He has committed to us in this day, if we are obedient to His commandments and follow His spirit.

To be "alive" means also, having an effect on others. A new born baby is very much alive in making its presence known in a household! Sometimes newborn babes in Christ are a bit too noisy also, in their unwise zeal; nevertheless, spiritually-minded Christians are urgently needed to make their presence known in this world; to speak out against prejudice, intolerance, discrimination and weak compromise. The modern day sin of many people is: "don't become too involved." Society today needs persons of integrity who will not accept bribes and who value high morals and principles more than popularity, money and prestige. Jesus said, speaking of His disciples, "ye are the salt of the earth." He knew salt is used in small quantities, but that it is a most necessary ingredient; as a preservative it ranks supreme. It has the power to heal and cure, just as the disciples of

Jesus, no matter how few, are called to do for this world, to preserve, to heal, using the gospel which is the power of God unto Salvation unto every one that believeth.

Life begets life. Plant a live seed in the ground and it re-produces of its own kind. It is in the nature of all God's creation to re-produce, to propagate, to bring forth. Those who are born into God's spiritual kingdom, not of corruptible, but of incorruptible seed, should likewise reproduce, to propagate other new born babes into the kingdom of God. Spiritual life in one member can, and should, mean spiritual life to many others; for "life begets life" in the spiritual realm as well as the physical. We have not fulfilled the purpose of our spiritual creation unless we bring life to others who are "dead in trespasses and sins."

Having enumerated some of the signs of "life," let us find some of the requirements for keeping alive. We know there are certain basic needs such as food, clothing, shelter, love, exercise and rest. This also applies to the spiritual "inward man." Do you long to grow in grace? Then His promise to you is sure. "He satisfieth the longing soul, and filleth the hungry soul with goodness." How may you stimulate your lagging appetite? First, stop partaking of the "garlic and onions" of this world, that spoil your desire for the "milk and honey" contained in the Scriptures. Secondly, remember, a starving person often has no inclination or desire for food. They have to force feed themselves a little at a time in order to regain their strength and come to real hunger for substantial "meat"; so, even tho our appetites may be poor in the beginning, let's "nibble" a little on choice passages in the Psalms or Gospels, and then as we apply these truths to our lives, we can gain spiritual strength. Our hunger for better, deeper things of God will then grow by leaps and bounds. Let us hunger and thirst after righteousness and be filled by the good things of God. Spiritual malnutrition need never be found among God's people.

Speaking of clothing, in I Pet. 5:5 we are counseled to be "clothed with humility, for God resisteth the proud, and giveth grace to the humble" and in Acts 20:19, that we should serve the Lord with all "humility of mind" recognizing that all that we are, or hope to be, we owe to our Heavenly Father. Without Him we can do nothing. The Book of Mormon record asks us if we are "stripped of pride and envy," so pride and envy often-times are our clothing. We read in Alma 3:48 "could ye say, if ye were called to die at this time . . . that your garments have been cleansed and made white through the blood of Christ?" "Behold, are you stripped of envy?" and then we find in Rev. 19:8 that the redeemed church would be composed of saints arrayed in fine linen, clean and white, and it defines the linen as the "righteousness" of the saints. White signifies purity. The pure in heart, when stripped of all pride and envy walk humbly with their God.

Most living things need shelter; animals and humans do at least, in order to be protected from the

forces of nature. Likewise the spiritual life needs to be sheltered with the love of others. Many a young babe in Christ has been left to the carnal elements around them with no shelter from the winds of adversity and from the blasts of false doctrines. Our homes should be "shelters" in the time of storm, where Christ and His word are taught and lived, where prayer is heard and where love is supreme. Church groups should be shelters, providing an oasis for those thirsting for the water of life. Could it be that often our busy-ness is not Christ's real business, that of saving souls? Once, it is told, a devoted Christian worker was approached by his pastor to render assistance to a layman who was discouraged and needing help. The answer he gave might be represented by the following verse:

"I am sorry; I am building the Kingdom,
My reward, I must hurry and earn;
What happens to the other saint,
Is none of my concern!"

Tender, loving care is needed by children of God of all ages. Let us all be "shelters" in the time of storm for any passers-by on the road of life. Death comes gradually even in a spiritual sense. There are many symptoms for any of us to see, in time to save a needy soul. Cramped quarters are not good for best physical development; now, what about our spiritual life? Do we limit our study and learning to just our own circle, or do we "launch out into the deep?" True it is, that many a searcher and thinker has launched too far and gone off the "deep end." Perhaps there should have been others watching along the "shore line." Certainly no one should launch out into the deep without a firm hold on the "rod of iron" which is the word of God, according to I Nephi 3:68. There is also the lesson which Peter has to tell us. When he started to wade in deep water toward Jesus he saw the boisterous wind, and was afraid and began to sink. There are many boisterous winds of doctrine today, but like Peter, in our hour of need, we may reach forth to Jesus and always find Him stretching His hands toward us. But, into deep water we must go, if we are going to gain the knowledge, the experience, the spiritual stamina and the courage and faith that will yet be required of us. Let none of us say by word or action "you can't grow here." Let's expand our spiritual horizons and encourage others to do likewise; our age demands it. Ours is a universal God with universal love toward all His creations. He wants us to grow in spiritual stature and enlarge our comprehension of truth. We can be big enough to match the "Giants in the land."

We all need exercise and rest to keep physically alive and in good working condition, but this nation also needs a "spiritual fitness program." Our faith muscles need to be exercised. Let's experiment upon His word and prove the Lord's promises. In Heb. 5:14 we are told that "strong meat" would be given only to those who are of full age and who have their senses exercised by reason of use. We are promised

that when we exercise faith such as the Brother of Jared did, that we would also be given the privilege of seeing the things which the Brother of Jared wrote concerning the creation of this earth and all the inhabitants thereof and all the great and marvelous things which has been hidden up from the foundation of the world, including all the revelations of Christ. In Alma 9:17, 19 we are told that He that will not harden His heart, to him is given the greater portion of His word, until it is given unto him to know the mysteries of God, until they know them in full; the result of exercising their faith.

Jesus was our example of the wise use of exercise and rest. He spent long hours in captivity, but He also knew the value of "departing from the multitude" to commune with His Heavenly Father in prayer and meditation. Ours is a noisy, busy world. Children of God must make special effort to draw apart from the multitudes of people, machinery, cars, television, radio and general hub-hub, to seek peace and quietness of soul. Our churches in America need more "upper rooms" and less "supper rooms!" Our mental, physical and spiritual well-being demands rest; and God's laws cannot be broken without suffering the consequences. Amidst the noise of a busy work-a-day world have you ever had these thoughts? "Shut in with God in a quiet place; there in the Spirit, beholding His face; seeking more power to run in the race; How I long to be, shut-in with God!" In Rev. 8:1 we find that even tho the angels were given trumpets to blow, there was first a quiet silence in heaven for the space of half an hour before prayer and adoration was given to God. Does not this give us an example of reverence? To enter into the holy quietness of a church where saints are silently communing with God before public prayer is offered, indeed gives one the setting for blessings of our Heavenly Father to be poured out upon the waiting congregation. Reverence in God's house can be felt from heart to heart. After such an experience one can go forth to minister to others, fortified with peace.

This earthly time of probation, then, is a "life or death" matter. To be born into the Kingdom of God, to receive the anointing and benediction of His spirit is to be truly born into Eternal Life. "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you;" (Rom. 8:11). That we may know him, and the power of His resurrection in our souls each day, is the desire of all of us. Let us keep "alive in Christ." "Be strong! We are not here to play, to dream, to drift! We have hard work to do, and loads to lift! Shun not the struggle; face it, 'tis God's Gift."

The wise man doesn't expect to find life worth living; he makes it that way.

The best way to acquire self-confidence is to do exactly what you are afraid to do.

To Love God

By Lovita G. Seibel

When asked by the Pharisees, in Matt. 22:36, "Master, what is the great commandment in the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". (Matt. 22:36.)

How do we know that we love God? How shall we prove to God that we love Him?

Perhaps one could prove to God one's love for Him by choosing to make a great sacrifice of something held very dear to one. Shall we by human wisdom devise such sacrifices? or would we find these vows to be something which God does not require, and in which He takes no delight? We might well find ourselves in a similar situation as "Jephthah" whose account is found in Judges the eleventh chapter. Thinking to please and praise God Jephthah made a foolish vow that whosoever should come first to meet him when he returned successful from battle, that would be the thing which he would sacrifice to God. It broke his heart when his daughter, and only child, came first to meet him. If God doesn't require us to devise our own sacrifices, what sort of sacrifice does He require? We will find the answer in II Nephi 1:72, "Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and to none else can the ends of the law be answered." So He requires of us a broken heart and a contrite spirit, which requires us to have repented of our sins. Jesus makes this very clear in III Nephi 5:66, "And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit." Such obedience gives honor to God, but useless and even wicked sacrifices which the human mind may devise do not.

But surely one may say, if I give all my goods to the poor, or give my body to be burned, this will prove that I love God. Yet, Paul tells us in I Cor. 13:3, that without charity even those sacrifices are nothing. I understand this "charity" of which Paul speaks is the pure love of God, so unless we have this love such deeds are valueless and could not therefore serve as a proof of our love of God. Without this love resident within our hearts such deeds would only serve to give us a name in the earth such as that of Joan of Arc, or the Rockefeller Foundation.

Shall we of our own understanding or desires devise methods to do what we think is God's will? Or will we be prone to make errors similar perchance to a mistaken belief of a friend of ours, in New Mexico, who promised God that she would walk barefoot in the icy celd from one city to a neighboring town some miles distant, if God would secure her son's release from serving in the Army. God did not honor this effort, her son served the full length of his draft term. Or one might devise something which is evil, not merely useless, such as those of whom Jesus

prophesied when He said in John 16:2, ". . . the time cometh, that whosoever killeth you will think that he doeth God's service."

It is so easy for us to fall into the error of trying to devise our own righteousness. But God says "our righteousnesses are as filthy rags" Isa. 64:6. God only requires humble obedience in Luke 22:42 ". . . nevertheless not my will, but thine, be done."

So, it must appear that we cannot prove our love to God by great acts of noble self-sacrifice, nor yet by self-devised acts of penance, nor is it necessary that we should. The reason is that God already, and always, knows and understands our minds and hearts, even the secret counsels thereof, better than we know ourselves. God needs no proof from us for what He already knows, for He knows it all before we could even start to make an effort at proof.

There is only one thing left for us to do, and that is to yield ourselves to become His servants. The burden of proving our love then rests with God and not with ourselves. For if we yield to God He will prove us, not to Himself for He already knows us, but rather He will prove us to ourselves, thus we will truly learn to know whether we love God or not.

Saul was such a case, for God knew that he loved Him, even though Saul was persecuting Christ's followers. Saul thought he loved God but was following methods of his own devising in order to prove it.

But God knowing the secret counsels of Paul's heart chastized him severely, then sent one of His servants to Saul to tell him of God's will for him. (Acts 9:15-16) "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and Kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake."

Paul (his name being changed) didn't learn all at once how much he loved God, the knowledge came through the passing of the years and by the things he willingly suffered for God. But at the end Paul surely knew how much he loved God for he said (II Tim. 4:6-8), "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

For God will chasten and scourge (punish, correct, prove) every one whom He loves and receives. Heb. 12:6. Also Rev. 3:19, "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

If we accept His chastening and reproof in humility, submitting our wills to His, then we will really learn what it means to love God, for God will have proved to us that we love Him. We need to learn whether we love God, for we cannot surely know of ourselves, but God does know all the time, and only He can teach us the truth of the matter.

We should seek to obtain a spirit of submission, one that can say, "The Lord gave, and the Lord taketh away." Job 1:21; or "Though he slay me yet will I trust him." Job 13:15.

Jesus gave a simple criterion of our love for Him, "If ye love me, keep my commandments." John 14:15.

Sermon Notes

By Lovita G. Seibel

Since I have been away some week ends recently I have missed obtaining notes on some of the sermons preached during the past month or so. I would recommend to the members of the St. Louis Local that all be sure to attend regularly so that they will not miss these fine sermons, for themselves.

The notes which I have are from a sermon delivered by Bro. James Case when he favored us with a visit. The Scripture reading was from Matthew 24: where the disciples had asked Jesus what were the signs of his coming and of the end of the world. They said "When shall these things be?" In this chapter Jesus foretells a number of things which are to be signs to His followers of the nearness of His coming and of the end of the world. They include a warning to not be deceived "for many will come in my name, saying I am the Christ; and shall deceive many." Also "There shall be wars and rumors of wars," but we are not to be troubled about this because "the end is not yet" for other disasters are to come on the earth also "there shall be famines, and pestilences, and earthquakes, in divers places" followed by persecution of Christ's followers. "Then shall they deliver you up to be afflicted and shall kill you, and ye shall be hated of all nations for my name's sake." But in spite of this "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" which apparently will usher in an occurrence which Jesus calls the "abomination of desolation" from which we are advised to flee, "for then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be". This tribulation will be so world extensive that Jesus says "except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened."

The iniquity in the world is so great that people ask "Why doesn't God do something about it?" The promise is that God is going to do something about it! For tribulation of such great destruction is coming upon the world that God must take a hand in it and shorten the duration of this great tribulation in order to save His elect.

But the "gospel of the kingdom" is to be preached in all the world as a witness before the end comes. The Restoration has labored for over a hundred years in this effort. The results have not yet accomplished the mission, for confusion entered into the Restoration.

Some of the reasons for our present confusion may well be found in the following Scriptures, III Nephi 8:60, "Ye shall not suffer anyone knowingly to partake of my flesh and blood unworthily." We are told these people were strict to see that there was no iniquity among them. But laxity came in, for 210 years later (IV Nephi 1:29), "there were many churches which professed to know Christ, and yet they did deny the more part of his gosel, and did administer that which was sacred unto him to whom it had been forbidden because of unworthiness." Thereby division and confusion entered into the Church of that time. A like condition will bring about like results. Looking down to our day Nephi foresaw the religious conditions of the present time, of which he said in II Nephi 12:16-17, "they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men." While God says in Jeremiah 17:5, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

In the parable of Zenos as recorded by Jacob in the Book of Mormon in chapter 3 beginning at verse 136 we find a promise for this last time of the earth. "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 might, for behold, this is the last time that I shall nourish my vineyard: for the end is nigh at hand, and the season speedily cometh, And if ye labor with your might with me, ye shall have joy in the fruit which I lay up unto myself against the time which will soon come."

The gospel will be preached, as God has foretold. One thing which must be done is to pray humbly, and seek that His words be placed before the nations as God would want them to be, not according to our desires. We must start living according to the Scriptures dealing justly with all our heart. The great commandment is the law of love for God with all our might, mind, and strength, and to love our neighbor as ourselves. Also as in Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." "Choose ye this day whom ye shall serve," for the Book of Mormon foretells there will be just two churches. All churches, but the Restoration, are on the family tree of the Catholic Church. The promise to the people of Christ's Church is this, I John 1:7, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

God has promised forgiveness to your repentance, but He has not promised tomorrow to your procrastination.

—St. Augustine

Punishing Children

By Garry Cleveland Myers, Ph.D.

The purpose of any kind of punishment is threefold:

1. To make unpleasant an undesirable act of a child.
2. To deter him from repeating it.
3. To lay in him the foundation of respect for constituted authority and regard for the rights of others.

Make pleasant to the child the many things you want him to do and unpleasant only the few things you want him never to do or do again.

Penalty for Repetition

After the child is two or three, don't punish him on the first "offense." Instead, make clear the nature and seriousness of the offense and name what the penalty will be for repetition.

Don't punish the child on the basis of the information he volunteers or you have exacted from him, or what other adults or children have reported; but only what you hear with your own ears and see with your own eyes.

Don't ever put your child on the witness-stand, to question and cross-question when you merely suspect he has done wrong.

Ask No Promises

After punishing a child, don't make him promise not to repeat the offense. Be so sure he has connected, in his mind, the punishment with the offense and that it has been sufficiently certain and unpleasant, that he won't wish to repeat it. No lecture or exhortation or warning then.

When the punishment has ended — act, move, breathe and speak—and try to feel as if nothing unusual had happened. In your mind and heart remove his transgressions from him "as far as the East is from the West" and don't hold them against him any more.

If he must be punished again later for the same offense, never refer to an earlier one. Let him figure it out. Be so consistent that he can.

Be Consistent

Don't cuddle or caress the child after punishing him, even when he begs you to do so, lest he conclude you had wrongly punished him. If, however, you discover that you had done so, tell him and beg his forgiveness. Don't punish, even rebuke, a child for a wrong you had before applauded or ignored, or ignore him for what you had earlier punished him.

Be consistent. Both parents should also strive to be consistent with each other. After punishing the child once for a definite "offense" be sure you always do for this same offense repeated. Permit no exceptions. Certainty of punishment is more powerful than its severity, as a rule.

Consider Your Actions

Don't punish on the installment plan—a little tap, then a harder and harder one, or a spanking to be followed by chair-sitting.

Avoid long-drawn-out punishment lasting over a period of several hours or days.

Don't announce a punishment to be carried out by the other parent or another person. Whichever parent is directly with the child should deal decisively and finally with him.

Unamused Sitting

When you assign a tot to sit for punishment for 15 or 20 minutes in a certain place unamused, doing nothing, in lieu of spanking (whereby spanking may be abandoned), have him sit where you can see him. Sending him to stay alone for 30 minutes or an hour in another room may be effective for the child over 6 or 10.

Advance Information

Always the tot or older child should know at the beginning how long he must sit, as measured by the clock. The clock has no feeling; it never gets a headache or gets nervous. If the tot gets down too soon, spank him and don't extend or shorten the announced time regardless of his fussing or crying or pleading.

Never tie the child, shake, or slap him about the face or head. Use no hard weapon as a ruler or hair-brush. The bare flat hand skin-to-skin usually will suffice. Aim to be done with physical punishment before your child enters school.

Don't use your tongue for punishing.

Don't use for punishment what your child will like—going to bed.

Walk Clears the Air

At times, when your tot is tired and fretful, gets into one trouble after another, in spite of punishments, drop everything, rock and cuddle him, sing or read to him, go walking with him or engage him in some other pleasantries.

When you must increase punishing over weeks or months, don't trust to your ways of punishing but try to find more means of helping your child to do more that you will approve and enjoy in a family atmosphere of love and understanding.

—Capper's Weekly

TOWARD BETTER THINGS

I know not what the end will be,
Nor what the future years may hold,
I only know that I can see
The distant hilltops tinged with gold.

For men from anguish deep and dire
Must rise at last on faith's bright wings,
And turn on pinions of desire
Toward the hope of better things.

Patience Strong
London, England

Food for thought: The only difference between men and boys is the cost of their toys.

SPLINTERS FROM THE CROSS

Little headaches, little heartaches,
Little griefs of everyday!
Little trials and temptations,
How they throng around our way!

One great cross immense and heavy,
So it seems to our weak will,
May be borne with resignation,
But these many small ones kill.

Yet all life is formed of small things,
Little leaves make up the trees,
Many little drops of water,
Blending, make the mighty seas.

So these many little burdens
Pressing on our hearts so hard,
All uniting, form a life's work,
Meriting a grand reward.

Let us not, then, by impatience
Mar the beauty of the whole,
But for the love of Jesus bear all
In the silence of our soul;

Asking Him for grace sufficient
To sustain us through each loss,
And to treasure each small offering
As a splinter from the cross.

—Barbara Baden

"LIFE AND LOVE"

By Harry Slocum Tordoff

Life and Love—they intermingle—
Life can't exist—without it;
Neither one—can be a single
Heav'n demands—each do its bit.
And the greatest love in existence
Emanates—right from God;
The giver of Life and subsistence
To everything—on this sod.
So—if mortal love is denied you
Do not feel—you're left behind,
For God knows everything you do—
You're always—on His mind.
He knows each bird—upon the wing—
Each hair—upon your head;
His watchful eye—sees everything—
Through Him—the world is fed.
Life and Love—originates
With our gracious God—
And His Love—never fluctuates
Like that—upon this sod.

"BLANKET OF WHITE"

By Harry Slocum Tordoff

The snow is falling gently
From out a cloud filled sky;
And the lights are gleaming faintly
From the homes—as I go by.

The ground was bare—not long ago
But a blanket is rapidly forming;
And only God—can really know
How much we'll have—by morning.

It's strange—how they change the looks of a place
Just a few white flakes—of snow;
It's as if the Lord had washed the face
Of His earth—down here below.

As the blanket of white piles up—so high
And the drifts make the landscape roll,
It seems you've seen the old world die
And a new one takes hold of your soul.

The shrubs and trees—so bare of leaves
Take on new beauty—too;
Their branches now—wear pure white sleeves
And even they—look new.

The going is bound to be tough—for a while
But remember—it's God sends the snow;
So—let us take it with a smile
And thank Him—for making it so.

When earth takes on new life—next spring
The good that the snow has done
Will be evident in everything.
For again—the world is young.

A LOOK AT LIFE

Did you ever look at life this way:
That every day is a borrowed day,
And everything in each one stored
Is something borrowed from the Lord?

Well, that's the way it really is—
Our lives and fortunes both are His;
Just loaned to us for earthly use,
Returned to Him, without abuse.

Some day we all will want to borrow
Another life—in God's tomorrow.
Will we be glad to hear Him say:
"Just like the one you returned today?"

—Charles F. Hamilton

Anger is only one letter short of danger.

A PRAYER

Hold me in Thy presence, God,
Till I may come to see
Myself as Thy reflection,
Pure, joyous, free!
Hold me in Thy presence, God.

Let me feel Thy presence, Lord,
And know unfailing Love,
Love that giveth power and grace,
Grace from above.
Let me feel Thy presence, Lord.

School me, Lord, in righteousness.
Till, strong in Principle,
I may Grow to understand
Law invincible.
School me, Lord, in righteousness.

Fill me with compassions, Lord,
That my desire may be
But to see the perfect man
Reflecting Thee.
Hold me in Thy presence, Lord.

— Selected

Obituaries**BERT C. FLINT**

Bert Clement Flint was born February 16, 1880 to William A. Flint and Carrie Olson Flint at Manila, Iowa. At the age of 3 years he and his family moved to the southern part of Wisconsin where he lived until 1940 when he moved to Independence, Missouri. Here he remained until his death January 7, 1966 when he passed away at the age of 85 years, 11 months and 22 days.

At an early age he was married to Edna Ray McNurlen and to this union four children were born. Virgie Mae, Orville Alfred, Verna Audrey and Joseph. His wife, Edna passed away at the birth of the fourth child as did the baby Joseph also.

On June 4, 1912 he married Freda A. Grasshoff and to this union one child, a daughter Edna Rae, was born.

He was baptized on his 16th birthday February 16, 1896 uniting with the Reorganized Church of Jesus Christ of Latter Day Saints. He loved to tell the gospel story and spent fifty-three (53) years of his life under general church appointment. He served for 15 years with the Reorganized Church, accepting his first general appointment in April of 1911. In March of 1926 he and his family transferred their membership to The Church of Christ, Temple Lot, where he served as one of the Quorum of Twelve Apostles from 1928 until his death.

His missionary activities took him to the British

Isles, Canada among the Indians, and the north central states. His early missionary work was done in the State of Wisconsin. In the later years of his life he concentrated his efforts in his beloved state of Wisconsin, where he is affectionately known as "Uncle Bert", having taught most of them the gospel story from their infancy.

His missionary efforts through the years were not confined just to the preaching of the word, but he wrote tracts on the gospel, a church history, many articles for the church paper, and did a considerable amount of research for the church.

He leaves to mourn his passing his wife, Freda, of the home; his daughter, Mrs. Edna Rae Smith, 209 South Chrysler, Independence; his eldest daughter, Mrs. Virgie May Culp of Madison, Wisconsin; six grandchildren: Mrs. Edna Mae Taylor, Madison, Wisconsin; Mrs. Mary Lou Siedeher of Madison, Wisconsin; Mr. Alexander Hale Smith, Independence, Missouri; Mrs. June Carol Smith Sarratt, Independence, Missouri; Mr. Kenneth James Smith, Independence, Missouri; Mr. Robert Orville Smith, Independence, Missouri. Six (6) great grandchildren, four (4) great-great grandchildren; several nieces and nephews and a host of friends.

Orville Flint, his son, and Mrs. Verna Audrey Haenkle, his daughter, preceded him in death.

A Man's Prayer

Teach me that sixty minutes makes an hour, sixteen ounces one pound, and one hundred cents one dollar. Help me so to live that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those whom I have brought pain.

Grant that I may earn my meal ticket on the square, and in earning it I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money and the rustle of unholy skirts. Blind me to the faults of the other fellow, but reveal to me my own.

Guide me so that each night when I look across the table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with little children and sympathetic enough to be considerate of old age, and when comes the day of darkened shadows and the smell of flowers, the tread of footsteps and crunching of wheels in the yard—make the ceremony short; and the epitaph simple, "Here lies a man."

LUCY BISHOP

Sister Lucy Bishop passed from this life November 18, 1965 at Mesa Memorial Hospital in Grand Junction, Colo. She would have been 82 years old on December 3.

Sister Bishop was the widow of Charles Ottis Bishop. The couple came to Grand Junction 37 years ago.

Her maiden name was Lucy Park and she was born at Olathe, Colorado on December 3, 1883. Her early life was spent at Delta, Colo. The Bishops were married there on May 17, 1903. She transferred to the Church of Christ, Temple Lot a number of years

ago from the Reorganized Church of Jesus Christ of Latter Day Saints.

Surviving are a son, Orville of Fallbrook, Calif.; a daughter, Mrs. Gordon Cox of Grand Junction; four sisters, Miss Vida Park, Mrs. Ted Ely, Mrs. Oliver Adkins, and Mrs. C. C. Ford, all of Grand Junction; nine grandchildren, and 19 great-grandchildren.

The funeral service was conducted by Elder Marvin Ely, assisted by Priest John E. Bell.

Interment was at Orchard Mesa Cemetery in Grand Junction, Colo.

In Appreciation

We, the family of Apostle B. C. Flint, wish to take this means, through the Advocate, of showing to one and all our sincere thanks and appreciation for the many, many cards of sympathy sent to us at the time our husband and father passed away. The task of answering each one separately would be a gigantic one, lest we should miss any we thought this would be best to care for this matter. The prayers and concern shown us helped greatly to strengthen us all while we were passing through this heartbreaking ordeal.

Sincerely,

Sister B. C. Flint

Sister K. J. Smith and Family

Mrs. Virgie Mae Culp and Family

A DAUGHTER'S TRIBUTE

I was sorely troubled the evening after Dad passed away, having witnessed the terrible suffering he was called upon to endure during his last days here on earth. My mind kept asking why, why, why was it so when his whole life had been spent in spreading the Gospel.

I was preparing for bed when a strong urge came upon me to jot down the thoughts that came rushing through my mind. They seemed to be begging to be seen and heard. I sat down at the dining room table and my pencil fairly flew to keep pace with my thoughts.

I claim no greatness or talent for writing nor do I know if they were given to me from above, I only know after writing them down I read them over and the feeling of peace and calm that came over me was very comforting and took away part of the sting and hurt I had been feeling.

I know not of what value they may be to others, but after rewriting them in poetry form, I feel that I may be able to show to others the wonderful person my Dad really was.

The Gospel of Christ was his whole life and he esteemed it highly. He was able to impart to others its beauty and true value through his ministry. He never thought of himself as being great, but teaching all he came in contact with the beautiful truths thus he became great by the life he led. He had the love and respect of many for he plowed his furrow straight, he himself living the way he taught.

I shall feel proud, yet very humble, if I, his daughter, can have it said of me when I pass from this life, that I plowed my furrow straight and like him I held fast to the truth in spite of hardships or whatever it is my lot to endure.

He remained faithful to the bitter end ever mindful of those he loved. He truly loved all people and little children dearly loved him.

Here then is my tribute to one of God's noblemen:
—My Dad.

No Vacant Spot In My Heart

There's a vacant chair at our table and a vacant pew
in the church,

There's a dear face missing from among us
Yet no vacant spot finds place in my heart.
All things that we see are but material
That soon canker and rust and moulder away
But the true values of he that has left us
Aren't touched but find room in the depths of my heart.
His life he led with a noble purpose
More precious than ever in this life we'll see
For he taught us by doing and living
What man's stature and place here on earth is with
God.

I'm one of the many who loved him
But I held a very special place in his heart.
He taught me more fully the true meaning of life
And just what our purpose on earth is from the start.
The first thing he taught me was ever to be truthful
For he valued truth above all.
His life was an example of truth to so many
An 'twas he that first set my feet on the path Christ
trode.

He ruled my life through love and kindness, not force
For to him love was the only way
He gave of himself in great measures of love
In turn I could not help but to love him.
You ask me; "Why then are you weeping so sorely"
It's not for him gone away, but oh what he had to
endure

His path was never smooth or a bed of roses
But so thorny and rugged and oft times cruel.
Seeing him suffer so terribly I cried out in anguish for
him

Why oh why should his way be so hard and rugged
and hard to bear
For his whole life was spent doing the Master's bidding.
When a voice so low I scarce heard it
"Even the Master of men had to suffer so
That we weak erring creatures, might some day again
come unto Him."

Was this then my answer, Dad again was pointing the
the way

For his family to follow the path so thorny and cruel
And that his suffering should not be in vain
We through his suffering might come closer to God.
I feel it indeed a privilege to love him
And oh I know how dearly he loved me.

For to endure the pain and suffering for his family
That he might bring us all closer in touch with his God.
It was both my joy and yes my great sorrow
To know and to see him as so very few ever did
Knowing full well no one could take my place in his
heart

I'm telling you proudly of my Dad.
Love Him! There are no words to truly express it
This feeling welling up in my breast
I am so proud of all his work and the years he spent
in it

Though trials and hardships beset him oft times on the
way

Yet serving faithfully to the bitter end the God whom
he loved.

I now have been called on to bid him a sad yet hopeful
goodbye

E're he leaves for the other shore
Where he'll rest after his struggles and peacefully wait
For his loved ones to join him once more
In the Great Shepherd's sheep-fold that lies just beyond
the veil.

Edna Rae Flint Smith

PURYEAR, TENNESSEE NEWS

Dear Saints:

I would like to report the news from the Puryear,
Tennessee Local.

Bro. Don Housknecht was here for nearly a week
in the middle of January, but was called away to
administer to a sick sister in another locality.

Our Pastor, Bro. Rony Overcast was recently
stricken with a heart ailment and taken to the hospital
in a very serious condition. We ask your prayers for
his recovery.

Thank you,

Rosemary Camper

MICHIGAN REUNION

The 1966 Michigan Reunion will be held at Cedar
Springs, Michigan on June 18th and 19th. Inasmuch
as our Reunion is held early in the summer, we are
hoping that an early notice will be helpful to many in
planning to attend. Michigan is a land of scenic
beauty and the weather is usually enjoyably warm
at this time of year.

Our Reunion last year was quite a success with
about one hundred in attendance over the two days.
The committee in charge did a fine job of program-
ming and caring for our needs. With the able counsel
of Apostle C. L. Wheaton and Sr. Angela, it was an
enjoyable time for all who came.

The community hall has been reserved for our
meetings and is easily found one block south of the
main street of Cedar Springs. For those who may need
overnight lodging it would be well to write to Bro.
Bud Hanes, R.F.D. #1, Sand Lake, Michigan; or Bro.
George Brantner, R.F.D. #1, Cedar Springs, Michigan.
We are sure that all will be cared for somehow. We
wish to extend a most earnest welcome to everyone to
come to Michigan this year. The Reunion Committee