

# Zion's Advocate

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

Volume 31

Independence, Missouri, June, 1954

Number 6



**T**HEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this we will do, if God permit.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good word of God, and the powers of the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Hebrews 6:1-6



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## ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

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### 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. This is due to lack of funds.

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

## EDITORIAL

We occasionally hear the question among members of churches: "What has come over the religious people of today?" It is a good question and should be answered. Many who can recall forty years or more ago believe conditions were better in the church group where they attended at that time than they are where they attend today.

One of our human weaknesses is to either call to mind only the good points or bad ones, depending on what we are trying to prove. If we will permit both good and bad memories to come to mind, we would, I believe, in a majority of times, be better content with our surroundings of today. I do not mean to say that there is no fault, but I do mean to say that if we make the best of today, our lot in life will be more pleasant.

Read the history of the nineteenth century only a few years after the Church of Christ was restored. If you do so you will find that they were looking back and lamenting over the thought that things were better in their early years.

One of the most unwise things we can do is live in the past. There is nothing we can do over to change it. We must prepare for the future and do it today. Tomorrow may be too late.

We must exercise that concern, for one another, we call love. Conditions in the world have changed in such a way that our concern for one another may be dimmed if we are not careful to keep it alive and burning brightly.

From the beginning of the Gentiles' times, they, the Gentiles, moved westerly. This continued over the centuries until about a quarter of a century ago. In this western migration, one frontier after another would spring up. In frontier living, people have to, of a necessity, depend on one another. This dependence causes a concern for each other's welfare. This is what we term love for our neighbor.

There are no frontiers any more. West has met the East, closing the gap, thus bringing about a new era. In this new era, the dependence and concern for our neighbor has been substituted with other things. None of these substitutes are as useful to the spiritual man as was neighborliness.

Where the early settlers used to help each other, now in many instances they hire their help. Where they used to get together of an evening as a group and enjoy themselves in singing, visiting, etc., now in many instances they seek worldly entertainment.

That old spirit of fellowship in many instances has been substituted by the spirit of mammon. Perhaps this is the reason so many of the Lord's people have been kept poor in this world's goods. That way they still must depend on one another to a great extent. And in that way they have been able to retain much of the Spirit of God.

Besides love for one another, there are other things to keep in mind, although they still come under the heading of love. One condition we must develop within ourselves and especially must the ministry do so. That condition is compassion.

Many times during the ministry of Christ, we notice

the statement that He was filled with compassion toward the people.

One instance was just before He called His twelve apostles. Matthew tells us that Christ was moved with compassion toward the people because they were so hungry for the word of God that they even fainted and were scattered like sheep having no shepherd.

Another time in the account given by Nephi, Christ told them that His bowels were filled with compassion and asked them to bring their sick and those with any manner of affliction and He would heal them.

A servant of God must have compassion in his heart as well as faith if he would be successful.

Another thing we need is respect. We must be willing to respect the position of another even if we sincerely believe he is wrong. It may be difficult to do so, but it is necessary if we are to come to a unity of the faith.

We must have respect for the house of the Lord, and conduct ourselves in a humble manner while therein. We are prone to show more respect when a meeting is conducted for one who has departed this life than we do in the house of the living God. Our manner of conduct and our dress should be at least as respectful when we attend services that God has been invited to as they are at a wedding or a funeral.

Let us remember the words which Christ spoke: "God is not the God of the dead, but of the living."

A. F. B.

#### AN EXPLANATION

In reviewing the Conference minutes, particularly that part which contains a report of the Secretary of the Quorum of Twelve to the Conference, with reference to the filling of vacancies in the Quorum of Twelve, I see need of amplification. In this I have no desire to seek to make any changes in the report as it stands, but I do feel that some clarification is necessary in order that the saints abroad may have a correct understanding of what really did occur. In the report it is indicated that I, B. C. Flint, arose and indicated that I had received some spiritual manifestation concerning the call of Brother Archie Bell to the office of Apostle. In other words, I virtually issued a call. This needs clarification. I have never posed as a prophet or revelator to this church, nor did I in this instance.

Here is what really occurred. The Twelve had met that morning in their Quorum room in fasting and prayer with the object of importuning our kind Master with reference to the two vacancies that had been occasioned by the deaths of Brethren J. E. Bozarth and James E. Yates. I had come to that meeting with a few mental reservations in my mind. The name of Brother Bell had been mentioned prior to this time, and I was not sure what I might do should this be brought up, but during the season of prayer, as mentioned in the report, my mind was placed completely at rest on the matter, and all reservations were removed, so I merely arose and testified to this fact, and stated that as a result of the sweet spirit of peace that pervaded the room at the time, that the matter was entirely in the hands of God and that if we trusted Him fully that those things which we, as weak humans, could not do through reas-

oning, would be cared for by our Father in Heaven in His own way, and that we need not fear to go forward in the matter. Then before I took my seat, I said that I felt prepared to present another name, but whether this should be acted upon now, or at some future time, I did not know, and I presented the name of Brother Leon Yates. Immediately one or two of the brethren expressed their approval by saying AMEN audibly.

I feel that this clarification is due both to me and to the membership at large.

Sincerely your brother in Christ,

B. C. Flint

#### OUT OF THE MAIL SACK

3108 Woodrow Ave.  
Ft. Wayne 3, Ind.  
May 9, 1954

Greetings to My Dear Brothers in Our Lord Jesus Christ:

As a Lamanite brother it is not easy to tell you the great joy I find in writing to you, to express my personal knowledge in the Book of Mormon as the History and Religious Record of our Indian people. Each of our tribes held a part of the record; indeed, the tribes even have plates of copper, of lead and of leather on which were written the record of our Lord's mission on this land. But without the coming forth of the Book of Mormon, no tribes could see that our Lord's Mission was to all men.

His mission was a tribal-selfish thing in our hearts, and was being lost away from our people. I am so glad the Restoration has torn away the mists, that a New Birth of Brotherhood in Christ is restored. I am happy to say that when Brother Clarence L. Wheaton led me down into the water of Fish Creek, that he opened a new world to my eyes.

I have felt the great love of Brother and Sister Wheaton in our home when we talked of the work in Yucatan. The fire of the Lord will burn away the trash and the church will have a clean field of love in that area. We should all support Fernando Ojeda, and pray that he may be able to fill his land with churches in the land our Lord labored in, in the Golden age.

It has been said to me how small we of the Temple Lot are in numbers, but thank God we are; for a perfect small gem is worth much more than a larger gem full of faults. I can only add that I know our gains seem small yet each new member is a whole new field. It is from small seeds that the harvest is grown.

The Indians have missed Brother Wheaton here in the States, but we are glad he was able to visit us this time for we have been refreshed and with new hope we can resume our personal efforts. I have borrowed a great deal from Brother and Sister Wheaton from their storehouse of kindness, love and hope, and I must tell the church I have never found them wanting. I can never repay their kindness nor can I tell you how happy they made me through their efforts to bring the true word of our Lord into my home by giving me the whole story of the Restoration.

It is my hope that each of our Elders in every Lamanite area will visit, investigate, and council the La-

manites of their field; for the Lamanites are a bewildered people.

Pray for us that we may be worthy of the many blessings that the restored gospel has given us, and we shall pray for each of you in the church.

Your Lamanite Brother in Jesus Christ,

Howard L. La Hurreau

Monongahela, Pa.  
April 29, 1954

Zion's Advocate  
Independence, Missouri

Editor: It may interest your readers to learn that Apostle Wheaton, and his wife walked into our church here in Monongahela, on Sunday morning, April 25th, wholly unexpected to us. I was in the pulpit at the time of their appearance, and did not recognize them; in fact, after the meeting closed, they were obliged to introduce themselves to me, even though I had stayed overnight with them in their home some few years ago. My memory has always served me well, but on this occasion I was caught unawares—I guess the years are telling on me.

However, I was glad to see them and took them to my home for dinner. They were very tired, especially Brother Wheaton, and while I went to our afternoon meeting, I told him to lay down and take a rest. I found him rested up some when I returned home. Of course my wife remained home with Brother and Sister Wheaton.

After supper we all went to our church. On Sunday evening we have two meetings, the young people's society engages one hour, and then we have one hour preaching service. However, on this occasion we dispensed with our preaching service and allowed the Apostle and his wife to address the young people's meeting—telling them of their experiences in missionary work among the natives in Mexico and Central America, and their success in converting many of them to their faith, along with the hardships in traveling in the jungles of that country and the persecutions which was their lot to bear. I am sure their experiences as related by them were interesting to all.

In the meantime, we arranged for a meeting on the following evening (Monday) for them to show the pictures they had taken in their travels in that southern country. We advertized the meeting in the city paper here, and we had a very nice audience present for the occasion. It took them two hours or more to show the pictures, which are on colored films, and as for me, I must say they are wonderful, and especially to believers in the Book of Mormon. It was the first time that I had seen a really good show of the scenes that are so numerous down in that country. I fail to see where the architecture of today, has anything on that of pre-Columbian days on this Western Hemisphere—and built in Book of Mormon days by the forefathers of the American Indian race,—yea by Israelites, who were once the apple of God's eye.

The ruins that are left behind them, certainly speaks of the high state of civilization the Israelites attained

to beyond the wall, after their dispersion from the land of Palestine. I was very much interested in the lovely appearance of those people who are living in so primitive conditions as they are in Yucatan—dressed so much in white and their dress seemed to be spotless, and beautifully embroidered by hand, and with so little to do with. As I understand it, Brother Wheaton has taken these pictures himself, and he certainly has a wonderful collection of them, along with a collection of artifacts. These pictures were shown in our Sunday School room, and I believe were enjoyed by all present.

My daughter, Ruth Mountain, who teaches in the city schools, asked them if they would show the pictures in her school, if she could get the permission to do so. Permission was granted, and I went with them to the school at nine o'clock the next morning. There are seven or eight rooms in the building. The children were assembled together in the hall of the building, and for two and a half hours, Brother and Sister Wheaton entertained both scholars and teachers. It was quite a treat for the children, and the Wheatons were much complimented by the school teachers. We then returned to my home, and after taking some pictures at our home, they departed from here for the State of Rhode Island to spend a few days, and then return to their home in Independence, and make ready for another trip to Yucatan. The Wheatons are very energetic, and are certainly exerting themselves in spreading the restored gospel as they understand it. As for me, I have always taught that God will bless the honest efforts of all people.

Sincerely,

W. H. Cadman, of the Church of Jesus Christ

Apostle Archie Bell

THE CHURCH OF CHRISTE

2 de mayo de 1954

Querido: hermano en la fe de Jesus, para mi por causa del amor de Dios que nos une con un vinculo fuerte de paz de mansedumbre, aunque estamos muy lejos de vosotros.

Amado hermano en Dios, yo le sabido con amor cristiano y mi es posa le saludan tambien y saludamos los hermanos y las hermanas de nuestra iglesia todo en nombre de Cristo Jesus nuestro salvador.

Mi nombre es: Eusebio Yam mi esposa es: Petrona C. de Yam y nuestros hijos son tres sus nombres son: Eddy maria, Elias y Jaime y vecimos de Ticul Yucatan nos bautizaron el 6 de Abril en Dzan por hermano Fernando (Elder) todo sea para honra y gloria a Dios. Gracias, hermanos mios, doy a Dios por vosotros nos traeeron la verdad del evangelio y lo he recibido con gusto. Yo, hermano mio, quiero que repartes mi nombre y mi direccion a los demas hermanos de la iglesia para que ellos me escriban alguna carta de consejos o testimonios me puede servir mucho y lo agrediera, para sentirme unidos aunque una distancia tan largo nos separa. Que oren a Dios mucho por nosotros por tenemos mucho trabajos misionero en una finca su nombre es: "Vayalceh" pero estoy tan pobre pues no puedo seguir, pero espero en Dios

la oportunidad, porque no puedo dejar me trabajo, porque necesito el dinero para el sustento de me hogar.

En la otra carta les contareme historia, solo un pedazo les contare ahora, yo vivio en una finca "Vayalceh" (Farm) pero me sacaron de alli por el santo evangelio, fui a Ticul vivir (Ticul City) y me enferme del higado me quede sin trabajar pues me quede muy pobre, y ahora estoy viviendo con me familia en su terreno do unhermano do nuestra iglesia como 5 kilometros de Ticul, y no tengo casa propia. Pues gracias a Dios estoy muy aliviado de la enfermedad, el mismo hermano me da trabajo aunque muy poco lo que gano, pero con eso estamos viviendo aunque pobremente.

En la proxima carta les escribire mi historia para que publiquen en periodico "Zion's Adovcate."

Perdonme, hermanos mios, porque escribi con tinta porque no tengo pluma—fuente ni tinta ni papel bueno dispense no que escribo en ingles proque est oy aprendiendo escribir y hablar en ingles todavia, pero voy a hacer un esfuerzo escribir un poco en ingles que me dispense por errores y favor de corregirme.

Espero lasconstestacion muy pronto y gracias a Dios.

Vuestros Hno. Eusebio Yam.  
Mi direccion: Eusebio Yam.

29 #21F  
Ticul, Yucatan, Mexico

#### Interpretation To The Above Letter

May 2, 1954  
Apostle Archie Bell  
The Church of Christ

Dear brother in the faith of Jesus, for me it is a pleasure to write you these humble words for the cause of the love of God that we unite with you a strong link of peace, of meekness, although we are very far from you.

Loved brother in God, I greet you with Christian love and my wife greets you also and we greet the brothers and sisters of our church all in the name of Christ Jesus our Savior.

My name is Eusebio Yam, my wife is Petrona C. de Yam and our children are three. Their names are Eddy Maria, Elias and Jaime and we are near Ticul, Yucatan. We were baptized the 6 of April in Dzan by Bro. Fernando (Elder) all was for honor and glory to God. My brothers, I give thanks to God, through you we heard the truth of the gospel and we have received it with pleasure. I, my brother, wish that you distribute my name and my address to the other brothers of the church that they write me some letter of counsel or testimonies to make me able to serve much and I would acknowledge it, to feel I am united with you although a distance so large separates us. That you pray to God much for us for we have much missionary work to perform. I have undertaken a missionary work in an estate whose name is "Vayalceh" but I am so poor therefore I wasn't able to succeed, but rest in God the opportunity, because I am not able to leave my work because I need the money for the sustenance of my home.

In the other letter I will tell you my story, only a piece I tell you now. I lived on an estate "Vayalceh" (farm) but they drew me away from there for the holy gospel. I went to Ticul to live (Ticul City) and I fell ill of the liver. I remained without working therefore I stayed very poor, and now I am living with my family on the land of a brother in our church about 5 kilometres from Ticul, and I don't have a house of my own. But thanks to God I am much eased of the infirmity, the same brother gave me work although very little that which I gain, but with this we are living, although poorly.

In the next letter I will write you my story for publication in the periodical "Zion's Advocate."

Pardon me, my brothers, because I would write with ink but I don't have a fountain pen nor ink nor good paper, excuse me that I don't write in English because I am learning to write and talk a little in English yet, but I go to make an effort to write a little in English that you excuse me for errors and favor to correct me.

I hope for the answer very soon and thanks to God.

Yours,

Eusebio Yam

My address: Eusebio Yam  
29 #21F  
Ticul, Yucatan, Mexico

Salt Lake City, Utah  
April 24, 1954

Zion's Advocate  
Greetings:

I enclose herewith notice of the Tennessee Reunion.

Sister Robertson and I are well and are enjoying a brief visit with our family here in and around Salt Lake City. We will be leaving out soon for the south land our mission field.

We wish to assure you that you have our loyal support in your work of the Adovcate entrusted to you, and may God continue to bless you as He has done in the past.

Yours in Gospel Bonds,

R. R. Robertson

(The notice of the Reunion appears elsewhere in the paper).—Eds.

#### NEWS FROM LOCALS

##### Flint, Michigan

The glory of Easter Sunday was the answer to our prayers here in Flint. The saints had prayed for word from God on this day and it was received in the form of a revelation through Apostle Don Housknecht.

The whole day was spiritually beautiful. It began at 8:00 A. M., with the baptism of Sister Louise Petcoff. This was an event of great rejoicing. Then after morning services, commenced an all day meeting in which the church helped to commemorate the fifteenth anni-

versary of Brother Don and Sister Doris Housknecht.

During the prayer meeting, Brother Don spoke under the Spirit telling us that our God was somewhat pleased with us but were yet displeasing in many things. We were chastened that we did not always seek to live the song which we so love to sing, "Oh Master Let Me Walk With Thee."

In this revelation, Brother Earl Bergey was called to the office of priest. Others were spoken to also, individually and collectively.

Our minds were eased when we were told not to fear the calling of Apostle Bell, but to allow things to take their course.

We were exhorted to begin a storehouse because of the perilous times yet to come, and to await commandment of God before flocking to the "center place" because the time was not yet right. It was brought to mind that we should put more earnest heed to the more important points of doctrine instead of quibbling unspiritually over the lesser. This seemed to mean the whole church in general and concerned conference.

On this Easter Sunday, Gary Lee Adams, son of Dora and Harold Adams of Traverse City, was blessed by Brother Don Housknecht and Brother Leslie Adams, the grandfather. Also, on the preceding Sunday, Janice Lorraine and Julie Ann Adams were blessed. They are the daughters of Mildred and Glen Adams, children of Gertie and Leslie Adams.

On May 9th, we were gladdened to hear the gospel message of Elder Ed. Welch, who, though he has long labored in the work, we find his ardor is still a bright flame, constantly refurbished by activity. He had hitherto spoken in the vicinity of Cedar Springs and Traverse City, which peoples also welcomed him with joy.

We are much encouraged by the new branches that are starting and the renewed interest in the progress of the work that we love. To this end ascends our prayers.

Winona Adams, Reporter

### Traverse City, Michigan

This report will bring our local up to date. We are progressing, though slowly, but are happy in the knowledge that the Lord is blessing us very much.

February 21, a dinner was served. The proceeds go toward our building fund. Sister Lucinda Scott, her son Lowell and daughter Gale from Elk Rapids were with us.

February 25, a woman's department was organized and named "Willy Workers". We would like to have a kitchen added to our church and the "Willy Workers" make many articles of clothing and many useful articles from cloth and the proceeds from these articles are to buy dishes, a stove and all the things that will be needed in the kitchen.

March 7, was Sacrament Sunday. There were twelve visitors present, among them Brother and Sister George Brantner. Brother Brantner was in charge of

our Sacrament service. Dinner was served at the church then at two o'clock was preaching by Brother Brantner. After that they had to leave us.

The "Willy Workers" have met several times and are showing much progress. Later they will have a sale to sell their goods.

April 4 was Sacrament Sunday again. After services some of us went over to visit the Baty's at Benzonia, Michigan. Sister Vivian and Sister Mary were administered to. We had a nice visit with them.

Thelma Polack, Reporter

### Banks, Oregon

Readers of the Advocate,

Brothers and Sisters in Christ:

Since our last report, we had the great honor and God-given privilege of having Apostles L. A. Gould and Housknecht with us. We enjoyed several spirit-filled sermons which left us enlightened and refreshed with that determination to labor ever so much harder for the cause of Christ.

We had the privilege of blessing the son of Mr. and Mrs. Ronald Dean Proctor. The mother is Darlene Alice Schultz, the daughter of Brother and Sister Gilbert H. Schultz. Elder Arthur E. Gould officiating.

Although we are small in number, we occupy the hour of prayer meeting by having a question and answer period which is very interesting.

Since the warm weather has come, we are now holding services every Sunday. We are all looking for our next issue of the Advocate to read of the Conference happenings.

Well, so as not to make this report too lengthy, will close with a poem.

#### "GIVE ME WORDS"

By Grenville Kleiser

Give me words to suit the hour  
Words of wisdom, words of power;  
Words that radiate new light,  
Words to lift men to the height.

Give me words for daily need,  
Words a hungry soul to feed;  
Words that help someone to live  
Words to bless and freely give.

Give me words that glow with life,  
Words to vanquish human strife;  
Words that whisper tender love,  
Words endowed by God above.

Gilbert H. Schultz, Reporter

### McClelland, Iowa

On Sunday, April 18th, Brother Gould and Brother Jordan were with us here at McClelland and held services both morning and afternoon. By a majority vote a local was organized here at McClelland. Brother Clyde Ellis was ordained an Elder.

We request the prayers of all the Saints. Please pray with us that the spirit of truth will guide and direct and be with us here at this place at all times.

Sister Carl Lubbe  
Secretary and Treasurer

### Ava Visits Advocate

During the weeks preceding and following Conference, we had no meetings, being few in number as many were attending Conference. Meeting again April 25, we enjoyed a nice assembly with several visitors from Independence; John and Enid Bell, Caroline Hedrick, Alice Reed and Jack Bell. From Gurley, Nebraska, were Alice Larsen and sons Timmy and Tommy, and daughter June. Also Russell and Oma Katherine Lathrop and children of Ava, and Clifton Engle of Independence, Clifton and Oma Katherine are brother and sister.

Brother John Bell was the morning speaker. For a text he read chapter 24 of Matthew, where it speaks of these last days and warning us of the false Christs that arise who deceive many, and the false prophets that will lead many astray. From I Thessalonians 5:21, "Prove all things; hold fast that which is good."

Shortly after Conference, Brother and Sister T. J. Jordan made the trip to Ava from Independence with Brother and Sister Arthur Smith, for a quick visit, staying overnight and returning the next day to Independence. Also Sister Hubert Schrader of Bemidji, Minnesota, who had been at Conference, made a short visit at the home of Brother and Sister Alex Smith. She is a sister to Sister Alex Smith. Sister Schrader made the trip with Jack Bell and Carolyn Nast from Independence, who visited at the home of Jack's parents, Brother and Sister Archie Bell.

Brother Arthur Smith and Brother Archie Bell were in charge of the Sacrament Service the first Sunday in May. The thought was brought out that the whole church was united in the keeping of this Service and that we would be more united at all times if we could carry with us continually the same Spirit, the feeling of good will that we bring with us to these meetings, then God could meet with us in greater measure.

Sister Lester Burgin and daughter Cathy, and Jack Bell were visitors the second week in May. Sister Burgin (Barbara) visiting her parents, Brother and Sister Arthur Smith; also, Alexander Smith, Carol Baldus and Jo Ann Lewis of Independence arrived in Ava early Saturday morning, visiting with Alexander's uncle and aunt, Brother and Sister Alex Smith and grandparents, Brother and Sister Arthur Smith.

Monday evening, the 3rd of May, the church group met at Brother and Sister Harvey Bell's for an oyster supper. The following day Brother Harvey Bell left for Independence where he plans to do some carpenter work, taking with him, his daughter, Sister Alice Larsen and children, who had been visiting with the Harvey Bell's for two weeks. Sister Larsen thus beginning the first part of her journey to her home in Nebraska.

May 9, Brother Arthur Smith was the speaker, his text, chapter 4 of Luke; verses 16-32. Verse 24 reads,

"And he said, Verily I say unto you, no prophet is accepted in his own country." Then as they sought to destroy him, (Christ) verse 30 reads, "But he passing through the midst of them went his way". So we, with faith in God and with His watchcare over us, may pass through the calamities, the destructions of these last days.

May 16, Brother Alex Smith was the speaker, using for a text, Hebrews 6:1-7, where the six principles of the gospel is found: Faith, repentance, baptism, the laying on of hands, the resurrection and eternal judgment. He brought out the thought of the length of time between the 4th and 5th principles; the laying on of hands and the resurrection, which time is the period when we are to bring our lives in harmony with God's laws, to live the Gospel. Ephesians 6:1-9, "Children obey thy parents,—servants be obedient to them that are your masters,—not with eye-service, as men-pleasers; but as the servants of Christ doing the will of God from the heart; with good will doing service, as to the Lord, and not to men".

Darleen Smith, Reporter

### Independence News

Well, folks, interesting events are still going on around our branch. The Saturday following Conference, April 17, Miss Enid Morris, daughter of John Elmer Morris, of Lincoln, Nebraska, and John Edward Bell, son of Brother and Sister Harvey Bell, of Ava, Missouri, were united in marriage. The weather was beautiful for the occasion, and amid baskets and bouquets of lilacs and other spring flowers, we witnessed this holy ceremony.

We had a good turn out Easter Sunday, April 18. In the morning service Brother B. C. Flint gave us a sermon concerning Christ's resurrection. He reminded us, indeed, that we are worshipping a living Christ. That evening, Brother Harvey Bell, of Ava, Missouri, was the speaker. He quoted much of III Nephi, 30th to the 42nd verses. He admonished much concerning contention. He also told us we were an example to our neighbors.

Brother A. M. Smith, of Ava, Missouri, was our Sunday morning speaker April 25. It was a goodly sermon concerning our foolishness in amassing the material things of this life. He also likened us to the people in Noah's time before the flood. At the evening service Brother Marvin Case gave us good food for thought. He compared us to the human body; how we are all members of the body, and we all have need of one another.

May 2, was Sacrament Service, and we all enjoyed it. Brother Rolland Sprague was the speaker that evening. He quoted from Christ's sermon when he first appeared to the Book of Mormon people. Much of his sermon concerned contention.

On the evening of May 7th, all of us who were able gathered at the new home of Brother and Sister Birchie Welton and family, for a house warming. Everybody had a good time.

May 9th was Mother's Day, and in the morning, Brother Leslie Case, our pastor, gave us an appropriate  
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# ORIGINAL ARTICLES

**NOTE:** We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. Contributions are to originate with the author and do not necessarily reflect the teachings of the Church or the opinions of the editorial staff.

## SERMON BY BROTHER LEROY WHEATON

I appreciate the remarks of Brother Joseph Yates this morning. I would that I were able to live up to all the good things that he seems to see in me. I assure you that it is my desire to serve God. I will relate a little incident that happened two weeks ago to show that, being human, I have shrunk from this responsibility many times. Brother Leslie had asked me to speak last Sunday, and circumstances being as they were, and not feeling up to the spirituality that I would like to have felt up too, I told him I thought I had better not and I didn't. But this time I felt that I should go ahead and rely upon God and come here with a desire in my heart to bring to you those things which God might lead us to study together this morning. The song, "O Master Workman of the Race," which we have sung and to which Brother Joe has referred seems remarkably well to fit in with the thoughts which have been in my mind, because I want to speak somewhat of the things that led Christ into the realization of the work that lay ahead of Him, and of how, at a later date in His life, He went out and fully prepared, that He might be able to accomplish those things which God had given Him as a Son to do.

The other night I was trying to coordinate the thoughts that were in my mind and gather a few scriptures that I felt were pertinent to the question; and one of the boys asked me what I was doing. I told him that I was going to speak this morning and that God being willing I would probably have some things to say that would be well for him to listen to. I felt that these things which were in my heart are things that are necessary to the youngest of us; that is, the children who are old enough to be able to understand the gospel, and to those who are older and have not yet covenanted with God, to serve him. If God allows me, the first part of the things which I have to bring will be of interest mostly to the children, although we are all children before God.

I want to read first from the 8th chapter of the Book of Moroni and the 11th and 12th verses. I want to read a few verses to us who are parents.

"Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptised, and humble themselves as their little children, and they shall all be saved with their little children: and their little children need no repentance, neither baptism.

"Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins."

Then that is the responsibility which Christ placed upon His ministry to teach parents that they should teach their children. Those whom, as we heard one Brother in prayer service a few nights ago say, that God had entrusted into their care this little bud of promise, to put it in my words, that they might raise it up

and teach it; that in due time it might walk in God's path. That is our responsibility as parents and as a ministry.

It seems to me probably more than a coincidence that Brother Yates is in charge of the service this morning, because a few Sundays ago when he spoke to us I jotted down a few thoughts that he had expressed, which I want to call to our attention. As I jotted it down in my brief way these are the thoughts that he had expressed. "All souls to survive the trials of this life must be tied to God and Christ. How can we expect anything else but juvenile delinquency when we see the condition in the world around us. Let your objective be to serve God and remember that God doesn't need anything but obedience."

I would like to go back then into the life of Christ as it is recorded in the 3rd chapter of Matthew, and read a few verses, beginning with the 13th verse. We might recall that John the Baptist had been sent by God to prepare the way before Christ; and he had gone out into the wilderness in the regions round about Judea and that country in Galilee and beyond Jordan. He was preaching a gospel of repentance, and of baptism and of looking forward to the coming of the Son of man. Then Christ came. The 13th verse says:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?"

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased."

Now we turn to the 4th chapter:

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

"And when he had fasted forty days and forty nights, he was afterward an hungered.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

'And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall



bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

"Then the devil leaveth him, and, behold, angels came and ministered unto him."

I would like to now read from chapter 4, of James, beginning with the 7th verse.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

"Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

"Humble yourselves in the sight of the Lord, and he shall lift you up."

Brother Yates said that all souls, to survive the trials of this life must be tied to God and Christ. We sang in the song this morning, "Oh Master Workman of the Race", how that Christ knew he had a work to do for His Father as it is recorded in the New Testament. Most of us, when we were little children as these little children that were here at Sunday School this morning, and many of them have stayed through this service, went through Sunday School as you are doing, and we heard the story of how Jesus, when he was a child, even twelve years of age, had come to a certain degree of understanding of what God had for him to do and of what the scriptures said. So much so that he found himself in the temple speaking with the learned men, the priests, the teachers, and the doctors of the law. He had so much of an understanding which God had given him and surely which his parents had taught him, that he was able to confound many of the things which they propounded there and to cause that they should be amazed at the things that he brought forth. That led him in due course of time to the place where we read of here in Matthew where he came to be baptized of John. And he was baptized of John, because it was the will of the Father that he be baptized.

It is the plan of God, as we go through this life, as we come to an understanding of his way, that we make a decision to get over on his side; to get in the straight and narrow path that he has laid out which leads to life eternal. He has made us a promise which was verified in Christ, and we have all, as we have studied in our Sunday School classes, had little pictures in the book or little cards that they pass out to you in the class which shows that Christ came up out of the water. The spirit as a dove came down and

rested upon Him and of the beautiful story that our teachers tell us of that time. That dove came upon him, or that Spirit of God in the form of a dove, came upon him to prepare him for that which was to come, because God knew that he would be tempted. And as you and I live in the world today, if we are to survive the trials that come upon us, if we are to be able, when temptations come, to choose the path that God would have us to walk in, to keep ourselves clean and unspotted from the world, we, too, must have the Holy Spirit with us. And it comes in the due course of events, following learning. As I look upon you this morning I see young and old, who have come into this house of God, and have worshipped here and have studied here and have listened to the preached word. Sooner or later you should come to the place that you make a choice, as Christ did, to walk up to him who has authority and say, "I want to be baptized, I want to take upon me the name of Christ, I want the Holy Ghost to come upon me."

I think right here that I would like to read a verse or two from the book of John in the 15th chapter. It is a short verse, the 26th. "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me."

It says in other places that the Spirit of God would come upon us and teach us all things that we need to know; would lead us into all righteousness and truth, as it did Christ. We read in the 4th chapter of Matthew, that when temptation came, he knew the answer to give Satan. As we grow up, first as little children, then as young men and women and later in life as older men and women; as we are abroad in the world and we have laid out before us a course (sometimes it is power and authority over men, sometimes it is wealth and pomp, the ceremonies of the world; the glories which Satan is able to give us in this life), we have to choose whether we want those things at the expense of losing contact with God. Because, just as Christ, had He listened to Satan and worshipped him, or had striven for those things which he offered Him, he would have fallen. Because the angels of God bear up only those who have striven or are striving to serve him. They do not bear up the wicked. They do not bear up those who turn their hearts against God, but they bear up those who strive to walk in the path. He has given his angels the watchcare over those who strive to know him, and to follow in his way.

Let us go then to the Book of Mormon and read there in the third book of Nephi, chap. 5, beginning with the 18th verse, the first commandment, or the first instruction we might say that Christ gave when he appeared to the Nephites upon this continent. You may remember (most of you, if not all of you, have been coming into the house of worship and have worshipped here. Surely in that time you have heard of the Book of Mormon and of how it is a record of Christ coming to the people upon this continent, who were a part of the house of Israel), He came after much destruction of the wicked, and only the more righteous part, it says, were able to gather there in the land Bountiful, when he appeared unto them. When he came these are the things that are recorded:

"And it came to pass that he spake unto Nephi, (for Nephi was among the multitude), and he commanded

him that he should come forth.

"And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet.

"And the Lord commanded him that he should arise. And he arose and stood before him.

"And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven.

"And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize.

"And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you.

"Verily, I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

"And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

"And after this manner shall ye baptize in my name, for behold verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one."

I believe that I will skip over a few verses there. If you will start on page 634 in the Book of Mormon and read on over to verse 42, you will have the complete story there of the thing that I have in mind to call to your attention. But to be a little more brief I am going to start with verse 32 and read a few verses.

"Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me;

"And I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me;

"And who believeth in me, and is baptized, the same shall be saved and they are they who shall inherit the kingdom of God.

"And whoso believeth not in me, and is not baptized, shall be damned."

Skip to verse 39:

"And again I say unto you, Ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things.

"And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God.

"Verily, verily I say unto you, that this is my doc-

trine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them."

This is the promise that He made to the children of Israel upon this land. You might recall also as you came into Sunday School and studied there; that John the Baptist was standing out in the water in the pictures that we saw, and Christ was out in the water, just as He told these people that they should go down into the water and be baptized. It was not as Brother Maley referred to, of a picture which he saw that was put out by that great and abominable church that is upon the face of the earth, in which they show John the Baptist with a little bit of water sprinkling Christ. That is not what Christ told these people. That is not what is recorded over in Matthew, but that he went down into the water and he came up straightway out of the water. And he went to one who had authority to baptize, to be baptized. He went to John because He knew that John had been sent to begin this covenant of baptism. And he had the authority to do so.

There was another commandment that Christ gave to the Nephites that I would like to refer to as the second commandment which he gave them; as he came here at the close of the three days in which he lay in the tomb. It is found in the 8th chapter of the third Book of Nephi, verse 28.

"And it came to pass that Jesus commanded His disciples that they should bring forth some bread and wine unto him.

"And while they were gone for bread and wine, he commanded the multitude that they should sit themselves down upon the earth.

"And when the disciples had come with bread and wine, he took of the bread, and break and blessed it; and he gave unto the disciples, and commanded that they should eat.

"And when they had eaten, and were filled, he commanded that they should give unto the multitude.

"And when the multitude had eaten and were filled, he said unto the disciples, Behold, there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name.

"And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you.

"And this shall ye do in remembrance of my body, which I have shewn unto you.

"And it shall be a testimony unto the Father, that ye do always remember me.

"And if ye do always remember me, ye shall have my Spirit to be with you."

You can go on and read continually from there which is page 650 in the Book of Mormon; and find that this was a very important commandment that was given. That, although we are baptized; although we have made a covenant by going down into the water, and we make a covenant to serve God, it is necessary that we also continue in His way by continually re-

minding ourselves and testifying before God that we did make that covenant, that we are striving to keep it. And if we do that, he has promised to give us His Spirit. Why? Because we cannot survive the trials of this life without it. That is why.

I want to read a few verses in John 6. Christ is speaking here according to the record that John has made:

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

"For my flesh is meat indeed, and my blood is drink indeed.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

"As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

"This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever."

We refer back, then, to the time that, as he instituted it here among the Nephites, he broke bread with his disciples before he was crucified, and told them that it was a symbol when it was done properly and in the manner in which he had instructed them. That it became to them spiritual bread, spiritual drink and food that we might have life in us; which is the Spirit of God working within us. And that having followed the leadings of that Spirit into righteousness and truth we would be able to resist when Satan comes to us in this life in the many forms that he comes. He comes in the form many times of entertainment which entertainment in itself is not necessarily evil, if we choose entertainment properly. But if we make our goal entertainment, when we set out to find entertainment to fill our lives, we crowd out of it the good things of God. We find that life is too short to accomplish the work which God has given us to do.

Christ knew when he was twelve years old, that God had a work for him to do. He could have crowded that work out of his life by filling it with the things which are around in the world which Satan offered him. We can do the same. These little girls, these little boys, these older boys and girls can do the same. And Satan has invented through the instrumentality of man, many, many enticing things to lead us away and out, down from that straight and narrow path which Christ has called us to walk in.

I think of the chart which Brother Rolland has used a time or two; which shows the great broad way Satan leads us into and of the pitfalls which are there; and of the narrow way which leads to eternal life. In one place the scripture infers that we must make a covenant by sacrifice if we are to be His children. It very likely will, in some cases you can say it will, be necessary to sacrifice all these things of the world. John did. And Christ, following after him, taught His disciples that if they would be perfect that they, too,

must forsake all of these things, and follow him. We must sacrifice much of the glitter and the glamor and the entertaining things of the world, because they are but empty and rusty, they shall return to the dust from which they were created; the minerals; the elements. But the soul of man lives on, and that life which we should be seeking after, is that life which lives on, and we can only find that life by following in the path of faith, repentance, baptism, the laying on of hands for the reception of the Holy Ghost, that it might lead us in the narrow confines of a perfect life.

I would like to read from the second epistle to Timothy, chapter 3, beginning with verse 1. And I would like for you, old and young to pay attention to this. You may think it does not apply to you, and maybe it does not, but it could.

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts,

"Ever learning, and never able to come to the knowledge of the truth."

I think of the story that is told of Alma who is the son of Alma. In his day in the Book of Mormon was a good king. He set out to serve God and to teach the people, over whom he had rule, to serve God. And a priest rose up and established the church of God in Mosiah's time. His name was Alma. But he had a son and Mosiah had sons, and they did not seek to follow in the ways of their fathers. They sought to tear down the church. They sought to overcome those things that were strict. It was necessary that an angel of God come from glory to turn them back into the path of God. So powerful was this experience that Alma for three days was speechless; was as if he had no life. And only by much fasting and prayer was he able to come back and tell them of the experience which he had. We hear it said that around us are many people professing different shades of Christianity. We hear it said that not in the Church of Christ are all of those that are children of God, which is true. And they carry that to the extent that they say we are all going down the same path. And eventually by and by we will all come to the place where we will all stand and serve God. I wonder if that is exactly in harmony with the thing that the angel told Alma. I would like to read from the Book of Mosiah, chapter 11, the thing that Alma said when he was able to speak again. It is recorded in verse 194, after this mighty fasting and prayer, after this angel had come, Alma made this statement:

"I rejected my Redeemer, and denied that which had been spoken of by our fathers;

"But now that they may forsee that he will come, and that he remembereth every creature of his creating;

"He will make himself manifest unto all; yea every-knee shall bow, and every tongue confess before him.

"Yea, even at the last day, when all men shall stand to be judged of him, then shall they confess that he is God.

"Then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them;

"And they shall quake, and tremble, and shrink beneath the glance of his all-searching eye."

Now, here is the thing that I want to bring out; That at the side of the narrow path, which Christ designated, is a wilderness. In this wilderness, it may be true that there are those that are following along. The pitfalls are there; the sharp rocks; the path starts there that leads down the broad way into sin, into the things that Heady and Hall got into; into the things that Paul was warning Timothy to teach the children of men against. We need to be in the path and the Spirit of God will lead us there. He will lead us into all righteousness and truth, if we follow the pattern that we have learned in Sunday School. It will bring us into that path. Because out there in the wilderness, without the Spirit of God to lead us, we can all too easily fall for the enticing things which Satan has given, and find ourselves living in the world without God; find ourselves to stand before him and quake and tremble. And so it behooves us as parents to teach our little ones to serve God, to repent, to be baptized, to have the Holy Ghost, to come and partake of the sacrament, that we might, with them, find ourselves in the Kingdom of God. I said that it is true that the Church of Christ does not say, though at times it seems that we almost imply, that within the Church of Christ are all those who are members of the body of Christ.

I have before me an outline history, and I thank God that finally we have this much of a history. It reminds us what in the past the Church of Christ has stood for, and stood for firmly against all persecutions and against all odds.

On page 100, we find an article that was printed in the Truth Teller in 1864, in October. It is titled, "Who Are Members of the Church." I would like to read a few paragraphs:

"When the publication of the Truth Teller was commenced, it was not, nor is it now, the design of the publishers to devote its columns to the exposing of the false positions and doctrines of any particular division of the Church. In the first number of the Truth Teller no direct allusion was made to any particular party, believing as we then did, and now do that every person no matter with what division they were identified, of they were a proper subject for baptism at the time they were baptized, and the ordinance of baptism was administered to them by one who had acknowledged authority from Jesus Christ to administer the law of his kingdom, all such persons thus obeying the all im-

portant commandments of Jesus Christ, enters his new and everlasting covenant, they become new creatures, they are in Christ, they are born again. Having obeyed his commandments, every such person becomes members of the new and everlasting covenant, and they remain in Christ until they alienate themselves by transgressing the laws of the Kingdom of which they are members. No person comes into Christ without consent of their will, coupled with an act of obedience to the laws of His Kingdom. No person goes out of Christ without the consent of their will. A person in the covenant may wander, their minds may become darkened, they may get out of the way not willingly but ignorantly, they "have an advocate with the Father, Jesus Christ the righteous.

"In view of these truths, we feel it our duty to address as brethren, all who have from their hearts obeyed the commandments of our Lord and Savior Jesus Christ, by which they became members of His kingdom, 'for by one Spirit are we all baptized into Christ.' It was not required at the commencement of the rise of the Church of Christ, of those who applied for membership that they should believe any particular person should be the President of the Church, they were only required to confess Christ, obey the laws of adoption by which they migrated from the kingdom of Nature, (of which they were members) into the Spiritual Kingdom of Jesus Christ. To be more explicit with regard to the several subject that is now agitating the minds of the readers of the Herald (at Plano, Ill.) and the Truth Teller, our belief is that as many of the members of the "new organization" as have obeyed the principles of adoption into Christ, the law of adoption having been administered to them by those who were in authority of Christ's Kingdom, are our brethren according to the new and everlasting covenant."

At a later date or possibly about the same time Brother Granville Hedrick had a vision or a revelation, I believe it was he, in which he saw that this remnant was to be, or had an opportunity to be, as little Joseph who was sold into Egypt. That we might be a means, I believe it was, of saving our brethren. At a later time Brother Cole in 1870, or thereabouts, had a vision in which he saw the elders of the church going through the fallen tree, he saw that those who remained faithful were accomplishing the work of gathering in the live twigs. Those, he says, of their own selves, willingly had not gone astray, though many had wandered; many had followed the delusions; many had walked for a time in darkness and in blindness. We are just as little Joseph who was sold into Egypt, being counted as nothing, being the smallest of his brethren, a thorn in their side—they sold him to get rid of him. There came a time when they went down to him, because of the great famine which God brought upon the land. He was able to gather them in, and preserve them that they might grow up in the midst of the Egyptians, a mighty nation of people; and in time, to accomplish the work which God had promised would be accomplished through the seed of Abraham. Such a work we have been given to do.

In the Doctrine and Covenants in section 83, I would like to read a verse. A revelation that was given in September of 1832 at Kirtland, Ohio.

"A revelation of Jesus Christ unto his Servant Joseph Smith, and six elders, as they united their hearts

and lifted their voices on high: yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased."

Brother Cole saw upon this spot of ground, a stump that had a live twig. He saw those that were going out into this dead upper branch, upper trunk of the tree, and bringing back the live twigs, that they might be grafted back. That's what section 83 of the Doctrine and Covenants is speaking about. That, by the gathering of the saints beginning here, those things would be accomplished.

In Ephesians chapter 4 verse 5 it says, "One Lord, one faith, one baptism." In another scripture it speaks of baptisms in plural. Christ speaks of one, and John spoke of one that would come and baptize him as it were by fire. Baptisms in the plural is a baptism by water by one having authority, and the baptism of the Holy Ghost. The Holy Ghost comes through the laying on of hands and is that Spirit as fire that comes to lead us into righteousness and truth. To return to the path these things are necessary if we find that we have wandered. Why not come back and be grafted in again to the stump? That way the forces of God might again be united, beginning here. Do you think that it was only a coincidence that in 1864, God called upon a group of humble people, and under the leadership of such men as Brother Cole, Brother Frisbey, Brother Jedediah Owen, Brother Hedrick, Brother Haldeman and others, they were moved upon to come here to this place and purchase these lots that they might begin to prepare for the gathering. They began to prepare then. It falls upon us, as Brother Cole saw, to go forth and gather in those who have wandered and are wandering and bring them back that in this day there might be a people who are united to serve God, beginning here. Because it is no coincidence that, through many hardships, many trials, many efforts, as it says in one place, by cunning men to seduce them and to lead them astray, that we are able to stand here and preserve this piece of ground for that time, when, as section 83 says, that the temple of the Lord will be built in this generation. We have a work to do. We have much preparation to make. We need to teach our children to make a covenant to serve God. We need to find and follow the leadings of the Spirit back into the path, if we have wandered.

When Paul went down to Ephesus he found there those that were baptizing unto John's baptism. When Christ came he chose disciples and sent them out with authority and power. And yet there were those that followed after John but had not heard of the Holy Ghost, and the Apostle found them down there and they were baptized and the Holy Ghost came upon them. Remember the story of how the Eunuch met Philip and having heard the gospel, asked what doth hinder me from being baptized. Don't put off teaching those that have been baptized into some other baptism, to take upon them the name of Christ by those having

authority to represent Christ. May we be united in one, to go forth and accomplish His work. May we be partakers of the great things. May we be able to avoid these that are in the world. For as Brother Joe Yates said, "We can't survive the trials of this life unless we are tied to God and Christ."

## QUORUM REPORTS

### Report of the Council of Twelve

I take pleasure in making this report for the Council of Twelve, to the readers of the Advocate, in harmony with the requirements as set forth by the Conference of a year or two ago, wherein it required the members of the Apostles, the Seventy, and the Bishops reports as read before the Conference, should then be formulated into a composite report by the Secretary of each of these councils, and prepared for publication. If it were possible for me to make a report and give to you all the good news, the encouraging news, that the Apostles bring back to us each year from the various parts of the Lord's vineyard, and which they never include in their written report to the Conference, then I would feel such a report was truly worthwhile; but we realize that such a document would be quite voluminous, and perhaps would take up too much space in our little paper. Some day perhaps we may have a larger paper, in which more of the details of the work of the Council can be given, or perhaps, what would be better still, that we should have the Advocate issued twice instead of just once a month.

There was one thing that marred the pleasure and happiness of all who attended the Conference this year. The passing of our esteemed and beloved brother, Apostle James E. Yates, brought sorrow to all of us. The Council of Twelve especially missed the hearty greeting and the cheerful smile with which our Brother James was always want to come into the Council Room. We missed the calm and timely Council, as well as the strong firm hand clasp of a real brother. Apostle Yates had suffered much the last few years, yet he never allowed this to interfere with the discharge of his responsibility as a minister of the gospel of Christ. As the time passed his disability and suffering became more intense, but when the time for Conference drew near, he had Sister Yates, his wife and constant traveling companion, to prepare and send to the Conference and to the Council of Twelve, a full detailed report of his activities during the past year. This report showed that while he was greatly handicapped by his afflictions, still he had managed to gather in one more sheaf for the Master; his last baptism.

Apostle James Yates was called to the Apostleship at the April Conference of 1928, and he lay down the burden of his office and calling on April 7, 1954, on the second day of the Conference, having completed twenty-five years of service as an Apostle in the Church of Christ. He was in this service a few years ago when times were so distressing, when he was called upon to endure many trials and hardships for the Gospel's sake. We recognize him as a strong and fearless defender of the truth, a true Ambassador of Christ. We are confident he shall find a welcome on the other side, and shall be greeted with that much coveted greeting, "Well done thou good and faithful servant, enter into the joy of thy Lord." The Council of Twelve Apostles of the Church of Christ, thus pay

tribute of their love and respect to our departed brother, Brother James E. Yates.

The year just passed shows a decided increase of interest and activity throughout the entire Missionary field. If we should attempt to say just where this activity was the most pronounced, it would be very difficult to name any one locality, in as much as the reports show the new activity seems to be rather universal, all along the line of our missionary work. One special feature of the work the past year was the effort made by the ministry to reach out and find the scattered and isolated Saints, who because of their location, had become more or less out of touch with the Church (many of the elders and ministers of the local churches were also active along these lines). Through these efforts a number of new openings were established where much good may be expected to follow in this year that is just before us. By this means a number were brought back to a closer association with the work, and many hearts that had been lonely for the Gospel were made to rejoice again.

Another feature of the work of the ministry that we feel is worthy of mention, is the work that is being done at our reunions. It is quite evident from the report of the Apostles that increased interest and activity is manifested in a larger attendance at our reunions. A few years ago there were only one or two places where the saints gathered in this capacity, but last year there were quite a large number of these special meetings, or reunions. These reunions are an important part of the labor of the ministry, and many districts are being definitely helped and built up by these two or three-day meetings. They have become fixed occasions in many places, where people who attend, plan their vacations so that they may go and enjoy the association of the saints. The Council of Twelve feels these reunions are an important and essential part of the year's work, and have been a great help to the up-building of the work. According to the testimony of Apostles Flint, Jordan, Anderson, Robertson and others, they are a real source of spiritual strength and encouragement.

From that land "South of the Border," we learn of increasing interest. Our young Elder, Fernando Ojeda, the young Mayan Indian who came to Conference with Apostle C. L. Wheaton, and was called and ordained an Elder last year, has been doing a good work among his brethren. It will be recalled that to these people the door to the Kingdom has been opened for the first time by the Church of Christ, and reports show definitely that they are happy and enjoying the opportunity offered them through the Gospel of Christ. There have been quite a number of baptisms there, and we are informed they are building a church building. The stones of which it is being built, are taken from an old ruin of Book of Mormon days. This new activity among these people aroused the displeasure of some of their neighbors, and brought severe persecution upon the saints for a while, but Apostle Wheaton assures us this is now well under control and that the work is still progressing. New and increased effort will be made in this field this year, and progress in this field is assured.

The European Field was reopened this past year (1953). A few years ago we had a number of local church groups in South Wales, but because of the di-

version caused by the Fetting movement, and the question of the God Head, some left the church. Then, seemingly, we neglected to care for them as we should. No missionary has been in this field for about eighteen years. The local ministry grew discouraged and in 1940 they disbanded the one local church that still remained, and the saints were left to wander without a shepherd. Last year (1953) the church again renewed its efforts in this field and sent a missionary over to South Wales and England. Here they found the old saints had scattered widely. Some had gone back to their former church affiliation, while some had left the faith entirely and became members of other churches, not connected in any way with the Restoration movement. At Garden City, in South Wales, a few were found who had remained true to the covenant they had made when they went into the waters of baptism. These were among those who had been baptized by Apostle Flint in 1936.

Because of the scattered condition of the few saints left, it was found to be a difficult task to get them together. However, after much delay and many disappointments, a meeting place was obtained and the faithful few gathered in. The missionary was assisted in this work by a young elder, Brother Silvanus Mason, who, while living quite some distance from Gilfach, Goch, where most of the saints lived, was very faithful and dependable in his assistance in the gathering in of the scattered saints, both he and his wife entering into the work with a zeal and interest that was of great help to the missionary. Eventually, a Church of Christ was again organized in Wales. (It may be of interest to the readers to know that the first elders sent out on a foreign mission by the church in 1837 were to this country, and hundreds of converts were made to the church and emigrated to America. In Llanelly, where Brother John Jenkins and Brother Mason live, there still stands a stone church built by the saints of that early date). After the church was re-established at Gilfach, another elder was called and ordained to carry on the work. This left them with three elders and a rather undetermined number of members, since the record of the former membership had become lost and the work of searching out the scattered sheep is still before them.

As a result of the increased activity of the ministry during the year, a very definite increase of interest among the people has been made manifest. The attendance at many places is reported as increasing. The activity that centers around our reunions is very encouraging. A few years ago there were only one or two places, where they were enjoying these special meetings; But, the number of reunions held last year shows a number of new places where these gatherings of the saints took place, and the reports from the Apostles in whose fields these reunions are held, indicate they are a sure source of encouragement and spiritual strength. The increase of membership over the usual loss for the year is quite encouraging; especially is this true when we learn that much of the "loss" reported by the Recorder is due to some who have been gone for some time and because of the failure to be reported, their names were still on the church record. These were among the isolated members.

There was a substantial increase of the tithes and offerings this year, which we believe is due to the increased activity of the ministry. It is quite evident that

the people have responded to the spirit that has actuated the ministry in their increased effort to spread the Gospel, and by a more liberal contribution of their tithes and offerings, which has met the increased expense placed upon the Bishops by this extended effort of the Priesthood. For this, the Council of Twelve feels grateful and are encouraged to greater efforts for the coming year, in which it is planned to increase the missionary force as much as possible.

There were six new churches organized during the year, which is a decided increase of local churches. This is quite encouraging in as much as each church that is organized, means a new point of contact with the outside world and another place where regular worship and the preaching of the gospel can be more effectively carried on, which the Council feels is obligatory and binding upon the ministry and upon the church. As we look about us and are made to realize in a measure, at least, the condition of the world, notice the elements of destruction that are abroad throughout the world, not only the physical but the spiritual destruction, we are made to think of the admonition found in chapter 26 of Isaiah, verse 21, "Come, my people, enter thou into thy chambers: hide thyself as it were a little moment, until the indignation be overpassed."

The Council of Twelve, upon whom the burden of the oversight and watchcare of the whole church rests, makes this report, covering in a brief way the work and accomplishments of the ministry during the past year. The report is condensed it is true. If we could bring to you in full the many times and ways God has blessed us in our work, in bringing a knowledge of the Gospel to the people, and the peace to the troubled soul, the relief from pain and suffering, and new hope to the downcast and discouraged, then would we feel this report worthwhile. We urge you to be more diligent in your service towards God, that in the day of tribulation, the destroyer may pass you by. We truly feel it is indeed time "we should be about our Father's business."

Respectfully,

Arthur M. Smith  
Secretary of Council of Twelve

#### COMPOSITE REPORT OF THE SEVENTY

As the Recording Secretary of the Quorum of Seventy, I report for the readers of the Advocate, a composite report of the Seventy as they have reported to the Conference:

Sermons preached—reported 8, and many sermons preached and not reported.

There have been eight baptized the last year by the Seventy.

There have been three marriages officiated by the Seventy this last year.

The Seventy are very enthused to be able to help in the field this coming year, in any way that they can. It has been expressed by some that in any way that they can, they would only be too glad to help the missionary in charge of their fields.

Sincerely,

Elder James M. Case  
Recording Secretary of the  
Quorum of Seventy

#### NEWS FROM LOCALS

(continued from page 87)

sermon regarding our indebtedness to our mothers. He also made clear to us, who are mothers, the seriousness of our responsibilities to our children.

Brother Forest Maley completed the day's services with a sermon likening us to a precious stone. He admonished us to try to perfect ourselves to use the light of the gospel we have received so that others may see its reflection in our lives.

We have been making plans for our Vacation Bible and Book of Mormon school, so we will be having more events later that may be interesting, but this is all for now.

Your Reporter,

Katherine Moyer

#### Y. P. C. L. NEWS From Flint, Michigan

Our teacher has been deviating a little from our study of actual "Church History", for the purpose of helping those who are foreign to the faith, as we know it.

He has expounded to us through the Scripture references concerned, the need for the foundation of faith, repentance and baptism (by immersion), and comparing our methods and teachings to those of the church during the ministry of Christ and His first twelve, thereby proving that we have the true faith.

We would like very much to hear from whomever of the church who cares to correspond. It is very encouraging to know that we are not alone in this struggle to know and keep the word of God.

Another member of our group is:

Lee Cory (male) Age 16  
214 East Newel  
Flint, Michigan, Phone 9-5692.

Winona Adams, Reporter

#### From Independence, Missouri

On April 22, we made a trip to Kansas City, Missouri, to go through the telephone building but upon arriving there we were informed that we would have to make arrangements ahead of time for a tour through the building on another Thursday. Although our plans did not work out we enjoyed the company of each other.

On the last Thursday in April, we had a guest speaker, Joe Obi, from Nigeria, Africa. He is an engineering student in Kansas City, Missouri. He spoke to us about his country, the history, the people, the customs, and the religion. We had a very enjoyable time and gained much knowledge.

On the first and third Thursdays of May we had our regular Church History classes.

Our social for the month of May was held in a park in Independence. We had a weiner roast and then played some games. We also sang "Happy Birthday" to Jack Sprague. We all had a very good time.

Miss Barbara Babcock, a member of our young people's group has announced her engagement to Mr. Martin Peterson of Mission, Kansas. He is an accounting student in Kansas City, Missouri. Barbara,

who will be a senior in high school next fall, plans to finish school before they are married.

We would enjoy hearing from more young people and would also like to have more names and addresses from any one who would like a pen pal, as it would be a good thing if more of our young people all over our church could get acquainted and keep in touch with each other.

Mary Lois Harris, Reporter

### OBITUARY

James Elmer Yates was born at Johnville, Ohio, near Dayton, on the Great Miami River, March 12, 1874; died April 7, 1954 at the age of 80 years in the home of his son Leon Yates, 918 North 8th Street, Phoenix, Arizona.

A missionary for nearly 60 years for the Restoration Gospel of the Church of Christ (Temple Lot) Independence, Missouri.

Brother Yates came to Phoenix in 1914 from Guthrie, Oklahoma, traveling by horse and wagon. Brother and Sister Yates and their seven children made the trip in three and one-half months and settled near 12th Street and Polk.

After the death of his first wife Lillie May, about 1929, he married Vida E. Smith, a granddaughter of Joseph Smith. Together they published a book of poems. After the death of Vida in 1944, he married Irene Frishkorn of San Diego, California. They both have traveled in the missionary work for eight years.

Brother Yates published a monthly magazine, "The Torch of Truth", from 1925 until about a month ago.

As a missionary he traveled extensively throughout the United States, but his field was the Western States. In recent years he also had traveled in Canada.

In addition to his wife, Irene, and two sons, Hubert and Leon, of Phoenix, survivors include another son Joseph of Independence, Missouri. Three daughters, Mrs. Donald Willard of Sedona; Mrs. W. A. Campbell and Mrs. O. A. Caviness, both of Phoenix; twenty-five grandchildren and thirty-four great grandchildren. A son, Amos, preceded him in death some ten years.

Funeral services were held in the A. L. Moore & Sons Mortuary, April 16, Apostle R. R. Robertson officiating. The poem, "The March of Time," by Brother Yates was read.

Burial was in Sedona, Arizona, at the foot of the last mountain he climbed about two years before death. A giant pine tree is at the head of his grave and shades it from the afternoon sun.

### THE MARCH OF TIME

Over the hills of time to the Valley of Endless years:  
Over the roads of toil to the land that is free from tears;  
Up from the haunts of men to where the angels are,  
This is the March of men to the wonder-lands afar.

Troopers we are in life, warring along with wrong,  
But promised unbroken rest  
In the happy land of song.

And whether we serve or rule,  
And whether we fall or rise,  
We shall come in time to that glory vale  
Where never the spirit dies.

Back of the strife for gain, beneath the toil for fame,  
The dreams of men in this mortal march  
Have ever remained the same.  
For they have seen through the distant years  
The greater things to be,  
When Earth's garb shall be laid aside  
For the robes of Eternity.

This is the march of men, whatever our race or creed,  
And whether we're one of the savage tribe,  
Or, of a higher breed,  
We are conscious still of better things that were  
promised long ago,  
And we'll keep our place in the march of men  
For the joys the soul shall know.

—James E. Yates

### REUNION NOTICES

#### Puryear, Tennessee

Puryear, Tennessee Reunion, July 3rd, 4th and 5th, 1954. Reunion Committee, Mrs. Hazel Paschall, Mr. T. W. Paschall, Mrs. Elizabeth Paschall, Route 2, Puryear, Tennessee.

All who wish to attend are welcome; the committee will appreciate a letter from all who anticipate coming. Our missionary in charge, Apostle R. R. Robertson wishes to assure you that you will find this reunion an ideal trading post for all that is spiritual, so if you have a prayer, a testimony, or a sermon you would enjoy swapping for another of equal value, then you are invited to come and let us swap. We will be looking for you.

#### Colorado Reunion

A re-union will be held at Grand Junction, Colorado, on the 5th, 6th, and 7th of June. Everybody is welcome. If you plan on coming please write to:

Marvin E. Ely  
Route 4  
Grand Junction, Colorado.

### NOTICE TO ALL PASTORS

We have received permission to use pictures in the Zion's Advocate. We would like very much to have a picture of the members of each Local Church of Christ taken as a group in front of the building in which they are holding their meetings.

We also would like to have, to publish along with the picture, a brief statement of when the Local was organized, how many charter members and how many members at the present time.

Archie F. Bell  
Margaret Wheaton  
Lois Harris