

# 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, November, 1954

Number 10



I was glad and my heart did rejoice at the sound,  
When the blest invitation I heard;  
'Twas the voice of the many redeemed, and they said,  
Let us go to the house of the Lord.  
O come to the House of the Lord,  
O come to the House of the Lord;  
With anthems and songs of Thanksgiving and praise,  
Let us go to the House of the Lord.

May the time come to pass, and the day soon appear,  
That is promised to us in His word,  
That the Nations of earth all together shall call,  
Let us go to the House of the Lord.  
O come to the House of the Lord,  
O come to the House of the Lord;  
With anthems and songs of Thanksgiving and praise,  
Let us go to the House of the Lord.

From the Old Zion's Praises



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## ZION'S ADVOCATE

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## EDITORIAL

This is the month which we consider as the close of the harvest season, here in America. Back in 1621 Governor Bradford started a custom which has become an American Day, Thanksgiving Day. After their harvest in the Plymouth Colony, the Governor set aside a day for thanksgiving and prayer. Two years later there was a drouth in the same land. This time they set aside a day of fasting and prayer. During the season of prayer the rain started again and the day was changed to a day of thanksgiving.

In 1817 the State of New York adopted Thanksgiving Day as an annual custom. This custom spread to many of the other states by the middle of the 19th century. In 1864 President Lincoln appointed a national day of thanksgiving. This custom has continued down through the years to our time. Different days have been used but they were always in the month of November and on the day we call Thursday.

Many say that times have changed so much that there is nothing to be thankful for any more. There is not a person living but who has something to be thankful for if he would pause and view his life which has gone on before. Maybe the lot for some might seem unbearable but there is always something to be thankful for.

We can always be thankful that the Spirit of God came down and worked on Columbus, making him reason out the fact that the world was round instead of being flat as was the popular belief at that time. We can be thankful that he had that fortitude to withstand the adverse arguments pointed at his theory and hold true to his convictions. He proved that he was right even though he did not receive that honor in his day.

We can be thankful that the Pilgrims were so firm in their desire to worship God in the way that they felt they should, that they were willing to sacrifice the pleasures of home, country and friends to try to gain that privilege they desired.

We can be thankful that the majority of leaders in the Thirteen Colonies were willing to lay their all in the move to free their people from the rule of another nation. History, no doubt, will never be able to any-

where near do justice to them in describing the sacrifices they made. With God's help they succeeded. They freed Joseph's land so that God could bring to pass His restoration.

We can be thankful that the early leaders in the Restoration Movement were willing to swallow their pride and endure the scoffs and sneers of the world in order to hold alive the Spirit and Authority that God had restored to mankind. Their trials were great but we can be thankful that they had the courage to go through with what they knew was right even though it meant death for some of them.

We can be thankful that there were some who would not follow the crowd away into paths not made of God nor endorsed by Him, but rather held to what they believed was of God. They did not trade the name, Church of Christ, for another. They believed that the name of the church should honor Christ rather than exalt man. We can be thankful that they held to that name and the early beliefs of the church even though, by some, they were looked upon with scorn.

We of the Church of Christ can be thankful that the bullets fired at the car of Brother and Sister C. L. Wheaton did not find the targets they were intended for. Christ, when speaking of the signs signifying His second coming was near at hand, said these words: "They shall deliver you up to be afflicted, and shall kill you." How true that is coming to pass in Yucatan today. We can be thankful that no one was killed in this instance.

We have pointed out six different things we can be thankful for. There is an outstanding lesson to be learned from each one. That is to be firm to stand for our convictions. To be firm does not mean to agitate others with your own convictions. Explain them and if they are not accepted move on.

Columbus was a good example. He started in Italy explaining his theory and met defeat after defeat in his struggle to raise the financial assistance he needed to prove his point. But he remained firm in his convictions, and finally was rewarded with the help he needed.

The Pilgrims were firm in their belief of a better kind of government for their religious convictions. After living in Holland for eleven years they returned to England and from there went to the "New World". The results of their standing firm on their convictions are: Freedom of religion, free public schools, a constitutional government and many other kinds of freedom. And above all, these are a part of the greatest Nation on earth, the United States.

The results of the early members of the Church of Christ standing firm on their convictions are: The fullness of the Gospel of Jesus Christ has been established; the place for the Lord's Zion has been revealed and the Lot for the Temple of the Lord is legally in the ownership of the Church of Christ.

The results of Brother Wheaton's conviction that the gospel must go to the American Indian are: The priesthood is now among the Mayas; several groups have been organized among them; and, there is a membership of several score in the Church of Christ from that people.

Yes, we have much to be thankful for. Let us make this Thanksgiving Day a day that our hearts lift up to God in thanksgiving for the many blessings from His bountiful hand.

A. F. B.

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## FROM THE MISSIONARY FIELD

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### From the Southwestern States

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Just a few lines to let you know we are still on the map and active, in at least a small degree, in the field.

During the month of October, my wife, Frances, and I went to California to attempt some missionary work among those who are isolated. We have the names and addresses of many of the saints in California. These names were given to me by Brother Gould, who with Brother Housknecht made quite a number of contacts in that district last fall. Our efforts were centered in and around San Bernardino, Ontario, Corona and Riverside. We called upon Sister Harper of 1108 East California, Ontario. There we met two of her daughters and a son. While there I read a letter from Brother C. L. Wheaton, telling of the work among the people of Yucatan. As I read, it seemed the Spirit of God touched our hearts and we felt a nearness in the bonds of Christian fellowship to our people in Yucatan. As I finished there were tears in the eyes of those present and a spirit of humility filled the room.

Before leaving we made arrangements to hold a preaching service in Sister Harper's home the following Sunday. At this point Sister Harper requested to be administered to. We attended to this ordinance and then departed to make further contact among those within fifty or sixty miles distance.

We made a number of visits and when Sunday came, eighteen people attended the service. So we felt rewarded for our efforts. We hope that God has used us that those that put forth the effort to attend our service will be rewarded also. We have faith that it will be so.

We called on Brother and Sister Clapp of San Bernardino who are old friends. They went with us to Ontario and Brother Clapp took charge of the service for me and I am very grateful to him.

We visited an old gentleman in Berdoo, who because of illness was unable to attend service but in the quiet of his home we talked of the Gospel and its great value to mankind. He asked for administration. We administered to him and feel he will be greatly blessed but we ask all of you who read of our efforts to go into your secret places and there, after you have closed the door remember these aged and ill, and ask God to continue to bless and comfort them all the days of their lives.

After the Sunday service we returned to the home of my wife's mother in Berdoo, spent the night there and the next day drove to San Diego to the home of mother Irene Yates.

That evening Brother Oliver Shirk came in for a visit, also a Spanish woman who lives near came in. We all had supper together. After supper we spent the evening talking about the great Gospel of our Lord and Master. I have never felt the uplift of the Spirit more than I did there in the quiet of that home.

Before our guests departed for the night our Spanish sister requested we have prayers for her. We all knelt and the voice of each, except our Spanish sister one by one was lifted in mighty prayer unto our Heavenly Father and I am sure the prayer of her heart was lifted silently with that of our audible prayers.

I gave our Sister a Spanish Book of Mormon. She was overjoyed with it and said she would prayerfully and carefully read it. I am sure she will and I am also sure she will come to a more abundant understanding of the truth.

The next day my wife and I drove the long journey home. We feel grateful to our Heavenly Father for the rich experiences we have been able to share with others.

Your Brother,

E. L. Yates

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## Gleanings By The Way

Ticul, Yucatan, Mexico  
September 2, 1954

We Send Greetings in the Lord Jesus Christ:

Knowing you are very much interested in the progress of our work among the Mayan Indian people of Yucatan, we take this opportunity of writing to inform you we arrived here in Ticul, Yucatan, the evening of July 23, and found temporary lodging at the Hotel Casa Conchita, until our old quarters at the edge of town had been renovated and prepared for us to live in.

We left Independence, Missouri, the night of July 7 and journeyed south, through Missouri, Arkansas, and Louisiana to New Orleans, where we hoped to obtain boat passage to Yucatan. In this we were disappointed, as we found that due to the revolution in Guatamala, all passenger service to Mexican waters had been cancelled, and it was necessary to drive overland to Veracruz, where we usually take the boat for Yucatan.

The journey along the Gulf Coast of Louisiana and Texas was for the most part very pleasant, and it was not nearly so hot as when we left Missouri. Due to the fact that we were anxious to reach Yucatan with as little delay as possible, we made it a point to drive long hours and into the night, camping along the road, where feasible, and not attempting to make stops among some of our church people along the way. We knew that if we stopped even with the thought of staying only a few hours, that such visits would probably last a day or two, and it was very necessary for us to forego these pleasant experiences for the more urgent need of reaching our destination in Yucatan as soon as possible. After we finish this present stay here, we look forward to visiting all of the church people in Texas, Oklahoma and New Mexico, the field that was appointed us by the late Conference, and do

what we can to build up and encourage a greater spiritual growth in these areas.

We crossed into old Mexico at Renosa, across the Rio Grande, near McAllen, Texas, as we had been informed that the International Bridge at Laredo had gone out of service during the disastrous flood there a few weeks before. From there we drove to Mexico City. Inquiry at the Pemex Turista Informacion Bureau brought us word that a ship would not sail for Yucatan from Veracruz for over a week, so we sought information as to the conditions of the roads to Coatzacoalcoas, Port of Mexico, and of the cost of transporting our car by train. We learned that by purchasing two first-class Pullman fares and a berth that they had a tourist rate for our car which made transportation even cheaper than by boat. So we drove to Veracruz and stayed overnight and drove on to Coatzacoalcoas the next day, and, as it was Sunday, we had to wait two days for the train to leave. Here we learned that for a small sum of pesos, we could go to a neighboring fishing village and take a motor boat trip up the Rio Tonalá to the ruins at La Venta. At this place we found the great stone heads spoken of by Toni Nez Bah in his lectures at Independence, Missouri, in the fall of 1950. Only he had placed them some where along the Amazon River in South America. After packing a lunch and filling our Thermos bottle, we left early the next morning after our arrival at Coatzacoalcoas for Agua Dulce by bus and from there to the village of Tonalá by boat. Here we visited the ancient ruins of a long forgotten civilization, different in many respects from any of the others we have seen. We found great stone heads carved from solid rock which were as much as nine feet high and six feet wide, perfectly carved, but without bodies. We were able to get some fine pictures of them both in color and in black and white to add to our collection of archaeological slides of these great ruins of Mexico and Central America. We returned to our hotel late that evening feeling that we were amply repaid for the time it took to make the trip.

By train we continued our journey as far as Campeche, where we again took to the highway after staying for the night there. It was a five hour drive from Campeche to Ticul, and we arrived there late in the afternoon. To our regret we found that Brother and Sister McIndoo had left two days before by boat to Veracruz where they had expected to meet us, as they thought we would wait for the boat to take us to they thought we would wait for the boat to take us to Yucatan. Brother Fernando informed us that Brother McIndoo had to be back in Phoenix, Arizona, by August 10, to make preparations for teaching school this next winter. We are happy to report that they did a good work here of making friends for the Church of Christ and holding aloft the banner of Jesus Christ.

The next Saturday after our arrival I was called on to baptize seven adults from Dzan whom Don and Fernando had taught the gospel, and whom Don should have baptized but felt to defer to me, as the one who first brought the gospel here and, therefore, I should be the first missionary from the States to so baptize. While we deeply appreciate their kind regard for us, we feel that he should have gone ahead and that it would have been a fitting climax to their work here during the summer. Since that time I have baptized six more converts here at Ticul, which brings our mem-

bership in this area to fifty-five. Among them we now have four elders, two priests and a deacon. There are some more ready for baptism and we have a growing interest at a place called Pustunich, a village about three miles to the southeast of Ticul, and we look for a number from there to be baptized shortly. Fernando went to another village, at the request of a member of the church, disguised as an orange peddler, where the work is opened and a man is to be baptized from there. When our church at Dzan is finished a young couple are to be married in it. Thus the Lord's work moves forward.

The first seven, we baptized after coming this time, were from Dzan, where the church has suffered violent and continuous persecution. Yet in the face of this fact our numbers continue to increase, and during the time Elder McIndoo and I were here last winter, grounds were cleared and preparations were made to build a larger and more permanent church home of stone, as we had reported previously in the Advocate. When Angela and I arrived this time, work had progressed to the point where the four walls of solid masonry had been completed, and they were waiting for us to come before deciding what kind of a roof to put over it. Then, too, their funds were rather low and it was a question of economy, and these people, being poor as to this world's goods, and short of dinero (money), wanted our counsel in this matter. So when we arrived the building project was at a stand still.

Taking in the situation, I called attention to the fact that Nehemiah had met with much of the same opposition we were facing here, and read Nehemiah 2:19-20 to them and told them it was not a time of discouragement, nor for us to relax our efforts, for:

"The God of heaven, he will prosper us; therefore, we his servants will arise and build;"

and so, we appointed a day of work when they would leave their fields and other labors to come together for the purpose of laboring on the Lord's house, and when Angela and I returned a few days later, with borrowed tools and a wheelbarrow, twelve of the brethren, besides Angela, Fernando and myself, were there ready for work. What a day it was, for these brethren worked as a team, and began to clean up the grounds and interior of the building where the masons had left rock and debris; they also built a stone wall four feet high all around the premises, and quarried clean white sand from a pit, or underground cavern, and carried it on their shoulders or in the wheelbarrow to the church, a distance of over a hundred yards, and after leveling the floor of the church, they covered the rock and dirt over with this sand, leaving it so white that the glare from the sun on it hurt our eyes. Then they graded the grounds around the building so the water would run away from the foundation. Well, when the day's work was done, we felt justly proud of the achievements of these brethren. The women folks helped by preparing dinner for us hungry workers, so it was indeed a big and happy day for all of us.

We presume that the climax of that day will not soon be forgotten. Services are usually held at Dzan on Saturdays, as this is the day when Fernando goes there and stays over Sunday. So that night we all gathered in our little chapel for worship, at which time we also confirmed the newly baptized members.

It was a fine meeting. Everyone was enjoying it. In the midst of it a large crowd of Catholics congregated in the street in front of the church, and the priest set up an idol and began a service, trying to drown out the singing and preaching of our service. He harangued the crowd with prayers for our extermination, and with exhortations that Mexico was a Catholic country, and that we had no right to come there and introduce another religion which would "change the face of their religion;" and also, that they should drive the American missionaries out of their village. To these harangues we could hear people in the crowd shout "Bravo!" and cheer, whistle and clap their hands in approval. Soon several men came on our grounds and crowded around the doors and leered at us, but none of them came into the building. It was an experience to make the stoutest hearts quake, and I must admit that for awhile, I felt such fear as I have had but few times in life, but I simply bowed my head in prayer that I would not let these people know that I was the least bit afraid. Soon this feeling of fear passed, and calmness came to all of us. We admonished the folks to remain seated in the church, and prolonged the service with songs and prayers until our persecutors got tired and left. During this time, though I could not understand much of what the priest was saying, I discerned his intent, and that wrath was directed towards Angela and myself.

After a while some of our men went outside to watch what was going on, and I could see that they were worried. Fernando was equal to the emergency, and kept the people singing for a long time. Finally the crowd outside broke up, and in spite of the priest's harangue, none of them had courage enough to offer us any further violence than coming on the grounds. So passed another turbulent evening in Dzan. When our folks considered it was safe for us to get our car into the street again, we loaded up and started for Ticul, keeping our windows up and doors locked, and proceeding at a good speed, as there was quite a crowd of men at the cross roads that we had to pass. As we got there several of the men in the crowd hissed and yelled at us, but none attempted to molest us, and we reached Ticul safely a little after midnight feeling thankful that the Lord had been mindful of us again.

The next day, being Sunday, we returned for further meetings, and to our joy and satisfaction we had very pleasant services throughout the day. Evidently the priest and his congregation had either all gotten drunk, or had spent their fury the night before, for we hardly saw a soul on the streets outside of our own members. We learned later that the priest had caused it to be reported to the Presidente (or mayor) of the village, that we had thrown rocks at him and his idol, which of course was false. The Presidente told them that he did not believe them as we did not throw rocks, and that if they did not leave us alone, he might have to put the priest in jail, as it was a violation of the Federal laws of Mexico to have religious services in the streets.

Back to the building of our church. Believing that God would "prosper us" if we proceeded in faith to build, I advised the members to go just as far as possible with the funds they had, to prepare the frame work for the roof and that in the meantime, we would

inform the General Bishopric of our needs and see if they could help us. So we went to work. We hired a carpenter and bought the lumber. This was something to do. Our nearest lumber was at Merida over fifty miles away. We had to hire a Catholic carpenter to work on a "Protestant" church in a hostile Catholic community, yet we got one, and then the lumber, and thus the work went ahead. In the meantime we received a check from the General Bishopric to help us out. We were informed that this fund was part of a reserve of donations and contributions received during the last conference year for the Yucatan Mission that had been sent to them as special offerings which they had held for just such a time, so they did not have to draw on current funds to help us. This was a surprise to both Angela and myself, for we did not know of such a reserve, but we did know how to pray and had "faith" that "the God of heaven would prosper us" so now we have a permanent roof on our church of material that will resist rain, heat and fire. The Bishopric are to be commended for thus looking to the future needs of this and other temporal needs of the church and should have your co-operation and prayers. We hope that we shall have sufficient to build some benches (we now are using boards laid on chairs), and some sort of pulpit and a sacrament table. Also some substantial doors that might protect our building and at the same time protect our people from violence from these fanatics we have to deal with.

October 1, 1954

Beginning about the middle of September, they have a fiesta to the Black Christ, in most of the villages of this area, at which times, it becomes a wild and brawling period, even the priests joining in with the carousle, and at times with others get very drunk. Knowing these conditions, and that in Dzan, we have a very difficult time without such conditions, we decided that it was best for the local brethren to conduct the services, and that in this way we would not antagonize the Catholic element by our presence. So, as we had no intention of causing an incident that might lead to violent persecution of our people there, we concluded that it was a suitable time for us to make a trip to Palengue, where we had looked forward for the past two years of returning and taking Fernando with us, so we made the trip by car and train, which lasted about four days. Much new restoration work had been done there and we were permitted to take pictures of the great tomb that had been discovered in the heart of the great pyramid and Temple of Inscriptions. Over the sepulchre of the royal personage who was buried there, was a great slab of stone covered with beautiful carvings, of hieroglyphics, and a magnificent cross with a man prostrated on the ground before it. We also succeeded in getting some good 8mm movies of the whole area, which will give perspective of the grandeur of these great cities. We are sure that the membership and friends of the Church of Christ will enjoy this series of new slides and movies when we return to the States.

Returning to Ticul, we found that this fiesta was still in progress, and spent several days preparing and printing short tracts in Spanish for distribution among the people here. They want to read our literature, but we have a dearth of such material, and the funds for



printing the same are very meager. So, when we came here from the States we again brought our duplicator, on which we print such news items as this present one, new songs, which have been translated from our hymnals to the Spanish so that the people here can sing the songs of the Restoration, and also, tracts. At the present we now have two tracts to hand out, one on articles of Faith and Practice. Number One, concerning our belief in God, and a brief history of the Church of Christ, and another on Article 9, concerning our belief on the Bible and the Book of Mormon. These have been received with great interest by the people as they thus find something to take home, in their own language, to read and study. We plan to continue this project, and only hope that later the Church can publish these tracts in quantity for use any place in Latin America.

In the meantime we continue with our meetings here in Ticul, Pustenich and other places. On Saturday afternoon and evening of September 18 we returned to Dzan for work on the church and to hold our usual services that evening. As we passed the main plaza on our way to the church, we observed an ominous silence and the air was electrical with the spirit of hate that we could see on every face. It made us feel alert to the impending danger. When we got to the church, one of our brethren, Marcos Perez, who is a priest, came to tell us that just as we passed the intersection near the plaza, he was there and overheard some of the men making threats to shoot us in order to stop us from coming there to do missionary work. When he finished telling us his story, we advised him to go directly to the authorities of Dzan and warn them of these threats and get them to apprehend these men and see to it that we were not molested. To his pleas they turned a deaf ear, and made light of the matter. We went ahead with our meeting, and nothing happened to disturb the peace of the hour. When we started for home, we expected to be molested, so drove through the plaza with our windows up and our doors locked. We breathed easier when we had gotten beyond the lights of the village without harm coming to us or to those in the car with us.

Sunday, the 19th, we held our usual service in Ticul, with nice attendance, and Angela conducting a class of small children, teaching them to read and write their lessons in English and with pictures which they color with crayolas. The place of the meeting was filled, and afterward they all gathered outside to pose for a picture, which we plan to send to the Advocate. It was a beautiful day, we took some of the young folks to our house for dinner. In the evening we loaded up several of the members from Ticul and drove to Dzan for the evening service. Again we found the same feeling, and everything was so quiet that the silence almost hurt our ears. The whole town was closed and no one was on the streets. About 10:00 p. m., after we had had a fine meeting and a full house to hear our message, we started for Ticul, and just as we got to the outskirts of the village, we were ambushed by several persons, and the car was hit by about twenty bullets, some of them glancing away, but twelve of them hit solid against the back doors of our car below the windows, but the steel was too heavy for them to penetrate into the car. Had one of them struck just a fraction of an inch higher it would have passed through the window and probably fatally injured one



of us in the car. As it was no one was injured, and we feel that through Divine intervention that God miraculously spared our lives and the lives of those with us. Upon our return to Ticul we informed the officers of our difficulty. Later we made a report to the American Consul at Merida, and the matter is now in the hands of the Governor and State authorities. We are trying to carry on as usual, but as you see it becomes difficult at times. Most of the folks here feel it was an act of God that saved us from serious consequences. As we have stated before, this opposition stems from the Catholic Church. It may be very difficult to apprehend those responsible for this attack. But the American Consul assures us that a full investigation will be made and an effort will be made to stop such conduct.

At the present time the authorities have counselled us to stay away from Dzan until they have taken action with those responsible. So we are directing our attention to other places for the present, though keeping in constant touch with the membership at Dzan, some of whom come down here quite frequently to keep us informed of events.

Recent advises from Independence are that Angela's aging parents are failing in health, which is a cause of concern for us, along with the seriousness of our situation here. We therefore earnestly ask an interest in your prayers, that we may continue to receive

the blessings of the Lord in our work, and that He will prosper our efforts in righteousness. It is our hope to have things in such shape that we can start back to the States the last of this month. We desire to perform some labors in the Texas and Oklahoma fields before winter weather sets in, as there is much work to be done there.

Tomorrow, Saturday, October 2nd, we will take another group to the seashore for baptism. These folks will go from Uucayalceh and Pustenich. Sunday afternoon we will go to Yotholim, and during the next week we plan to go to Tekas several miles away, to visit a school teacher whom Brother and Sister McIndoo met on the boat on their way home to the States. Our great regret here is, that we do not have more English speaking people like Fernando who could go to some of the other places with us interpreters while he continues to administer to the needs of the people here. We have several Elders, but Fernando is the only one who can interpret for us, as they speak mostly the Maya language.

We earnestly ask your prayers for these courageous people here who are new in the gospel, yet under fire have shown that courage and faith that inspires us to carry on in face of the violent opposition we sometimes have here. They also appreciate your letters and the help that comes to them from time to time, for which they are very grateful.

We forgot to state, that some of those who took part in the shooting were identified running from the scene with guns. Others who have been making threats are also known to the authorities, but here in the land of mananna (tomorrow) the machinery moves very slow. To date no arrests have been made, but we are informed there will be some shortly. So as long as we can hear their gun reports and not get killed we do not expect much to be done. We can only trust the Lord and hope for the best.

Last Sunday the 2nd, we baptized four more members into the church here at Ticul, bringing our number here to ten. Sunday morning we held a very fine Sacrament Service and these brothers and sisters were confirmed by the laying on of hands. At this meeting the Spirit of Revelation was given me, and Brother Eusebio Yam was called to be an Elder. He is a good man and has great faith and desire to carry this gospel to his people.

Sunday evening, we took several of our members and friends from Ticul, and drove to Yothelin, where we held an open air meeting in the yard of some of our friends of former years. This family had many of their neighbors there, and we showed them a series of pictures on the Book of Mormon story, and pictures of the archaeological areas of Mexico. We had excellent attention and a warm response to our efforts, and expect to return there for future work.

On October 16th, we are scheduled to take another group to the seashore for baptism, some of them from Pustunich. Thus our work goes on in Yucatan in spite of opposition and persecution. During this present week we plan to go to Tekas, which is still further away from this place.

Our work at Dzan goes forward, and though we

have not been there since the shooting affair, we keep in close contact, and the Elders there are carrying on regular meetings and report that things have quieted down and that they feel that we can come there again. We plan to go up later this week, as the carpenters have finished the new doors for the church and we are anxious to get them in place to protect the building from the elements. It is also turning cooler here now, and it will be more comfortable at night with the doors and windows in place. We ask an interest in your prayers for the direction of the Lord and for His continued protection.

Most Sincerely,

Clarence L. Wheaton and  
Angela Wheaton  
Lista de Correos  
Ticul, Yucatan, Mexico.

### OUT OF THE MAIL SACK

Lima Center, Wisconsin  
September 20, 1954

Dear Brothers and Sisters:

I have been meaning to write a little to tell all of the Church what a wonderful reunion we had here at Lima Center this year. We had a good sized gathering of members from Wisconsin and lots of visitors from out of state. Six of the Twelve were here: Brethren B. C. Flint, Wm. F. Anderson, R. R. Robertson, Wm. A. Sheldon, T. J. Jordan of Canada and Leon Gould as well as two Bishops—Brethren Harris and Sweem.

I am considerably new as a member but want to say that everyone was in complete accord and harmony and the Spirit of the Lord was with us constantly throughout the services and we were overjoyed with the fellowship thus achieved.

It seemed there has been concern with the older leaders as to how the younger people had not taken an interest, or maybe I should say, had not taken an active part in the affairs of the Church. But with the interest shown by the younger men I'm sure this feeling has been relieved to a great extent. Brother Jordan spoke in revelation to the effect that the younger men of the Church should put away from themselves the things of the world and prepare themselves so as to be ready to accept the call of the Lord to do the work He has for them to accomplish. Several of those present will be called if they make themselves acceptable to these conditions—to abstain from liquor and tobacco and to follow the Ten Commandments of the Lord as given to Moses in their daily lives.

Another thing presented was for all of us to let our light shine forth and do our small bit to spread the gospel as we know it to be true when the opportunity presents itself. Also, we must teach the children, if we are to do the Lord's will, as He would have us.

Needless to say, we are already planning for another reunion next year and hope that many more of our brothers and sisters can attend. Be assured everyone will be welcomed with open arms.

(continued on page 171)

## 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.

### WHAT SHALL I DO TO BE SAVED?

Hervey A. Scott

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . thou shalt love thy neighbor as thyself." Matt. 22:36, 38; (I. T.)

"But whoso hath this world's good, and seeth his neighbor have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 3:17 (I. T.).

The word "need" takes meaning when we examine its definition in the dictionary: need, (1) A state requiring supply or relief; necessity; (2) poverty; destitution; . . .

Now to associate with this the word "poor". Among definitions given, we find, "Wanting in money or goods."

When John gave expression to that saying he had looked upon men in far greater need, gathering morsels of food from the city garbage heaps outside the walls; a state of need that pales the word poor as we know it today; however, hunger and cold are not without meaning in our day of plenty. He saw the pitiless passing by with sneers instead of ministering to the want of the needy, while he remembered the Master's most impressive declaration: (Luke 4:18, I. T.)

"The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them that are bruised."

To preach the gospel to the poor.

There is in the Master's statement a profound meaning. There is a multitude of witnesses throughout the Scriptures all bearing witness to His loving consideration of the poor and in James 2:5 we read these words of His apostle, declaring one of the two fundamentals and assuredly of no less importance than the other—the "six principles" we are wont to set before all else.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

Look at verse 6:

"But ye have despised the poor."

Thereupon, whether the saints conform to the requirements of love, not only to say, but to do, wherein He promised to make them heirs, depends their being made heirs. God did not leave His love without object for expression, neither His people. He chose the poor of this world rich in faith, and there are multitudes now as then upon which now, as then, those who love Him, may lavish their love's riches. If we love

God, then we will prove our love by loving those whom He has given us, and in this we discern that the gospel is founded upon love. It is two-fold; love is a living attribute of God demanding fulfillment of its purpose, in giving it expression; and if the love of God dwells in our hearts it demands lavishness; and so,

"Ye have the poor always with you." Matt. 26:11.

In the Bible alone there are more than three hundred references relative to the poor concerning the Lord's remembrance of and man's attitudes toward them for good and evil. But there are not written more expressly in any other Scripture the ultimate of grand finale than in the words of Jesus, Matt. 25:32, portraying man's availing or not his free agency, to do good—to love God and neighbor, in love contributing to his well being—or to choose self as the beneficiary of the love of God alone, which words are found in Matt. 25 (I. T.).

"When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the Throne of His glory; And before Him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; the sheep on his right hand, but the goats on his left. And he shall sit upon His throne, and the twelve apostles with him. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in; or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not unto me. And these shall go away into everlasting punishment; but the righteous into life eternal."

Thus we see how strict are the commandments,

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind . . .



Thou shalt love thy neighbor as thyself."

Going to the Nephite Records we will there learn the same; that upon our doing all those things "unto the least of our brethren" is required of man; and that upon our not complying with this commandment he has no promise; and he who neglects so to do is in transgression, without redemption.

We will return to the Bible later, that we may gather in one all things needful to bear witness, for the King has not left Himself without witnesses to prove all things He shall speak.

In the Book of Jacob, beginning at chapter 2, and verse 22, we read:

"Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the Kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted." Then Nephi, speaking to the people gives instruction in these words, Mosiah 3:42-43.

"And now for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants."

Jesus has no place or reward in His Kingdom for those not having done those things unto the sick, the naked, the hungry, and who did not minister to their relief, both spiritually and temporally. "For the sake of retaining a remission of sins, and that we may walk guiltless before God."

"And again, Alma commanded that the people of the Church should impart of their substance, every one according to that which he had; If he have more abundantly, he should impart more abundantly; and that he had but little, but little should be required; and to him that had not, should be given. And thus they should impart of their substance, of their own free will and good desires toward God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God; And they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants." Mosiah 9:60-64.

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, Whosoever doeth this, the same hath great cause to repent; and except he re-

penteth of that which he hath done, he perisheth forever, and hath no interest in the Kingdom of God. For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have; for both food, and raiment, and for gold, and for silver, and for all the riches which we have of every kind?" Mosiah 2:28-32.

(Omitting Verses 33-35).

"And now, if God, who has created you, on whom you are dependant for your lives, and for all that you have and are, doth grant unto you whatsoever you ask that is right, in faith, believing that ye shall receive, O then, how had ye ought to impart of the substance that ye have, one to another? And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth. And yet ye put up no petition, nor repent of the thing which thou hast done. I say unto you, woe be unto that man, for his substance shall perish with him; And now, I say these things unto those who are rich, as pertaining to things of this world. And again, I say unto the poor, ye who have not, and yet have sufficient, that ye remain from day to day; I mean all you who deny the beggar; because ye have not; I would that ye say in your hearts, that I give not because I have not, but if I had, I would give. And now if ye say this in your hearts, ye remain guiltless, otherwise ye are condemned, and your condemnation is just; for ye covet that which ye have not received."

Mosiah 11:16—"Thus did Alma teach his people, that every man should love his neighbor as himself; that there should be no contention among them."

III Nephi 12:11 ". . . And they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another."

Nephi (the son of Nephi) 1:4 "And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

Nephi 1:19, "And surely there could not be a happier people among all the people who had been created by the hand of God."

Book of Alma 1:40, 43, 45, 46, 47. "And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick and the afflicted; And now because of the steadiness of the church, they began to be exceeding rich; having abundance of all things whatsoever they stood in need: And thus in their prosperous circumstances they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished; And they did not set their hearts upon riches; therefore they were liberal to all, both old and young, both bond and free, both male and female, whether out of the church or in the church, having no respect to persons as to those who stood in need; And thus they did prosper and become far more wealthy than those who did not belong to their church."

Mosiah 11:155, "Yea, all their priests and teachers who labor with their own hands for their support, in all cases save it were in sickness, or in much want; and doing these things they did abound in the grace of God.

Book of Alma 2:18-20, "And it came to pass in the commencement of the ninth year, Alma saw the wickedness of the church, and he saw also that the example of the church began to lead those who were unbelievers, on from one piece of iniquity to another, thus bringing on the destruction of the people; Yea, he saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy, and the naked, and those who were hungry, and those who were athirst, and those who were sick and afflicted. Now this was a great cause for lamentations among the people, while others were abasing themselves, succoring those who stood in need of their succor, such as imparting their substance to the poor, and the needy, feeding the hungry, and suffering all manner of afflictions, for Christ's sake, . . ." Alma, the High Priest, to the church in Zarahelma, 3:96,

"Yea, and will you persist in turning your backs upon the poor, and the needy, and in withholding your substance from them?"

Now, having reference to our subject, "What Shall I Do To Be Saved?", before going further in search for like teachings as now quoted from Book of Mormon writers, in the Book of Mosiah, 2:31, a statement that, as he declares, was spoken to him by the angel, in that, he who fails to,

". . . Succor those that stand in need of your succor," and turns away from the needy asking succor; he makes plain the penalty for such omission, saying,

"But I say unto you, O man, Whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he has done, he perisheth forever, and hath no interest in the Kingdom of God."

The sin of denying relief to the needy asking for succor, except he repent, is so great, that redemption is lost to that man, and he has no interest in the Kingdom of God. King Benjamin was speaking to those who understood the law of the gospel, and who had received the Holy Ghost, and he adds that,

". . . except he repenteth of that which he has done, he perisheth forever, . . ." and for the reason of his neglect to heed his obligation to God, to give of his substance to the poor; and it is,

"For the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God,"

"I would that ye should impart of your substance to the poor, every man according to that which he hath. . . ."

King Benjamin was also a prophet and revelator, to whom the angel came to deliver the word of God, and having called his people together taught them the ways of a Christian mode of life, that they might be prepared for the more full and complete Message to be brought with the coming of their Messiah. But this was no temporary work of preparation, for these command-

ments, their being observed, or not, had as a reward either eternal life or eternal misery, as later Jesus told the Jews, in the parable of the sheep and the goats. The church then set up was to observe these teachings for their conduct in life from day to day, in administering relief to the poor, the sick, the naked, the hungry, the thirsty, and in relieving all manner of afflictions.

III Nephi 12:11 says in part,

". . . ; and they taught, and did minister one to another; and they had all things common among them; every man dealing justly, one with another."

Nephi, the son of Nephi, 1:4, says,

"And they had all things common among them, therefore there were no rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift"

And in the very fact of their material equality, none could call anything his own, recognizing his all was given of God, who gave bounteously both spiritually and materially.

Nephi 1:19, "and surely there could not be a happier people . . ."

Under this Divinely patterned system of spreading His bounties, that all should eventually fare alike, a condition was established wherein all were made partakers of the heavenly gift.

Going to the Book of Alma, 1:40, we find his testimony of the reason for their happiness, in these words,

"And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted;"

Alma 1:41, "And they did not wear costly apparel, yet they were neat and comely."

Alma 1:46, "And they did not set their hearts upon riches; therefore they were liberal to all . . . whether out of the church or in the church, having no respect to persons as to those who stood in need."

However, it was but a few years until the very prosperity of the people became their downfall, through pride, until that heavenly gift was forgotten and in their pride of riches, they no longer remembered the poor and needy for Alma 2:19 tells us,

". . . some . . . despising others, turning their backs upon the needy, and the naked, and those who were hungry, and those who were athirst, and those who were sick and afflicted."

Therein, we see the beginning of the downfall of the church so wondrous in its beginning, as instructed by the Lord, by the mouth of an angel, speaking to King Benjamin. How quickly men are lifted up with pride, in receiving the things of this world from God who blesses them.

So long as they lovingly imparted of their substance to the needy, and the hungry, and the afflicted, according to the pattern given of God, for their daily conduct as saints, giving aid to all, in and out of the church, dressed in neat and comely clothing, they "did abound in the grace of God" "and surely there could not be a happier people among all the people who

had been created by the hand of God."

It could be only, with the love of their brother—their neighbor—in their hearts that such Zionistic relationships could be established and remain.

It could be then expected that dissensions should arise, and "dissenters" opened the door again, for invasion by the Lamanites, and Helaman says,

Helaman 2:40, "And thus those dissenters of the Nephites, with the help of a numerous army of the Lamanites, had obtained all the possession of the Nephites which was in the land southward . . ."

(to be continued)

### OUT OF THE MAIL SACK

(continued from page 167)

I would like to request an interest in your prayers for my mother-in-law, Sister R. Addie, who has not been well but is now improving, thanks to the goodness of the Lord. Also, we have a brother in the hospital who is not a member, but the Lord willing and I know He is—that he might be healed in all ways and be brought around to see the light.

Our prayers are for all those in need. Remember us, too.

Sister Mary Addie

Apostle Archie Bell

Albino Canul 27 #192  
Pustunich Municipio  
Ticul, Yucatan, Mexico

Nuestro querido hermano en la fe de Cristo Jesus. El objeto de la presenta carta es para: Expresar nuestra gratitud a esta iglesia, y para saludar a usted y para saludar a usted y su amable familia, tambien para saludar a todos los hermanos de los Estados Unidos de America.

Gracias a Dios y nuestro señor Jesucristo y a nuestro Clarence Wheaton que por el conocimos el santo evangelio y la iglesia de Cristo, esperamos pues a Dios su ayuda para comprender mas nuestras obligaciones para su iglesia. Tambien quiero hermano que llegue nuestros saludos a todos los hermanos por medio del periodico Zion's Advocate. Apesar de las persecuciones que hace los catolicos en Dzan queremos seguir la Iglesia de Cristo aqui in Yucatan. Yo lamento mucho porque estoy muy atrazado, que no se leer ni escribir y tengo corro 34 anos de edad y 3 hijos, mi hijo mayor of 14 anos saber lee es de segundo anos primaria y por lo tanto queremos que nuestro hermano Fernando Ojeda que venga siguiera una vez a la semana para el culto y para enseñar el ingles a los muc os de aqui in Pustunich, estamos muy contentos porque estan con nosotros el hermano Clarence Wheaton con su esposa, que no solo los tenemos como hermanos, sino los tememos come padres. Pues para valer me a mandarles esta carta, tuve que suplicar al hermano Eusebio Yam que lo escriba minetras yo dictando en la "maya" porque yo no se otro idioma.

Aqui in Pustunich en mi casita se hace los cultos todos los martes por los hermanos Wheaton, Fernando, y Eusebio Yam, yo siempre estare con ustedes en esta iglesia, esperamos en Dios que pronto seremos bautizados.

Sin mas por el momento.  
Sus hermanos en Cristo,  
Albino Canul, mi esposa:  
Asuncion Cocom

Albino Canul  
27 #192  
Pustunich Municipio  
Ticul, Yucatan, Mexico

Apostle Archie Bell

Our dear brother in the faith of Jesus Christ. The object of this letter is to: To express our gratitude to this church and to greet you and your lovely family, also to greet all the brothers of the United States of America.

Thanks to God and our Lord Jesus Christ and to our Clarence Wheaton that through him we know the holy gospel and the Church of Christ. We are hoping therefore to God His help to understand more our obligations toward His church. Also, I wish brother that will extend our greeting to all the brothers by way of the periodical Zion's Advocate. In spite of the persecutions that the Catholics made in Dzan we wish to follow the Church of Christ here in Yucatan. I lament much because I am much in arrear, that I do not know to read nor to write and I have run 34 years of age and have 3 children. My oldest son of 14 years to know to read is of second years primary and for a long time we like that our brother Fernando Ojeda comes at least one time a week for the worship and to teach the English to those here in Pustunich. We are very glad because with us is the brother Wheaton and his wife who don't appear we have them like brothers but we have them like parents. Well, for it to be worthwhile for me to send you this letter, I had to ask the brother Eusebio Yam that he write it while I dictating in the Maya because I don't know other language. Here in Pustunich in my house we have the worship every Tuesday by the brothers Wheaton, Fernando and Eusebio Yam. I will always be with you in this church, we hope in God that soon we will be baptized.

Without more at this moment  
Your brothers in Christ,  
Albino Canul,  
My wife Asuncion Cocom

### Here and There Among the Young People

"All the world's a stage" and we are all the players on it. For drama in everyday life Cecile Davis' letter (St. Louis) sets the pace. "Do you remember that I told you I was planning on working a year before going into nurse's training? Well, I surely believe it was a miracle for on September 7th Miss Bloomis, head of admissions at the hospital, called me and offered me a three-year scholarship if I wanted to enter this year. Well naturally I took it. So here I am now on the 6th floor, room 605, a student nurse. It sure is a good feeling. Don't think I'm a brain though, the girl that was offered the scholarship first is going to

get married soon. We have 53 kids in our class, 12 of which are here on scholarships. School isn't hard so far and is a lot of fun. Our classes include: Chemistry, Nursing Arts, Anatomy and Physiology, Psychology, Professional Adjustments and Dosage and Solution. It seems like all we do is take notes and tests. All the kids are swell and it's really interesting. We start work in the hospital October 11. It's so hot here everyone is still wearing summer clothes. It was in the upper nineties yesterday. There's a real cool breeze blowing in my window now."

Marlene Cobb of Phoenix continues the theme though her letter has more of the element of anticipation than surprise. "Ronald and Bruce have started back to school this last week so we're all settling down to the grind of study. (I have to settle down so they can study). This year my cousin Sharon Kelley is also going to school to get her teacher's degree in Primary and Kindergarten Curriculum. My husband is majoring in Accounting and Ronald in—English—for high school teaching degree. I am considering at some time in the far future of going back and finishing my two years for a teacher's certificate. (Sounds catching). I work at Sears in the Credit Department. I am known as a correspondent. Sounds fancy! However a more clear word would be—collector. You—I mean the customer—don't pay so it's my job to get you to pay. It's really very interesting work and quite a study in human nature. Our young people's group here isn't actually very large, but we have enough for volley ball games, etc. Tomorrow night we are having a get together at Ronald's back yard for hamburgers and sort of a song festival, since Hubert (our cousin) is home on leave. He is being transferred from Alaska to New Orleans. He is in the Coast Guard."

School has already started for Estella Smith at Ava. For her, at the beginning, it was a vague disappointment and loneliness that comes each year to the one left behind after a good friend has graduated. She writes to Delores Bell, "I don't think school is near as much fun as last year and then sometimes I do. We have a shorter noon hour and only 15 minutes free period, but Spanish class is lots of fun. I thing Senor Professor Wang is my favorite teacher. We've had Sunday School two Sunday's now while your father is here, but he went to Arkansas yesterday, I think, so we didn't have a meeting. I miss having church."

Lovita Wentworth brings in a bit of comedy and a report of progress from the farm up near Bemidji, Minn. "Hasn't it been miserable weather? We have hardly seen the sun since the first and if it gets much colder it will snow tonight. The temperature at 9 p. m. is a very icy 35 degrees. Betty Gould is rapidly on the road to recovery. She is taking X-ray treatments now and doesn't have to be in the hospital so she comes home week-ends—much to the delight of Win and the kids. She was at the U. of M. hospital and is staying with Horace Darby while she has the treatments. I've been trying to train my horse to chase cows. The only trouble is we have a cow and a bull that do not chase. Instead they take after the horse. The cow is the same age as the horse and they grew up together—fighting; and the bull is this cow's calf so I guess he comes by it naturally."

And when son and parents play host to each other,

strangers in a land half way around the world from their home what a mixture of incidents there must be. Joe Smith writes, "I am with Mom and Dad now. We have a nice place to stay. I am sure they will enjoy their stay here. We met in Munich, Germany, Monday evening, (September 13) and came out to this place to today. It is in the Alps and they sure are getting to see some of the big sights in Germany. I spent two days in Munich. I sure seen some pretty places. Everything is so expensive there. I sure wouldn't want to stay there very long. I guess Mom and Dad will see Jimmy and Caroline (Hedrick) when they go back."

The drama of uncertainty is played during the time of Fern Sarratt's letter from Cascade, Idaho. "Daddy and Warren have started falling trees in the woods. Daddy got a new chain saw and Warren is driving our car back and forth. They work about twenty miles from Cascade. If they hadn't of got jobs we would have started back today. But as it is we will be here until it snows them out." On October 12th, she and Warren arrived back in Independence because they had been unable to continue on the new job as they had planned.

Fernando Ojeda's letter speaks calmly of an incident that contains suspense and danger. "Yes, I was in the group that traveled in the carriage of Brother Wheaton when they shot at us, but God demonstrated to us one more time that He loves and protects us when we love Him and are trying to serve Him. Glory to His name! Now I have the pleasure to call you sister because, thanks to God our Heavenly Father, I have now been accepted by His Son Jesus Christ as my Savior and Master, in the waters of baptism." He tells more of the faith of the people than of the attack that brought it into view. Wheaton's panel truck bears twenty bullet marks but none of them pierced it or hurt any of the ten people inside.

Then there is the unsung heroes of the unseen dramas. One of these might be the girl who wrote the last letter. One night her father needed the car to go to work and she and her mother and twin brother wanted to go to church, so they walked five miles to go there. Nellie Mann writes from Noel, Missouri, "We had Sunday School at our house this morning and had eleven present. Brother and Sister Aldridge are leaving some time this week I think. We will sure miss them. We don't have many young people here but hope to get more in the church. Bill, Ralph and I are the only ones. Bill is going into the Service next week if nothing happens. I am very glad I changed churches. I am trying to live for Christ although I am afraid I am failing. I wish I could have been up there for your trip to St. Louis. Another hobby of mine is writing to soldier boys. I have written to three or four boys, most of them haven't any family."

Maybe—probably—there are actors who have played bigger parts on this world stage: those who live and tell of greater miracles, those who work harder and longer. Then there are those who steadfastly hold on when nothing either good or bad happens to tempt and strengthen them, when their only enemy is lack of variety and their temptation is to lose interest. Their life is like a diet of luke warm pudding. They must borrow the meat of other's experiences and use them for their own strengthening. So, by sharing, we all

become more able members of this body. We cannot all be the hands or we cannot all be the feet.

Ella D. Engle

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## NEWS FROM LOCALS

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### St. Louis, Missouri

September 12: Brother Nichols spoke on the commandments of Christ. He quoted from the books of Matthew 5, Hebrews 6 and John 14.

September 19: We had Sacrament.

September 25: We held a Saturday evening service. Brother R. D. Sprague and his family of Independence were here for the week-end. Brother Sprague was the speaker. He had a chart to help express his thought. You had to be there to really get the thought he was trying to bring forth. It was really wonderful. He made it all very clear and understandable. I thought he brought out his points very nicely. He quoted from the books of Revelation 17 and Hebrews 11:6.

The Y. P. C. L. from Independence was down. We were very glad to have you all. We enjoyed your visit very much and hope you will come back.

September 26: Brother Sprague was the morning speaker. He continued with the sermon of the night before. He also spoke on the glories (sun, moon, star). He quoted from the books of I Corinthians 15:41 and Matthew 16:27.

All were invited to Brother and Sister Shankle's for dinner.

An afternoon service was held. Brother Jack Sprague was in charge of the service. Brother Marvin Case was the speaker of the afternoon. He quoted from the books of Daniel 7:10, Isaiah 11, Isaiah 52:3 and Daniel 2. He spoke on his personal experiences. Also what he had gained from the gospel.

Edith Frey, Reporter

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### Flint, Michigan

Apostle Anderson has been visiting here in Flint endeavoring to strengthen the ties of fellowship among the people.

He has given some encouraging sermons to his brethren who always feel that they "stand in the need of prayer", that by grace they might endure.

Brother Frank Eddy also paid a two-day visit here. He has informed us that he is nearly ready to start on his visiting mission.

He is going with our prayers and we know that God will bless his sincere efforts.

Like others of the church we have our difficulties and differences, but we are striving for strength and unity. Pray for us is our plea. All of you are in our hearts, and our hearts are in prayer.

Winona Adams, Reporter

### Independence Diary

This month's activities started with a pie and ice cream social at the home of Brother and Sister Vance Harris. At this event, we tried to discover the talents of some of our members. Some gave readings, sang, played instrumental solos, or gave pantomimes. This activity was enjoyed by a large group.

On the morning of September 19, we had many visitors. Among them were several families from out of town. These included: Brother and Sister Robert Maley, Valley Center, Kansas; Brother Howard LaHarreau and family, and Brother Andrew Marks, Ft. Wayne, Indiana; and Brother and Sister Arthur Sheldon, San Mateo, California.

Our speaker was Brother William Sheldon. Reading from the Book of Commandments, Chapter 1, he spoke of our obligation to God in this latter day, being "they who go forth, bearing these tidings unto the inhabitants of the earth. . . ." We must learn the love of God, and practice it, for we are but children in His sight, and only He can give us wisdom. Speaking of the second coming of Christ, he read from Luke 21. An exhortation was given to us to prepare for this second coming, that we may be found righteous in His sight at the last day.

Our Pastor, Brother Leslie Case, gave us a sermon concerning our "treasures in heaven", as spoken of in the last six verses of III Nephi, Chapter 5, from the Book of Mormon, on the evening of September 19. Brother Case stated, "Our hope is not in the pleasures of the world, but in the hope and faith in God." Speaking of our service to God, the following quotation was given from St. John 12:25-26: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour."

The speaker at the morning service on September 26 was Brother Vance Harris. His scripture reading was Chapter 25 of St. Matthew, which gives the parable of the ten virgins and the parable of the talents. Brother Harris asked if we have looked within our own lives to see if we have oil in our lamps. Also, we were told to examine ourselves to see that we were not to blame because our neighbor might not have oil in his lamp. The same opportunity is given to all of us to study the Scriptures and to decide for ourselves whom we will serve. Referring to the parable of the talents, he admonished us to see that we do not waste our time wishing we had the talents of friends, but use our own gifts and talents to our best ability. In using these talents, we must exercise faith and develop charity.

We were very happy to have with us Brother Tom Barton, Jr., and his family, from Littleton, Colorado. They were on their way to Chicago where Brother Tom has employment, and where they expect to make their home. Also, during the week, Brother and Sister Shaw from Colorado visited services.

At the evening service of September 26, the speaker was Brother James M. Case. Psalm 50:7-23 was used as the scripture reading. Many other short readings were used to remind us of some of the things



that God expects of us. First—it is impossible to please God without faith; second—we must believe that He is and that He is a rewarder of those that diligently seek Him; and third—we must offer unto Him a worthy sacrifice. "Faith without works is dead." If we believe the Gospel of Christ and have faith in God, then our works must show our faith.

Our regular monthly Sacrament Service was held on the morning of October 3. Quoting from St. Mark 2:27, Brother Leslie Case read, "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." In reading this to us, he told us that we must fulfill our obligation to God in observing the Sabbath.

Brother Nicholas F. Denham was the speaker at the evening service of October 3. He brought us scripture readings illustrating his topic: Endure to the end. Among these, were a reading from St. Matthew 10, and III Nephi 12. This last reading was given by Christ to his "other sheep" on this continent. If we comply with the commands and endure to the end, we have that promise of blessing at the last day. We must have charity, because charity endureth all things. There is a necessity that we bear fruit in our works for "every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

On the morning of October 10, Brother Rolland D. Sprague was the speaker. He stated that the average person spends the first one-third of his life in carelessness; and the remaining two-thirds trying to correct this carelessness. Therefore, we should "remember now thy Creator in the days of thy youth." Also, we should look at things with an open mind, remembering to "prove all things; hold fast that which is good." The spirit of finding out for ourselves should never be stifled. An article on this topic was read in part from No. 1 of "The Searchlight" (1896), by Brother J. R. Haldeman. As we are continually worn on by the adversary, Brother Sprague warned us to gather out of the world's iniquity. In showing us the sequence of events to come, our speaker read from III Nephi 10:1-7, Book of Mormon. We must resolve to find the right by putting ideas to a test. Anything from God will stand the acid test, but an ungrounded faith will crumble.

The scripture reading used by Brother Forest E. Maley on the evening of October 10 was St. Mark 8:34-37. "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Entering the door of the Kingdom is not the end of the journey. In the parable of the talents, the servants that turned back the profit were rewarded. Are we making any profit on the investment we have made in the Kingdom? If we are not making any profit, what adjustments need to be made? Brother Maley left us with the parting admonition to compare ourselves to the great example—Jesus Christ. Make any adjustments necessary to make our way in the Gospel.

The twenty-fifth anniversary of the wedding of

Brother and Sister Vance Harris was celebrated Monday, October 11, by a covered dish supper at the church. The party, planned by their children, was a surprise to the couple. A five-tier cake, decorated with silver on white, and topped with an arch of silver bells over the silver number 25, was cut by the couple after the meal. Brother and Sister Harris were married in Independence on October 13, 1929. We offer them our sincere congratulations and wish for them many more happy anniversaries.

Enid Bell, Reporter

## VICEROY REUNION



Just a few lines at this time to enclose a recent photo of a few at our recent Viceroy, Sask. reunion held July 31 to August 1st at Viceroy. I was very sick during the reunion and only attended two or three of the meetings. However my brother Frank and his two sons, Elder Richard Jordan and Bishop Russell Jordan along with Apostle L. A. Gould carried on. All of our people report a profitable time together during the services. We are not given to tooting our own horn but suggest that if any wish to see how we get along together, just make a resolve to attend one of our reunions at some future date.

Very Sincerely,

T. J. Jordan

## Y. P. C. L. NEWS

### From Flint

Brother Don Houseknecht is yet with us and teaching our class. Last week Apostle Anderson filled in for him because he could not attend.

Last month for recreation night we had a weiner roast at the country home of Sister Juanita Oppen. Every one attended and we all had a swell time.

We have welcomed a new member into our midst, Darwin Egts. We are all happy at his interest in this glorious work.

Salvation comes to those who listen and obey. Obedience is the keyword which we the young must learn to attain to lest these times and those years ahead consume us. Let us unite and free ourselves from the encumbrances of the world! Let us not forget the God who always remembers us.

Winona Adams, Reporter

### From Independence

On the evening of September 16, we held our regular Church History class. We read Chapter 8 in the Outline History Book and discussed the first publications of the Church, primarily the "Evening and Morning Star."

We held our semi-annual business meeting on September 23. The following officers were elected: Chairman, Marvin Case; Assistant Chairman, Jimmy Moyer; Secretary, Delores Bell; Assistant Secretary, Mary Hedrick; Treasurer, Jack Sprague; Reporter, Mary Lois Harris; Recorder, Margret Harris; Pianist, Enid Bell. We also voted to use our educational nights in October and November to study Parliamentary Procedure with Brother Forest Maley as our teacher. If this study turns out to be satisfactory and everyone agrees, we will continue it for six months or until our next semi-annual business meeting.

On the week-end of September 25, 26 the young people of Independence went to St. Louis for their annual Y. P. C. L. outing. We attended three church services while we were there, one on Saturday evening and two on Sunday. On Saturday afternoon we were escorted to Forest Park where we took a tour through the zoo. The homes of the St. Louis young people were thrown open to us and we greatly appreciated their wonderful hospitality. We all had a wonderful time in the association of others and hope that we can get together again some time.

For our educational meeting on September 30, we chose two of the young people to give ten minute talks on good conduct which were followed by a group discussion on the subject. We talked about the conduct of the young people at church, at work, at school, on dates, and in general association which is bound to bring them in contact with the world. I think we all gained a lot of "food for thought" and learned quite a bit about each other's view points.

We are glad to have with us again, Alvin and Joyce Harris, who moved to Independence from Omaha, Nebraska, on October 2. They will be living here until Alvin goes into the service in May.

On October 7, in our Church History class we continued our discussion on Chapter 8 and the publishing of the Book of Commandments. We also started chapter 9 concerning the persecution of the saints.

Our social for the month of October was held on the 14th, at the home of Sister Katy Moyer. Alvin and Joyce Harris were honored as special guests at this social by being the defendants at a trial. They were accused of spoiling the plans of the young people by leaving the scene of their marriage, which was last February, without due ceremony. The jury found

them guilty and they were sentenced to life imprisonment in the company of each other, regular attendance at Y. P. C. L. meetings until they reach the age of 30, and a fine of serving the refreshments which consisted of weiners, potato chips, marshmallows, and cocoa. We roasted our weiners around the fireplace in the Moyer living room. We all had a good time.

We have been very glad to have Virgil Rudd with us again. He has been home on a 20-day leave which enabled him to attend many of our services.

Mary Lois Harris, Reporter

### MY GETHSEMANE

Our Lord while in His Gethsemane  
Prayed for all mankind, even me;  
So off' I go and plead with Him  
That I may know His way to win.  
In agony to Him I've cried  
That I with His peace be supplied.

Trials of this life seem so severe  
But I'm sure He will me hear.  
If I faithfully strive His way  
He'll send His peace to me each day;  
His Spirit will abide with me  
While I'm in my Gethsemane.

Long years ago, My dear Lord kept  
A vigil with His Father and wept  
He too in agony then cried (you see)  
Father let this cup pass from me.  
He also said Thy will be done;  
Thus did God's most holy Son.

If a poor mortal child like me  
Would ever my Saviour see,  
I too must keep a vigil here  
Until His sweet peace is near.  
He's promised me to ever guide  
Till at last I'm at His side.

So I've such faith in His word,  
He cannot lie, My Gracious Lord;  
He will I know His Spirit share  
To help me life's burdens bear;  
Because my Lord will be with me  
While I'm in my Gethsemane.

C. B. Bigham

### GOD'S FOUNDATION

Are you being held up with props made by man?  
(Matt. 7:21, etc.)  
That shake and tremble; which cannot withstand  
(Luke 6:46, etc.)  
The test of God's word? The plan of salvation,  
(Matt. 28:16, etc.)  
Which, when Christ came, he gave to each nation.  
(Mark 16:14, etc.)

When Christ built His church and laid the foundation;  
He didn't use props, which are man's creation;  
But He said: on this rock I will build my church;  
(Matt. 16:13-20)

And we know this foundation will not reel or lurch.

We need more than props, which are used by man,  
To keep us firm, as only Christ can.

(Psalms 127:1)

There is only the one foundation so sure,  
Which, when laid, was made strong and secure.

The churches built by hands of man,

(I Cor. 1:10, etc.)

Can't be compared to the church of God's plan.

(I Cor. 3)

When men build churches and give them a name,  
(Isa. 44:5, 6)

That gives to man only, the glory and fame.

But the church that Christ built, and called by His  
name,

Will be the true church, if they teach the same.  
God's plan of redemption we have in His word,  
And only in His church will that plan be heard.

The foundation: Apostles, prophets; which Christ alone  
(Eph. 2:1-20, etc. Eph. 3)

As that Rock of Salvation, the chief cornerstone.

(I Cor. 10:1-4. I Peter 2:1-8)

There are elders, evangelists, priests, teachers, and  
deacons

(Eph. 4. Philip. 1:1)

In Christ's church; these are some of the beacons.

God's plan of redemption was laid out completely,

(Luke 2:21-40)

In the Bible you'll find it laid out very neatly.

(Acts 3:11-23)

There's no chance for error, if led by the spirit,

(John 16:13-15). (John 7:14-18)

If we open our hearts, we will surely hear it.

(II Tim. 2:15)

In the church that Christ built, there are ordinances  
many,

(Acts 22:1-16; 2:37, 38) (I Peter 3:10-21)

Such as faith, repentance, baptism; and there aren't  
any

(Heb. 6:1, 2; 5:5, etc.)

Who can enter God's portals, if they should deny

(Matt. 3) (Rom. 6:1-6)

To believe, and not be willing with them to comply.

(Col. 2:6, etc.) (John 3:1-23)

There's laying on of hands, for bestowal of gifts;

(Acts 19:1-7; 8:14-17)

Heals the sick; and ordains; gives the spirit which lifts;

(Luke 4:40, 41) (I Cor. 12)

Casts out devils; and blesses with blessings so sweet,

(James 5:14, 15) (Acts 13:1-3)

If, with His commandments we're willing to meet.

(Matt. 19:13-15) (Mark 10:13-16)

To pay tithes and offerings, we must not forget;

(Mal. 3:7-11) (III Nephi 11; 12:1-7)

For unto our Saviour we owe this debt.

(II Nephi 8:1-9; 11:58, 59) (Heb. 7:1-10)

To His word do not add; do not take away any

(Rev. 22:18, 19) (Prov. 30:5, 6)

Of the ordinances there, or we'll be cursed aplenty.

The first and greatest commandment God's given,  
(Matt. 22:34-40)

Is, above all; to love our Father in heaven.

(I Cor. 13)

And the second commandment; love our neighbor  
dearly

As we love ourselves; and not ourselves merely.

This first great commandment we have, which is love,

Fulfills all commandments of our Father above;

We'll have fruits of the spirit; and not a few,

(Gal. 5:22, etc.)

If we follow strait paths; made of old; yet new.

(Jer. 6:16. Psalms 119:105. Luke 3:2-4)

Lucinda Scott

## NOTICE

To Members of the Church of Christ:

This is to inform you that Brother Francis Parkinson has of his own free will, and without furnishing any reason for his decision, turned in his license as an Elder and asked that his name be stricken from the records of the Church.

We regret very much that Brother Parkinson has made this decision and we request for him your prayers that he may see the error of what he has done.

Sincerely,

Wm. F. Anderson  
Missionary in Charge of Michigan

## INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete.

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

## SUNDAY SCHOOL SUPPLIES

	Price Each
Wee Mites, Picture Stories to color, 5 sets, 1 to 13 ea.....	\$ .15
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
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Primary, Vol 1, No. 3, Jesus' Ministry, cont.....	.20
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