

# 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.

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**B**EHOLD I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are.

I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified His name.

I came unto my own, and my own received me not. And the scriptures, concerning my coming, are fulfilled.

And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.

I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

III Nephi 4:44-48



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## ZION'S ADVOCATE

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## EDITORIAL

### EDITORIAL

A new year is opening up for us. We, perhaps, looked over our accomplishments of last year, during its closing days or hours. But last year is past and we cannot re-do anything that we did during its days. We are now living in this year and should be planning our lives to get the most of them. The time allotted to man here on earth during this life is three score years and ten. If our life is planned in such a way that when this period of time is closed for us all is over then our planning has been of the poorest, even though we think we have enjoyed our life in full.

Life should not close at the grave but should continue on through the thousand year reign with Christ and from there on into life eternal. This we will do if we make our plans correctly and follow them.

A year is a measurement of time. And time has several applications. The results we have at the close of this year will be determined by how we have applied our time.

Do we want to continue just as we were during the past year? Was there the proper balance in our lives this past year? Is there no place we can show any improvement? Is there nothing that we thought, said or did which we were sorry for later? Or do we feel we want to make this year in which we want to live the closest to our God that we have ever lived in our life?

Have we, in times past, found much time for leisure; times when it seemed that there was nothing to do? If so, how about getting closer acquainted with what is in the Scriptures? You may ask, how can we study the Scriptures if it so be that we are alone during our leisure hours? The answer is: Pick subjects then take your concordance for the Bible and your concordance for the Book of Mormon and use them in locating every reference you can on each subject. There are many other ways of filling up our leisure time if we are willing to apply them.

When we unite with the work of Christ it is like starting an apprenticeship. During an apprenticeship we are supposed to steadily improve until at the close

of an agreed time we may take up the work of a full-fledged craftsman. For many of the crafts in the world the period of apprenticeship is four years. During this period the apprentice has been working at his chosen trade. He, no doubt, has made many mistakes but through practice and study he has improved, by the time that his apprenticeship is finished, to the degree that he seldom makes a mistake. We should examine ourselves to see if we are still in our apprenticeship in the work of Christ. Have we qualified ourselves to the extent that we seldom make a mistake in the work of Christ building His kingdom here on earth? A mistake can be something that delays the work as much as something done in error.

Many times we state our willingness to do something for the Lord but a favorable opportunity never seems to present itself. Can we feature Christ sitting down in Jerusalem waiting for the opportunity to arise for Him to do any of His work? Can we feature one of our missionaries after conference, sitting down waiting for the opportunity to favorably present itself to enable him to do his work? No, Christ constantly was at work seeking to do good. We expect our missionaries to go out in their assigned fields seeking opportunities to spread the Gospel of Christ. So must we all seek an opportunity to do good.

Do we feel that we are in debt to God for all that He has done for us? If we were in debt to a finance company or a Bank, we would be quite concerned until we had that debt settled. Should we ask ourselves, "Are we very much concerned over the debt we owe our God"?

The Scriptures teach us that there is a reward or pay for all the good we do if we do not turn away from righteousness. To stop doing those things which are righteous would, in effect, be turning away from righteousness. Then in order to be sure that our life is not in vain is to continue works of righteousness every day of the year. No man would want to work earnestly for someone part of a day then walk away from the work without his pay neither would we want to work for the Lord part of our life then turn away from Him.

Let us all resolve to make this the best year of our lives so far. Let us resolve to firmly stand for all that we know to be good and stand against all that we know to be evil.

May each and every one of you be richly blessed throughout this year in health, in happiness, in this world's goods, and above all in things from Him who created all things is the wish of,

The Editors

### FROM THE MISSIONARY FIELD

#### In the Field

Our last report found us laboring at Sparta, Wisconsin, holding meetings nearly nightly. While there we took the train and went up to Minneapolis at the request of the membership there for a week-end service, and to visit the few members there. While there we had the privilege of baptizing the young wife of our young brother Kenneth Knapp. Kenneth is the only son of Elder and Sister Frank Knapp, who manages a

large trucking firm. They are from Black River Falls, Wisc., so still seem to claim us as their regular missionary. I baptized Kenneth quite some years ago, and it was certainly a surprise to learn that his young wife had desired to be baptized; in fact, it seems that it was a surprise to everyone including Kenneth and his parents. Young sister Betty Knapp was baptized in beautiful Glenwood Lake just out of Minneapolis on the west, on Sunday morning, August 15th, and was confirmed at the morning service at which time her two children were also blessed.

Returning from Minneapolis to Sparta, we then drove up to Black River Falls for a few services, remaining over the following Sunday. We then learned that our young brother, Wayne Davies, the son of the Davies in Montfort, was to leave Monday to be inducted into the army, so we drove back there to accompany him to Lancaster where he was to join a group of other boys, who were also being inducted. Wayne has been a boy of my special care ever since he was a baby, and I have been "Uncle Bert" to both him and his sister Sharon, throughout their entire lives.

On Tuesday morning following Wayne's departure, on August 24, we had an experience that changed our whole itinerary for the rest of the season, and finally landed me in the Devine Bros. Hospital at Kansas City for over a month, and from which I am just home, and where I am still under doctor's care, but more of this when we come to this period in my story.

Our car was completely wrecked in the accident and both Sister Flint and I received much more serious injuries than we then realized, especially myself. My neck was dislocated so that I suffered intensely from that time on till October first when I was entered in the above mentioned hospital.

However, since our destination at the time of the wreck was Lima Center, where we were going to help get the reunion preliminaries underway, and so, in spite of our injuries, and after we had been examined by the local doctor, Brother and Sister Davies took us in their car with our belongings down to Lima Center that very afternoon. Of course, we were of little help in our crippled condition, because Sister Flint had a very badly bruised shoulder and leg, and I suffered with my neck. I finally visited a chiropractor in White-water, the nearest town to Lima Center. From this I did receive temporary relief, so when the reunion began at that week-end I was able to attend most of the services, but the only part I took was to open the services and introduce the speakers. In this I was very fortunate to have as assistants five of my brethren of the Twelve and two of the general bishops. Of the Twelve there were: Wm. F. Anderson, Leon A. Gould, T. J. Jordan, R. R. Robertson, and Wm. Sheldon, and of the Bishops, Brethren Vance Harris and John Sweem. These all rendered outstanding service, which was greatly appreciated by the Wisconsin saints, and we also had visitors from other fields, which added, not only to the size of our attendance, but also by contributing to the services. I will not try to cover this reunion because it has already been covered by a local reporter. Suffice to say it was about the best reunion ever held in our field, and my hearty thanks go to the visiting brethren who were so much a part of the program and added so much to the success of the meet-

ings. God bless you all.

At the close of the reunion we were compelled to return to Montfort, where that accident occurred, to care for the legal phases incident to the matter. There were the report to the State of Wisconsin Motor Vehicle Department, the contacting of the insurance companies of both parties involved, and all such matters as usually come up in such cases; and may it here be said that because of my injured neck I was almost incapacitated for active participation and Sister Flint very efficiently took the active part. The first step was to visit the representatives of both our insurance company and that of the party wrecking us, and here it must be said that they were wholly in fault because we were trapped, and had gotten as far over on our side of the road as possible while those in the other car seemed to be engrossed with something, their radio or something, and stayed right on our side of the road and hit us head on. They did acknowledge this and were willing to assume all responsibility, which made adjustment quite easy, and we were able to effect a settlement that very day in Madison where we met with their agent. Later developments, however, show that we were a little hasty in this. Because of our ignorance of insurance procedure, never having had occasion to use our rights, we now have this tremendous hospital expense which should rightfully be defrayed by them. This was the first accident we had ever had in our more than thirty-five years driving a car, and, as stated this was wholly unavoidable on our part.

However, having been so badly delayed by all this car trouble, much of our field was being neglected. So, in spite of our injuries, after settling with the insurance company in Madison, we went down to Milwaukee and Racine and gave them our services over two week-ends. There was a sacrament service at Racine the first Sunday and a couple of preaching services in Milwaukee during the intervening week. Also, during that week, we took occasion to go by train to Oconto, Wisconsin, to visit the widow of my brother Clarence who passed away a year ago.

We then returned to Montfort, for the purpose of negotiating for another car, so that we could continue our work in the regular way. There was a good used car there that had been used very little that we could get for what the insurance company allowed for our wrecked one. This we bought. By that time, though I did not realize it, my injury began to show up in a very pronounced way, so much so that Sister Flint strongly urged me to come home; but, I, as I said, not realizing my condition, wished to continue, as there were still a number of places that I knew wished our services, but here nature stepped in on her side. We did however, use the new car and visit the isolated sister in Barneveld, Wisc.; also, some of our relatives in Madison. We then returned to Montfort where our equipment was, and on the Sunday morning of October 3, we held a sacrament service in the Davies home and in spite of my mental condition, which, as yet I had not realized, I preached in the evening but I soon became so exhausted that I had to cut it short, and Sister Flint has since remarked about the ease and freedom of thought that I seemed to enjoy in the short time I did speak; and yet, in everything else I had become almost oblivious to all around me. At any rate, be it the blessing of God, or the fact of my long years of preaching,

which made it almost mechanical, I will never be able to say, but so it was.

On Monday, I was so bad that the local doctor was called in and after examining me, he ordered me to be taken to a hospital at once, as my crack-up seemed almost complete. Well, this posed a problem for my faithful companion. To enter me in a hospital so far from home, seemed to double the difficulty, so she asked the doctor if he would regard it as safe to bring me here to the Devine Bros. Hospital in Kansas City where I had been so much and where I had always received such splendid care, and where the doctors were fully acquainted with me and knew how to care for me. The doctor admitted that that would be the very thing to do, so he said that if we went immediately it might be risked. Freda called home here and asked Alexander to come up and drive us home. This he did, coming up by plane. He arrived at the Davies home at about nine in the evening and we were on the road by ten. It must have been a terrible trip for all of us, although I knew nothing about it, and they said they had to stop occasionally to care for me. The trip took fourteen hours. We drove up to the hospital about noon, October 6, and I was taken immediately in and put to bed, as the doctor, my old doctor, Dr. V. J. Devine, had been notified and he went to work at once. Anyone who has had the benefit of his services knows how very, very efficient that care would be. Yet it seems that I had, by that time, become so close to the border land, that it was about a week before I was conscious of what was happening. It seems that I had gotten so far from this earth life that Sister Flint was beginning to feel that my stay would be short, and if not in death, my mind would be gone. She says that she had that feeling until two of the brethren who had been called in administered to me, then she saw a change that cheered her heart and gave her assurance that I would yet come back. Brethren Wm. Sheldon and my son-in-law, Kenneth Smith, were the ones who came. Added to this, how the news spread like it did, I'll never know, but very soon cards and letters began to pour in from all over the church, and each brought the comforting assurance of the prayers of the saints everywhere.

Indeed, we feel and know that the richest possession one can have in this life is the love and friendship of our fellowman, especially that of his brethren in Christ. It makes one feel very humble, and our heartfelt thanks and appreciation go out to you all. May God richly bless you all.

Well I was in the hospital thirty-one days and am still under the doctor's care and return once a week for observation; and, right here I want to again pay tribute to that marvelous institution of healing—The Devine Bros. Hospital in Kansas City. While I was convalescing, I had the pleasure of making the acquaintance of many fine men from many states, who had also heard of the wonderful advantages of that institution. But I am at home now and while far from well yet, I can thank God and the many friends for their prayers and interest, and also express my appreciation for the wonderful care in that hospital, which has now on a number of occasions practically saved my life. I believe that God sees these things and will in his own way and time mete out the consideration due.

This report has been somewhat sketchy, no doubt, as I am still easily fatigued and have had to conserve my strength.

Well, I trust this will be read by, at least, all of those who so kindly remembered me. I especially pray for my faithful companion, who has been so sorely tried, and who has had to take full charge of affairs while I have been incapacitated. She has indeed been an anchor of strength through it all. God bless her.

This report of activities in the field and their unpleasant ending would hardly be complete without the acknowledgement of obligation to some of those who were so active in making it possible for me to get to the hospital so speedily and so, no doubt, made the prolonging of my life possible.

First among these is the John E. Davies' family. Brother John would even have laid off from his work and brought me from his home in Montfort, Wisconsin, here to the hospital. He felt that his new Buick car would be much easier on me. His good wife Stella and the young daughter Sharon, all did all they could to help Sister Flint get me ready for this long trip, and dear old Grandma Matthews did what she could for my comfort, by sending a pillow for me to rest on, and then Clinton Matthews drove Sister Flint down to Dubuque, Iowa, to meet Alexander who was to arrive there on the plane, a distance of over forty miles. He laid off from work to do this, and he did it as a service of love, and will ever be remembered. He is a brother of Sister Stella Davies.

And last, but not least, was the heroic efforts of our grandson Alexander Smith in trying to get me to the hospital as soon as possible. He may be only a boy yet, but he sure showed a man's judgment and discretion in the way he handled his part of the work. He came by plane to get to Montfort, Wisconsin, and that plane was to land in Dubuque, Iowa, but because of fog they failed to come there but landed in Chicago, and sent him on to Dubuque by train. This, of course, made several hours delay. Freda and Clinton Matthews had gone to the airport six miles the other side of Dubuque, and when Alexander did not come in on the plane they were quite puzzled as to what to do, but Alexander phoned from Chicago, and Freda phoned to Chicago, and they finally made connections and met Alexander at the depot in Dubuque. They arrived at Montfort about nine in the evening and without any rest we were on the road by ten, and Alexander sat at the wheel hour after hour, through the night and into the day when they reached the hospital in Kansas City, fourteen hours in all, truly a nerve-wracking experience. They stopped only to get gas, and to give me what attention I seemed to be needing, and when we reached the hospital about noon of the following day, Alexander picked me up bodily and placed me in the wheel chair that the nurses brought to the door. It seems that I was entirely helpless, and knew nothing of what was happening. Thus the splendid work of all who had anything to do with me, is something that I feel deserves special mention. God bless them all and also so many others that by their prayers and, in some cases, material help, will never be forgotten. God bless you all.

In gospel bonds,

Elder B. C. Flint

### From the Southwestern States

Last Sunday my wife and I drove 125 miles into the mountains to see Sister Alice Bender. We held a prayer and Sacrament meeting with just the three of us, but I have never felt the spirit more than I did there as we quietly talked and prayed together.

We left her home at 12 noon and drove another 80 miles into the mountains to the home of my sister, Mrs. Ruth Willard. Here we held another prayer and Sacrament service in the evening. At this service we were six in number. During this service, Sister Donna Moser rose to her feet and testified that while we were on our knees in prayer the voice of the Spirit had spoken to her and told her that she and her mother need no longer have fears for their loved one who seemed to have so many doubts in regard to the Gospel, but they should be comforted, for the spiritual welfare of their loved one was in good hands and that everything would be all right.

We remember so well those immortal words, "Where two or three are gathered together in my name, there am I in the midst of them". We can testify of the truthfulness of this promise, for when we met with Sister Bender in His name our number was three and we felt and knew with assurance His presence was there. Later when our number was six the voice of the Spirit spoke to one of our number. Yes I am convinced that we can by our attitude, thought and action be in the company of the Master any time, any place, whether alone or with the multitude.

In Gospel Love,

E. L. Yates

### OUT OF THE MAIL SACK

Dear Saints,

Since Brother Flint took sick the first of October and was confined to the hospital for thirty-one days, he has received so many cards, messages and letters, expressing their good will and prayers. I want to thank each one for their interest and prayers, in this way, as it will be impossible to answer each one separately.

Brother Flint is improving each day now but is not entirely well, so is still under the doctor's care.

We feel that God did hear and answer our prayers and He is still with us.

We still need your prayers, that God may see fit to restore him (Brother Flint) to full health.

In Gospel bonds,

Sister Freda Flint

Here we will insert a paragraph from a letter in which Sister Marian Walthorn, secretary of the local at Grand Rapids, Michigan, sent in the obituary of baby Shela Ritsema. The obituary appears elsewhere in the paper.

"We had the unexpected pleasure of having Apos-

tle Anderson visiting us but he left a few days before this little daughter was born. Brother and Sister Ritsema have been attending our regular meetings and also did attend the services while Brother Anderson was with us."

Eusibio Yam  
29 # 217 Ticul, Yucatan  
Mexico

Archie Bell,

Mi apreciado hermano en la fe de Cristo Jesus, El objeto de la presente es para saludarle a usted y a su amable familia y a todo los hermanos norteamericanos, y tambien darles algunos testimonios.

Gracias a Dios y a nuestro senor Jesucristo, que verdaderamente ayuda a sus siervos, el 19 de Septiembre de 1954, los enemigos catolicos del pueblo de Dzan, intentaron matar a los hermanos Wheaton y Angela y Fernando y otros, pero Dios los defendio, como el mismo Dios tapo las bocas de los leones a Daniel cuando fue hechado en el foso. Y tambien aqui en el pueblo de Pustunich en una noche de culto en un martes un grupo de los enemigos nos emezaron a tirar con piedras algunos piedras caveron sobre la casa, pues desde eso ahora no nos tiran, Dios seguramente esta velando a nosotros. Gracias a Dios y gracias a la hermana Estella B. Davis de Sacramento, California, con su ayuda pudimos comprar una lampara y algunos bancas, que Dios le bendiga a ella, estabamos sin bancas ni sillas.

Entre poco yo sere anciano de nuestra iglesia, hicieron el llamado y me senti dispuesto a servir la iglesia y cumplir asi los mandamientos de Dios, que oren much por nosotros los ancianos, para Dios nos de sabiduria e inteligencia que tanto nos hace falta, y aqui oraremos tambien con fervor pidiendo a Dios su divina direccion. Como ya dije antes, que you vivo con esposa y tres ninos en una pequena finca de un hermano como 5 kilometros de ciudad de Ticul, Voy hacer un gran sacrificio de comprar un pequeno terreno y hacer choza para bajar me a vivir a Ticul, para que puedan ir los ninos a las escuela, tengo una nina de 7 anos no he podido entregar a escuela.

### Translation of the First Part of the Above Letter

My esteemed brother in the faith of Christ Jesus. The object of this is to greet you and your family and all the North American brothers, and also to give you some testimonies.

Thanks to God and our Lord Jesus Christ, that truly He helped His servants the 19th of September of 1954. The Catholic enemies of the town of Dzan intended to kill the brother Wheaton and Angela and Fernando and others, but God defended them, like the same God plugged the mouths of the lions to Daniel when he was put in the pit. And also, here in the town of Pustunich in a night for worship on a Tuesday a group of the enemies began to throw stones. Some stones fell over the house, well, from that hour they haven't thrown at us. God surely is watching over us. Thanks to God and thanks to the Sister Estella B. Davis of Sacramento, California, with her help we are able to buy a lamp and some benches, that God bless her, we are without benches or chairs.

In a little while I will be elder in our church, they making the call and set me ready to serve the church and to comply thus the commandments of God, that (you) pray much for us, the elders, to the end that God give us knowledge and understanding that we have so much wanting and here we pray also with fervor begging God His divine direction. Like I said before, that I live with my wife and three children in a small farm of a brother 5 kilometers from the city of Ticul. I go to make a big sacrifice to buy a small land and to make a hut to humble me to live at Ticul because the children would be able to go to school, I have a girl of 7 years who has not been able to enter school.

(The rest of the letter is written in English, above).

My dear brother in faith of Jesus Christ, excuse me, because I can not write in English my letter, but I have hope I shall write in English in the future, because I am doing an effort to learning the English. I am poor, I have necessity to work all days of the week, but at night I studying my English lesson. I have not house, I am living from little farm. This farm is property of Francisco Castro, he is our brother in faith. From this farm to Ticul city is 5 kilometers. We have necessity living from Ticul city by our children, because here, they cannot go at school. I with my wife, we doing sacrifice for buy a little ground and we shall make a hut for we shall living from Ticul city.

Some brothers write me in English always, I shall wait that other brothers will write me in English.

Publish this my letter in Zion's Advocate if you please, I will thank you.

Your brother in the faith,

Eusebio Yam

Noviembre 29, de 1954  
Ticul, Yucatan, Mexico

Muy amados hermanos de la Iglesia de Cristo.

Ahora que escribo estas lineas lo hago con el proposito de saludarles muy carinosamente en el nombre de nuestro senor y Salvador Cristo Jesus.

Expreso tambien mi agradecimiento a vosotros por vuestro amor tan gran de hacia nosotros pues sabemos que vuestras oraciones acienden hasta el trono de nuestro Padre Celestial pidiendole misericordia y amor y luz para nosotros. Vuestros hermanos en esta tierra distante. Sentimos mucha tristeza a la partida de nuestros amados hermanos Clarence y Angela Wheaton, quienes junto con nosotros han sufrido muchas tribulaciones por causa del evangelio de nuestro Senor Jesus Cristo, aunque en parte, nos alegramos que aun hayan tenido vida hasta el momento de su partienda, lo cual vida les fue consedida hasta alli por un milagro de las Providencia.

Aprovecho esta ocasion para manifestarles, que el ataque de que fuimos victimas, los hermano Wheaton y otros hermanos que entre los cuales estaba yo, mientras regresabamos despues de un servicio que se verifican en el pueblo de Dzan, ha de la fe, que ilumina mis pasos en esta vida, pues claro esta que el amor y proteccion de nuestro bendido Padre Celestial nos

escudo esa no he de las balas disparadas a nosotros por los enemigos de la verdad, mas a estos Dios los jus que y no nosotros.

Mi testimonio es, pues, que dios ama y protege a todos los que obedece sus mandamientos! Gloria a su nombre! Oremos pues, en todo momento que dios, nos ilumine y fortalezca para que seamos fieles a el hasta el fin. La gloria de el resplandesca sobre todo nosotros en el dias postreros.

Muy sinramente: Nuestro Consiervo en Cristo:

Elder Francisco Castro.

#### Translation of the Above Letter

Very Dear Brothers of the Church of Christ.

Now that I write these lines I make with the purpose to salute you very affectionately in the name of our Lord and Savior, Christ Jesus.

I express also my gratitude to you for your love so great towards us well we know that your prayers ascend to the throne of our Heavenly Father asking mercy and love and light for us. Your brothers in this land distant. We feel much sadness at the parting of our loved brothers Clarence and Angela Wheaton, who close to us have suffered many tribulations for the cause of the gospel of our Lord Jesus Christ, therefore, in part, we rejoice that now they have life after the moment of their departure, that life which they were granted as far as this for a miracle of Providence.

I profit this occasion to manifest to you that the attack of which we were victims, the brothers Wheaton and other brothers, among them was I, while returning from a service that was verified in the town of Dzan, had served to encourage more that before have of the faith, that enlightened my steps in this life, well clear it is that the love and protection of our blessed Heavenly Father shielded us, that it did not befall that the blow of the bullets fired at us by the enemies of the truth, more to our God (to judge?) these and not to us.

My testimony is, well, that God loves and protects all those who obey his commandments. Glory to His name! We pray in all moments that God will enlighten and strengthen us that we will be faithful to Him until the end. The glory of Him shine over you all in the last days.

Very sincerely: Your Co-servant in Christ,

Elder Francisco Castro

#### HERE AND THERE AMONG THE YOUNG PEOPLE

This month "Here and There" seems to be mostly "There". The three letters we have are from the most widely separated ones of the whole group who have ever written: Johnny Bell in Korea, Augusto Ojeda in Yucatan and Joe Smith in Austria.

Augusto wrote: "We are well, all of us are a little sad at the out-going of our loved brothers, The Apostle Clarence Wheaton and his dear wife lady Angela. Now it gives me pleasure to say that since I was baptized in the Lord, I have been feeling a live interest in the gospel of our Master Divine, Christ Jesus. I feel a



great interest in the reading of those two books which contain the word of God; before it wasn't much important to me, more now I feel that the power to comprehend more and more each day and thus to be useful for the work. Now we have our group officially organized here in Ticul, it is small but God grant that it will be a jewel that ornaments the crown of our Divine King. I am the secretary of this group. The persecutions have lessened a little more remains the critics and opposition of the other group. Pray for us."

Part of Joe Smith's letter continues along the same lines. "We are going to try to hold meetings. L.D.S. meetings, here in camp. The other boys are Utah Mormons. They are having meetings at Frankfurt, Germany, a Conference of some kind. I think I'll get to go. It is some time next spring. Well, it finally snowed here. It sure is a change from the brown-green of fall to the pure white of winter. It sure got cold quick. I am taking my skis up to town to have them fixed. It won't be long before I will try my luck on skis. I was reading a book about Alaska. I would sure like to go up there for awhile. I would like to go bear hunting or moose, elk. Just as long as I could camp out for awhile. No joke, just let me be in peace! Away from all this noise."

And Johnny takes up where Joe left off. "I got to sleep four hours this morning, after being awake for 21, so I reckon my eyes have an excuse for being tired. The long eyestrain gave me a terrible headache that I kept all day. I'll probably sleep it off okay tonight. I bet you didn't know that it's 1,279 short, slow steps around guard post No. 3. I counted them last night, just for kicks. I also almost froze, except for when I was sitting in here by the stove. I'm pretty sure that the temperature hit the predicted 10 degrees last night and didn't go above today's forecast of 30. All at once it's winter in Frozen Chosen. The sun was bright but cold all day. The lid is still off the sky tonight so there's no limit. 'Sa gonna be plenty frigid, but our little old rag shack leaves little to be desired for the simple comforts of a G.I. We keep hearing new rumors about moving, but I take no more stock in them than all the others I've heard. You know, if an elephant had wings, he'd be a mighty big bird. Rumors have both the wings and the gigantic dimensions."

Moroni, in the Book of Mormon, page 712, verse 88, quoted Christ, "And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth."

Ella D. Engle

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## NEWS FROM LOCALS

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### St. Louis, Missouri

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Because of it being the first Sunday of the month, we had sacrament. Ray Walton, one of the young people is in the hospital with appendicitis.

Ray Walton was back this Sunday (November 14). Brother Shankle was the speaker of the morning. He

spoke on the song, "I Gave My Life For Thee, What Hast Thou Given Me."

Brother Nichols was our speaker of the morning service of November 21. He spoke from Luke 16, "The Rich Man and Lazarus."

Brother Shankle spoke at the morning service of November 28. Brother Shankle's text was, "When a man dies shall he live again." He quoted from the books of Job, St. John, I Corinthians. He also said, "If you are in the light of the Lord, you will not stumble. You will be rewarded according to your life here on earth."

Edith Frey, Reporter

## Independence Diary

Sunday, November 21, was an all-day meeting at the church in honor of the Thanksgiving season. Our morning speaker was a guest from Cowgill, Missouri, Brother D. Ray Bryant. An exceptionally large congregation, including many visitors, gathered to hear his sermon.

The Scripture reading was II Peter 1:1-18. Brother Bryant told us of a billboard that appears along the highway that bears this question: "Eternity Where?" This is a challenge to us, for the day of judgment awaiteth all mortals. The Lord's eye is over His children; we are His children and the sheep of His pasture. His son was sent that we might be free from the things of the earth. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Peter 1:4. One of these precious promises is that of eternal life. Men in general have largely forgotten God. They do not look beyond this life. Knowledge has increased, but men have not increased in righteousness before God.

Quoting from Alma 3:46, he told us that this refers to the Church of Christ: "And now behold, I say unto you brethren, If ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love, I would ask, Can ye feel so now?" We are the happy recipients of that glorious gospel of Jesus Christ—the power of God unto salvation. Being agents unto ourselves, we can do as Joshua said, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24:15.

This day the lives of many are ebbing away, but they are not prepared for the judgment. He that is warned of the things to come should warn his neighbor. How beautiful it is when we know as we grow older that we have fought a good fight and kept the faith. "And hereby we do know that we know him, if we keep his commandments." I John 2:3. Keeping these commandments and loving Him will qualify us for that reward of eternal life. "He that saith, I know him, and keepeth not His commandments, is a liar, and (continued on page 11)

# 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.

## ONLY ONE HIGH PRIEST

L. V. Aldridge

Hebrews 5:1-4.

At first thought and without careful reading and comparing with other scriptures one might think there are other high priests in the church beside Christ.

Note that Paul was writing to Jews and discussing the Mosaic law in comparison with the Christian religion and practice. In Judaism the central figure in temple worship was the High Priest. By reading Exodus, chapter 28 with Leviticus 8:7, we learn of the institution of this office with Aaron being the first High Priest appointed by authority from God through Moses. Throughout the Old Testament we read of the priest's work in the Jewish church; and, when Christ was accused before the chief priests and the elders of the Jews it was Caiaphis the High Priest, who seemed to act as the chairman of the Sanhedrin, gave the order to take Christ to Pilate.

In Christ's church, no mention of a High Priest is made in the officers whom God placed in His church. This is also true in the church in America. Throughout the history of the people until Christ came, we find the High Priest (appointed sometimes by the judge or king) to direct the church. These became very corrupt toward the close of the Mosaic church, just as they became corrupt in Palestine; and, among the officers of the church Christ established there is no mention of a High Priest; but, in Moroni 3:1, 4:1, we read of the other officers; and, chapter 2:2, we read that the twelve were called Apostles.

We note that Paul was bringing to the attention of the Jews the manner of the calling and setting apart of the High Priests in the Jewish church.

In chapter 5:1 (Hebrews), he states, "Every high Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: . . ."

Verse 3, "And by reason hereof he ought, as for the people, so also for himself, to offer for sins."

Now note the comparison with the calling and work of the Jewish High Priest with Christ.

As no man could take this honor of being a high priest upon himself (verse 4), verse 5, "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, . . ."; and, the next verse reads, ". . . Thou art a priest for ever after the order of Melchisedec."

In chapter 7, we read further of the comparison between the Levitical priesthood with the Melchisedec. This man, Christ, who was appointed a High Priest by His father was of another tribe than the Levitical High Priest. He was of the tribe of Judah, and Paul, in

verses 24-28, says, that His priesthood is an unchangeable priesthood and He is able to save to the uttermost, all those who come unto God by Him; and, note verse 26,

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

"Who needed not daily, as those high priests . . ."

To whom was he referring but to the high priests of the Jewish church, the very ones he was referring to in chapter 5:1; and, the last verse, 28,

"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son (high priest), who is consecrated for evermore."

Now read the next chapter, verse 1, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."

Now read chapters 9 and 10 noting verses 11 and 15 of chapter 9.

"But Christ being come an high priest of good things to come, . . ."; offering not the blood of bulls and of goats and ashes of an heifer, He offered His own blood and for this cause,

". . . he is the mediator of the New Testament, . . ."

Christ, by the offering of His own blood when He offered Himself without spot to God, purges our conscience from dead works to serve the living God. No man, regardless of how great a ceremony of ordination by man, or men, can function in the work in the Christian church as an high priest, for there is only one high priest of the Christian dispensation and that is as Paul wrote, Christ, who offered Himself once for the sins of the world; and, reading chapter 10: 12 and 13,

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

"From henceforth expecting till his enemies be made his footstool."

Until man can equal this work of the great high priest, Christ Jesus, to offer himself a sacrifice for sins, he can not claim the office of an high priest.

Such an office in the church was unknown until man in his own wisdom in 1831 and without one word of authority from God, called and ordained certain men high priests over their brother elders in the church. This set up class above class in the Melchisedec priesthood in the restored church; and, equally as has been said, one fails to find a president, presidency or lineage in the book of Hebrews, so we add, neither can one find high priests in the church other than Christ Jesus.



We trust these scriptures may help to better understand the high and exalted work of Christ and it is not to be desecrated by men assuming to become the equal of Christ.

### A STUDY OF ZENOS' PROPHECY

William A. Sheldon

In the third chapter of Jacob, in the Book of Mormon, is found an interesting prophecy pertaining to the house of Israel. It touches briefly upon several instances in which the Lord has endeavored to bring that nation back into Divine favor—to produce "good", "tame" fruit.

Some things spoken of have not yet transpired, but according to the "signs of the times", we may expect to see their fulfillment in the not too distant future.

This should be of interest to us because many of us are of the house of Israel through the blood of Ephraim—evidence of this lineage would be a study in itself, and very interesting, too. Then, of course, there is the plan of "adoption" into the Israelitish nation, instituted for Gentile peoples through obedience to the principles of the Gospel, by which they may be partakers of the same promises of blessing and acceptance with God.

The prophecy begins by likening the house of Israel unto a "tame olive tree." It says that a "man" took it and nourished it in his vineyard; subsequently, that "man" is called the "master" of the vineyard. This is evidently God, and the vineyard would be the whole world.

Now the tree "grew, and waxed old, and began to decay"; an allusion to that nation from its beginning when God told the patriarchs Abraham, Isaac and Jacob that in their seed should all the nations of the earth be blessed. It indicates the progress of time, and, in which it failed to measure up to righteousness required to bring the fulfillment of that blessing—it "began to decay".

There is another thing we want to notice, just in passing, and that is that another personage appears on the scene, and yet it is evident that he had been in existence from the beginning of the events in the prophecy. The master of the vineyard saw the decay of the tree, and, "saying unto his servant, It grieveth me that I should lose this tree". Throughout the whole chapter, the Lord of the Vineyard speaks to the "servant of the Lord of the vineyard", giving him commandment, and counselling with him. It seems evident that there are two persons, the same two persons, in all the history of the events. We believe these to be the Father and the Son.

While it is true that only the "master" and his "servant" are referred to in most of the instances, there is one time, "the last time", in which the servant was instructed to "go to, and call servants". It is unlikely that this was the only time in which other servants should be called, but being for the last time, it would be the most important time, and the greater effort would be put forth.

In fact, we know there were other laborers at each

time the Lord has tried to reclaim his people, for, "surely the Lord God will do nothing, but he revealeth his secret unto His servants the prophets." Amos 3:7. History shows, too, that some of the Biblical prophets were contemporaries, or lived at the same time. See also the parable of the vineyard in Matt. 20:1-16.

We do not purpose to analyze the prophecy exhaustively, but to touch some of the high points, particularly of the last part which is yet future.

When the main top of the tree began to perish, the Lord pruned it and nourished it, and the tree brought forth some young and tender branches. These he planted, or grafted in, "in the nethermost part of my vineyard, withersoever I will", "some in one, and some in another."

So then, despite the defection of the largest part of the house of Israel, the Lord has preserved and prepared some branches which could bring forth good fruit. Decayed branches were cut off and burned. Israel, as a whole nation, has been a "hiss and a by-word" for centuries, but a change for the better has been in progress for over a hundred years, and "kings" and "queens" have become their "nursing fathers and mothers".

In order to preserve the roots of the "tame olive tree", "that they perish not", the Lord saw fit to graft in branches from a "wild olive tree"—an allusion to the beginning of the Gentile "dispensation of grace".

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you (the Jews, W.A.S.), and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

These wild branches partook of the goodness of the root of the tree (or the righteousness and faith with which the tree was planted) and produced good, tame fruit.

The natural branches, also, which had been broken off and hid in various parts of the vineyard, brought forth good, tame fruit, and the Lord gathered of all against a season which should come in which there could be no more gathering.

The Book of Mormon, from which this prophecy is taken, is a record of one of these "branches" hid "whithersoever I will", and in this instance, was hid in a "good spot of ground; yea, even that which was choice unto me, above all other parts of the land of my vineyard". (v. 93).

That which "cumbered this spot of ground" was cut down that the tree might be planted (referring to the complete destruction of the Jardite nation, which had been righteous, but ripened in iniquity).

That which was planted in the good spot (the American continent) was partly good and partly bad; that is, it produced some good fruit and some bad. The people were divided into two main groups: Nephites and Lamanites. Originally, the Nephites were righteous, and the Lamanites wicked.

As time passed, this people all became wicked, and not only these, but the whole vineyard became corrupted, so that nowhere was good fruit produced, and

the Lord was ready to cut down all the trees to be burned. The wild branches which had been grafted in were bringing forth all sorts of fruit, and none of it good.

This is that time which is referred to as the dark ages, when "darkness shall cover the earth, and gross darkness the people" (Isa. 60:2), "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24:5).

Now comes the question from the Lord of the vineyard: "Who is it that has corrupted my vineyard?" (verse 104).

And the answer from the servant: "Is it not the loftiness of thy vineyard?" (v. 105).

The branches had overcome the roots and taken strength unto themselves; not strength from the goodness of the roots, because the roots had become corrupted. It says the branches had taken strength to themselves; an indication of pride and self-reliance rather than trust in God. And so it is that tame and wild branches alike (Israelites and Christianized Gentiles) have all produced "wild" fruit because of the general condition of corruption in the vineyard (world).

Despite this condition, the decision was to pluck only those branches whose fruit was most bitter, and by going forth just one more time, with other servants (just a few), the Lord might yet preserve unto himself the natural fruit. He would not clear away the bad all at once, but only the most bitter. It is significant, here, that the natural branches were to be grafted in in the place thereof. The natural branches are those of the house of Israel by birth; now would be their chance once again. It is indicated in this language:

"Graft in the branches; begin at the last, that they may be first, and that the first may be last—". (verse 127).

"Begin at the last, that they may be first—"; referring to this latter-day Restoration being preached to the Gentiles (or, those who were last when the Gospel was first preached in the days of Christ and the early apostles).

The indication is that these last who had become first would reject the Gospel, largely speaking, for the language is:

"—And that the first may be last"; referring to Israel's renewed favor with God.

That the Gentiles would reject the Gospel, or in other words, deny Christ, is amply shown in the Book of Mormon (read the 7th chapter of III Nephi).

All of the trees were to be digged about and pruned, both old and young, for the last time; and, as the last grafts should grow, the bad would be cleared away. So there was to be a gradual re-grafting in of Israel, into the Gospel which would produce natural fruit once more.

The important thing for us to consider is not only in finding our place in preaching the Gospel to Gentiles and Israelites, and we believe, with ever increasing emphasis toward Israel, but to determine for ourselves as individuals that we shall bring forth that type

of fruit in our life's experiences which will be good and acceptable to the Master, in order that we may not be among the wild branches reserved for the burning. For surely all the bad shall be cast away in order that there may be left only the good, "and they shall be one" (v. 134).

"And then cometh the season and the end; and my vineyard will I cause to be burned with fire." (v. 153).

## THE ARTICLES OF FAITH AND PRACTICES OF THE CHURCH OF CHRIST

By Apostle Clarence L. Wheaton

The present Articles of Faith and Practice of the Church of Christ (Temple Lot), came into existence in 1922-23 as the result of hundreds of queries from members of the Reorganized Church who were in protest against the innovation of Supreme Directional Control and Effective Discipline which had manifest itself among them. Due to such inquiry, it was not possible for the ministry of the church to take care of all the correspondence that was entailed, and to save repetition in correspondence, it was concluded by the elders that we should draw up such a statement as would answer, in a synoptic form, the most important questions concerning the beliefs and teachings of the church as of that date.

As one of the co-authors of this document I can state that no attempt was made to revise or amend the existing Epitome of Faith which had come into being during the life time of Joseph Smith the Prophet. We were aware of the fact that all divisions of the Restoration then existing accepted this Epitome of Faith, the same as we did, as a basic statement of faith, and it was printed and reprinted several times by this church in the Searchlight and Evening and Morning Star, the publications which preceded the Zion's Advocate, and it has been reprinted also in the Advocate. Our effort was to provide a simple, concise statement in brief synoptic form of what this church stood for at the time (1922-23), based upon the teachings of both the Bible and Book of Mormon, and such revelations given to the church as agreed with these two books, which were, and still are today the standards of our faith.

This document was not formulated as a creed, nor with any intention of superseding the old Epitome of Faith by its use. It was an earnest effort by the elders of the church to inform the honest investigator as to the beliefs of the church. When it was thus formulated and approved by the priesthood, and later by the church, it was used primarily for the purpose of facilitating our correspondence, and to give a uniform expression of what the church accepted and taught as its beliefs.

At the Fall Conference of the Church of Christ, at Independence, Missouri in 1925, after many had transferred to the church from the R.L.D.S., this document became one of the chief topics of discussion, and a committee was appointed to review it. Here again it stood the test of the best minds of the church, and was considered as being of such nature that from then on every person who transferred to the church or were accepted into the church, were required to pledge their

observance of its teachings. The committee who reviewed it in 1925 reported no alterations to be made in it, and it was unanimously adopted by that and the next conference, after hundreds of persons had transferred from the Reorganized Church, as a statement of belief and ordered printed in quantity with a brief history of the church attached. In the ensuing years many thousand copies have been distributed for propaganda purposes as an answer to the thousands of inquiries about the beliefs of the Church of Christ. It has also been translated and published in Spanish for use in Latin American countries. Many attacks have been made on it, but through the years it has stood the test when examined in the light of both the Bible and Book of Mormon. At a later conference this document was sent out to a referendum vote of the whole church and adopted by an overwhelming majority vote of the church. Thus it has become an authoritative expression of our beliefs and practices. To discard it or even amend it requires a two-thirds majority vote of another referendum. Thus we find the Church of Christ through lawful procedure has taken measures to stabilize its teachings and give to its members a guide of faith.

It has never been considered that this document was perfect. It is a human document, formulated to meet human needs of brevity, inspired in the minds of its authors by our heavenly Father as the answer to our earnest prayers for guidance. Attempts were made by one of the leaders of the Protest Movement, now deceased, to project his views into this document, but the Elders of the Church of Christ refused to be swayed by him, and proceeded to draft it as they believed at the time it would best represent the Church of Christ on the Temple Lot.

Being of human origin, it is conceded that as time passes, and the need may arise, it may become necessary to amend it, in order to clarify some points contained therein. In the past such amendments have been made, and it is to be expected that when the same necessity shall arise in the future, still further amendments may be made by the church by lawful procedure at the General Conferences, with due notice appearing in the Advocate at least two months preceding the time such amendments shall be sought, showing the nature of such revisions, for the consideration of the church; and then, if such amendments are approved by the conference it will again be sent out for a referendum vote of the whole church to be approved by a two-thirds vote of said referendum.

Until such amendments are properly sought, and approved by a referendum, every member of the Church of Christ is duty bound to adhere to the principles of these Articles of Faith in their teaching and practice. To follow any other course will be to create anarchy, chaos and confusion in the church. For we are duty bound, if loyal to our covenants with the church, to teach in harmony with what these Articles of Faith and Practice state as the beliefs of the church, or else stand mute. If any member of the church feels that he or she has a justifiable scriptural ground upon which to base a question of any one or part of these articles, he should proceed in an ethical and lawful manner at the General Conference as above set forth, by proper resolution and deliberation, and not in a corner where

their brethren shall not be permitted to examine their position.

For my part, as one of the co-authors of this famous document, I feel confident that this statement of faith can be defended in its entirety before the world, as a clear-cut expression of our beliefs and practices, based upon the teachings of both the Bible and the Book of Mormon. I have never been ashamed nor afraid to defend the teachings therein contained in public preaching nor in debate with our opponents. When the time comes that I feel that I cannot continue to uphold it, then I shall feel at liberty to present my objections to it in a proper way to the General Conference as I have done in the past. For I believe, as do the vast majority of the church, that it is the best statement of belief found anywhere within the Restoration. And even so, I have supported amendments sponsored by others, and have sponsored amendments to it myself in an effort to make it as nearly perfect an expression of the teachings of this Church as it is humanly possible to do. And, as Mormon said concerning his writing of the Book of Mormon, "If there be faults, they be the faults of a man, But behold, we know no fault; nevertheless, God knoweth all things," etc. (Mormon 4:21-22), so if there shall arise among us men of greater wisdom and greater ingenuity, who may detect these faults, let us hear those men and do our best to make this document the most perfect expression of the teachings of this Church of Christ that it is possible to do by the inspiration of the Spirit of God. Until such time, let us be content to labor together in love and charity, keeping the "unity of the Spirit in the bond of peace," (Eph. 4:3). For I am convinced that if every member of this church, and especially those of the leading quorums will follow the same course we shall have greater peace and harmony in the Church.

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## NEWS FROM LOCALS

(continued from page 7)

the truth is not in him." I John 2:4. This is applied to our hearts in this day: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." I John 2:5.

The axe is laid at the foot of every tree. "Therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." St. Matthew 3:10. The looks down hoping that we will be faithful and bring forth good fruit. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever

The Young People's Christian League had charge and ever." I Peter 5:6-11.

of the afternoon service. It was a song service with specials. Dinner and supper were served in the dining

hall of the church. After the evening meal, the regular six o'clock prayer service was held, attended by a large number.

In the evening service, Brother Vance Harris used as his Scripture lesson, a Book of Mormon reading, Alma 16:85-98. This Scripture tells of the worship of the Zoramites—the manner in which they had transgressed from the true teachings of worship. What have we to be thankful for? The Pilgrims came here for a definite purpose. They and many others came to this country for freedom of religion. We now have a wonderful country in material things; also in spiritual things. Our thanksgiving should include thankfulness for the opportunity we have of again coming into the presence of God, after Adam's transgression.

Examples of thankfulness rendered unto the Lord were given by Brother Harris. A record of Lehi's thankfulness is given in I Nephi 1:33-34. "And it came to pass that when he had traveled three days in the wilderness, he pitched his tent in a valley by the side of a river of water. And it came to pass that he built an altar of stones, and he made an offering unto the Lord, and gave thanks unto the Lord our God." In Alma 12:145-146, Ammon expresses his thanks: "Now Ammon seeing the spirit of the Lord poured out according to his prayers upon the Lamanites, his brethren; who had been the cause of so much mourning among the Nephites, or among all the people of God, because of their iniquities and their traditions, He fell upon his knees, and began to pour out his soul in prayer and thanksgiving to God, for what he had done for his brethren." Reading from Isaiah 51:3, we find that we shall be made thankful for the goodness of the Lord: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Christ also expressed his thanks many times, one of them being in St. Mark 8:6. "And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people."

We should be thankful that we have a God to turn to. If we do not come to Christ first, we will have nothing to be thankful for. Do we have thankfulness in our hearts? Brother Harris stated that he is thankful that he has a God that he can come to to ask forgiveness for sins and to ask for mercy and strength.

In the morning service of November 28, Brother William F. Anderson was the speaker. History, it is said, repeats itself; therefore, we should profit by the past mistakes in the Church. We are prone to condemn these early leaders, but how much better are we doing? We are not so wise that we do not need council from God. In Christ's prayer to the Father, he prayed for all who would believe "that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me." St. John 17:23-24. How much are we demonstrating to the world that God sent Christ into the world? It must be demonstrated, not merely by word of mouth, but also by action. We can still place before the world through God's word, that He does not change. "The works,

and the designs, and the purposes of God, can not be frustrated, neither can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said: Therefore his paths are strait and his course is one eternal round." Book of Commandments II:1.

The time is not far distant when Christ will come to gather his own together. We have no assurance that God will approve of us unless we obey His commandments; and though we may deceive humans, we cannot deceive Him. Isn't it time for us to begin to repent and get rid of some of the ideas that we have? There is no place in the Gospel of Jesus Christ for exaltation of man. To become more favored in the sight of God, we must not belittle the one who has transgressed, but administer to him with love to bring him to repentance. When we develop personal righteousness, then we will have a righteous people through whom God will demonstrate His power and will be able to draw His from the world.

The evening service was occupied by a sermon from Brother Denver Chapman. Our brother reminded us of the sacrifice made by Christ on the cross and the reason for that sacrifice—to make it possible for mankind to have salvation. Let us understand this sacrifice that we might come back into God's presence from the condition of fallen men. Our hope does not lie in the life around us, but in eternal life. Although we can do as we please in this life, we cannot alter the fact that we are subject to death, the resurrection, and judgment. The only way to come back into eternal life is through Christ, as He has said in St. John 10:7-16. "Verily, verily, I say unto you, I am the door of the sheep . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture . . . I am the good shepherd: the good shepherd giveth his life for the sheep . . . And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Our efforts should be to gain knowledge of salvation, that the adversary may not divert us from the straight and narrow way.

Brother and Sister Denver Chapman were the surprised hosts at a house-warming given by the church and Sunday School social committees, on Saturday evening, December 4. We gathered at their home and had a congenial visiting hour with some singing interspersed through the evening. Refreshments of punch and cookies were served. Their new home is at 1112 West Short Street here in Independence.

Brother Leslie Case, our pastor, was in charge of the Sacrament Service on Sunday morning, December 5. Assisting him, Brother C. LeRoy Wheaton read scripture from the Book of Mormon, III Nephi 8:28-55. This scripture relates the happenings when Christ called His people together to partake of the Sacrament in the land of Nephi.

Brother Nicholas F. Denham was the speaker at the evening hour of December 5. The Scripture reading was III Nephi 7:1-11. If we are to continue to have spiritual life, it must be sustained by food, just as physical life must have sustenance. In order to have a spiritual life at all, we must have faith, repent and

enter in by baptism. The way to destruction is broad and many go in there, but few find the strait gate to eternal life. "Strait" means narrow. It is used to denote a narrow, usually rocky, passageway for ships. In order to follow this strait way to eternal life, the Lord must be our guide. In III Nephi 8:47, Christ stated that "Ye must watch and pray always, lest ye be tempted by the devil." How can we pray always—without ceasing? The song of the heart is a prayer unto God. This commandment had real meaning. Our decision must be made. Will we pray without ceasing so we will not be led away captive, or are we going to give up? This life is short; we would gain nothing by giving up, but we have everything to lose by giving up. Satan will be bound if he has nothing to work through. If we submit to him we will be shamed before the Lord. Do not try to make excuses; even our best is not enough. Perfect fruit can be produced through the spirit if we live by His commandments and pray without ceasing.

Our regular quarterly local Church business meeting was held on the evening of December 7. There was a brief report from Brother Leslie Case on the Missouri-Arkansas-Louisiana Reunion committee meeting. The committee is to meet again in March, 1955, to further discuss plans for the 1955 reunion.

The morning hour of December 12 was occupied by Brother Rolland D. Sprague. I John 5 was the Scripture reading. Unrighteousness is anything that would keep us from more perfectly serving God. Do we really love the Lord? How much longer is the Holy Spirit going to have to warn us of the dangers to come, before we turn to Him completely? Danger is eminent! We can become too accustomed to these warnings; we do not pay enough attention. Everything we do that cheapens the fact that we love the Lord brings us closer to the enemy. As the soldiers at Valley Forge stood by General Washington, we must stand by our Commander-in-Chief and not surrender to the enemy. What must the ministry of the Church do to make the people realize they must take part in the services and serve the faith? It is not the ministry that is being rebuffed when people do not serve their duties to the Church, but Jesus Christ. We want only to have freedom in the light of the Spirit; but if we come to church for a few minutes, then go to ways of the world, we are not keeping His commandments. "If ye love me, keep my commandments." St. John 14:15.

Becoming a Christian means that we will suffer from ridicule. If we stay by the Lord, the enemy will be overwhelmed and we will be the victors just as General Washington brought forth his war weary men from Valley Forge to fight and win the freedom of this country. What will we do for the Master? Will we suffer for Him? We look too hard at Peter (who denied Christ) and forget to look at ourselves. Christ has an inclination to be merciful to us but we must break down the wall and come to Him. We are at our Valley Forge. Will we stay with the Commander-in-Chief or be taken over by the enemy?

Brother Leslie Case and Brother William F. Anderson were in charge of a round table discussion on Sunday evening. Brother Case read a passage from III Nephi 12:14-35, wherein it tells of the name of the church.

The question was raised: "Do we believe that it is better for people to go to some church than to no church at all?" This referred to people who had no knowledge of the restoration. One member stated that this nation would be nothing if it were not for its churches—it is virtually founded upon religious freedom. The churches of America are its salvation. Certain portions of the Gospel are taught by all churches. Everyone of us is a potential missionary, and should do what we can to carry the true gospel to the world. The only way to show the world the true light is for us to become righteous in the sight of the Lord so that our light will shine forth to those of the world who know not the true Gospel. The general concensus of the body was that it is better to attend some church than not to attend at all. At least, the people will be learning some of the knowledge of Christ, and perhaps one day will come to the full realization of His true Gospel.

Enid Bell, Reporter

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## Y. P. C. L. NEWS

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### From Independence

Now that the weather is colder the young people, like everyone else, have begun making plans for our usual Christmas activities. And along with our planning, our regular meetings are keeping us busy.

At our Church History study, on November 18, we discussed the Bible as a history of God's dealings with the Jews, and the Book of Mormon as a history of His dealings with the people on this continent. We also read part of chapter 10 in the Outline Church History and discussed ways in which the human element sometimes enters in and seems to divert God's plan.

On the last Thursday of last month, November 25, we had another interesting study on Parliamentary Procedure. We discussed the formal language that should be used to state motions, etc., at a business meeting, and the order in which motions take precedence.

On December 2, at our Church History study, we finished reading chapter 10 in the Outline History. We discussed several doctrines that entered into the church and the dates of the divisions that some of them caused.

On the evening of December 9, all of us met at the church and spent the evening in singing Christmas Carols in preparation for the Tuesday night before Christmas, when we will go caroling among some of the older folks who have not been well enough to attend church. We also learned a new Christmas song that we plan to sing at the Sunday School Christmas program.

I received the names of two girls from Moore, Oklahoma, who are among the isolated ones of our church, who would like to write to others in the church. They are Marie (15) and Betty (12) Ledbetter. Address letters to them:

Marie or Betty Ledbetter,  
Moore, Oklahoma



I also received a letter from one of our young people in Ravenna, Michigan. She would like to hear from some Pen-Pals. Following is her letter along with her name and address.

Dear Brothers and Sisters:

It has long been a pleasure for me to read the letters in the Advocate, especially from the teen-agers. Since I believe it would be even more of a pleasure to hear from these teen-agers in person, would you please put my name and address in the paper?

I'm eighteen years old and have been in the Lord's work since September 19, 1949. We don't have a local in Ravenna but we still manage to have meetings and try to carry on His work. He has blessed us in many ways. I think we all have many things to be thankful for.

I like writing to the boys in the service and girls my age, especially.

Last June I graduated from high school. I received a commercial diploma but haven't been able to find the work I am interested in yet.

Poetry is another of my hobbies. I like to not only read it, but also write it. In my senior year I won both first and second prizes in a big poetry contest.

Roller skating and other sports take up a little of my time.

I hope to have many pen-pals soon.

May God bless you all,

Your Sister in Christ,

Vivian Arlene Heath  
12376 Adams Street  
Ravenna, Michigan, Route 1

Mary Lois Harris, Reporter

### CHURCH ETIQUETTE

1. Come, never miss church unless it is absolutely necessary. George Washington's pastor said of him: "No company ever kept him away from church."

2. Come early. Rushing into church the last minute is not conducive to true worship.

3. Come with your whole family. The church service is not a convention that a family should merely send a delegate.

4. Take a place towards the front of the church, leave the rear seats for those who come late.

5. Be devout . . . the church is not a theatre or place of amusement. God's house deserves our utmost reverence.

6. Be thoughtful for the comfort of others. Never make a haystack of yourself at the end of the row and expect others to crawl over you to find a seat.

7. Share your hymnal with a stranger.

8. Treat strangers as if they were guests in your home.

9. Give a good offering to God.

10. Never dash for the door after the benediction as though the church were on fire. Speak and be spoken to.

—Copied

### THE BUSINESS MANAGER'S REPORT

The October issue of the Advocate carried a financial report for the year to September 1 and, from comments received, I have every reason to believe that reports should be made to our membership at least once every three months to properly inform them as to our financial activities.

The following report shows figures as of December 1, 1954, in comparison to the same period for last year.

	1954	1953
<b>Cash Receipts:</b>		
Tithes, Offerings and Consecrations.....	\$11,061.83	\$12,047.66
Advocate Subscriptions .....	240.00	286.60
Books and Tracts .....	682.25	562.76
Miscellaneous Receipts .....	441.36	315.33
<b>TOTAL RECEIPTS .....</b>	<b>\$12,425.49</b>	<b>\$13,212.35</b>
<b>Cash Disbursements:</b>		
Family Allowance .....	\$ 6,180.00	\$ 6,356.00
Elder's Expense .....	3,647.80	3,095.00
Aid .....	227.50	310.00
Advocate Printing and Supplies .....	1,074.52	1,169.24
Books and Tracts .....	338.60	2,816.20
General Office Expense .....	219.71	412.69
General Church Expense .....	361.61	291.68
Dining Hall .....	312.40	155.40
Miscellaneous Expense .....	60.00	54.49
<b>TOTAL DISBURSEMENTS .....</b>	<b>\$12,422.14</b>	<b>\$14,660.70</b>

The tithes and offerings are somewhat less than received last year and I sincerely hope that everyone will respond in greater measure of tithes for the balance of our church year so that we may keep ahead of our growing expenditures and show a gain financially by Conference time.

May I again remind each one to check your Advocate expiration date on the wrapper and if in arrears—please send in your payment. We have a large number receiving the Advocate who have not paid their subscription for some time. If you cannot pay at this time will you please write the Business Manager with explanation so this matter may be presented to the Board of Publication for their approval.

I still desire to serve everyone to the best of my ability and will you help me by writing in your comment regarding this report.

Respectfully submitted,

Vance H. Harris, Business Manager

### OBEDIENCE

The Lord commands and His own obey;  
The earth, the sea, the leprous skin.  
He is the spirit of all who live;  
Of all, the Great God dwells within.

Earle E. Root



## POETRY

### CHRIST IS THE HEAD

Christ chose first apostles  
To be set in his Church;  
Secondarily prophets,  
Hidden secrets to search;  
Then He added officers,  
And gifts of his Spirit  
By which to all He declares  
His will to those in it.

Not a First Presidency  
Set o'er all, do I find;  
'Tis just as here I've written,  
Jesus his Church designed;  
No man, a "Moses", did He  
O'er all set there, to be  
A law-giver men entreat,  
Quenching their liberty.

Christ made a New Covenant,  
Therefore the old is broke;  
Fallen is the law of death  
Once formed to Israel yoke;  
Not as the garment in decay,  
This law of liberty—  
God, by his Spirit declared,  
"My truth will set you free."

Lo, He sent the Comforter  
To speak of things untold,  
(A witness from the Father)  
And things to come unfold;  
NAY, not to ONE—dictator—  
Were these promises made,  
But to each child repentant,  
His gospel has obeyed.

Come, break your chains of bondage,  
Yield homage but to Christ  
Who is the Head—the Bridegroom  
Will claim the Church of Christ;  
Wherein his peace of promise  
Is known by those His Own;  
They are his Bride, united  
In love unto the Son.

Hervey A. Scott

### DOWN THE AISLE OF TIME

Down the aisle of time  
Comes a lone  
Voice speaking  
"I will guide you home."

"Come, take my hand  
Wherever you may roam.  
Take my hand  
And I will guide you home."

"You cannot cross the sea of life  
Without some help from me.  
Come; and walk hand in hand  
With me across this stormy sea."

Down the aisle of time  
Across the sea of life

Comes a soft voice speaking,  
"The time is rife."

Down the aisle of time  
Came His lone  
Voice speaking;  
Now we're safely home.

Vivian Heath  
18 Years Old

### KNOW YOURSELF TRULY

Shun not, close scrutiny of inner thoughts and ways,  
As a man thinketh, thus will tell the actions of his days.  
Seek not high esteem and o'er your brother to excel,  
Greatness is to servants who in meekness dwell.  
Clothe not frequent wanderings from principles straight  
path  
In veils of vain excuses, judge your weakness truly,  
the wrath  
Of God will turn away when repentance is sincere,  
And earnest effort meet with prayer to draw compas-  
sion near.  
Blind not yourself to your heart's selfishness or pride,  
Deem not in you just self respect, what in another you  
would deride  
As vain and prejudiced impulse.

Amy Shrader

### CHARITY

O Charity, Charity  
Thou gem of the soul!  
Comes only from God  
And is man's greatest goal.

Love is like fragrance  
That gently has gushed  
From the rose on the heel  
Of the one who has crushed.

O Charity, Charity!  
With fair lights aglow  
To lighten the heavens  
And this earth below.

O. D. Shirk

### SHAFT FROM THE SUN

The artist sits 'fore his easel with brush  
And a dreamer's eyes; the room holds a hush;  
He visions God in principle, power,  
And begins to paint; he labors one hour.

The writer takes pen and sets in detail  
The facts of a creator of species male;  
He visions the truth as it is wrought thru  
The lives and acts of the faithful and true.

The musician makes his harp to declare  
God's glory, and he finds an answer there  
When his desire appeals to give praise;  
Then his heart throbs mingle with his lays.

The preacher with his impassioned oratory  
Intrances the lis'ners with the Christ Story,  
And in that hour allotted to each one,  
Heaven may strike like a shaft from the sun.

Earle E. Root

**"LIFE'S SUNSET"**

When Life's Sun is setting in the west  
 And our hearts are free from care,  
 Can we say we've done our best  
 When we kneel for evening prayer?  
 Can we say at the close of day  
 That we helped some weary soul on his way,  
 Or did we from the path of duty stray  
 And let some weary soul fall by the way?  
 We all have a duty, be it ever so small.  
 We should all be ready to heed the "Master's" call.  
 We should not from our duty shirk  
 For the "Master" gave us all a work.  
 When we meet him that's sad and blue,  
 Do we give him a smile to help him through?  
 Did we give him our hand as he slipped down hill?  
 For to do this is our "Master's" will.  
 When Life's Sun is setting at close of day  
 And we can see beyond our Pilgrim way  
 A land of light that knows no night,  
 A peaceful land of endless delight;  
 This is a land which is Sublime  
 Beyond Life's Sunset bars of time  
 Where sorrow's cease, and joys increase  
 Where we can dwell in endless peace.  
 We can now see this land afar;  
 It shines beyond the Morning Star.  
 We can hear the Bells of Heaven Chime  
 Beyond Life's Sunset-Bars of time.

Clyde W. Ellis

**OBITUARIES****Dr. Joseph S. Bennett**

Dr. Joseph S. Bennett was born September 29, 1886, at Independence, Missouri.

He passed from this life at 10 P. M., December 6, 1954, at his home, 1533 Ash Avenue, Independence, Missouri. He was a life-long resident of Independence and a member of the Church of Christ (Temple Lot).

Dr. Bennett, a graduate of the University of Kansas Medical School, was head physician for the Sheffield Steel Company from 1943 until 1951, when he was appointed physician for the Jackson County Home for the Aged. He also served as assistant surgeon for the Missouri Pacific Railroad Hospital Association. He retired in 1952.

Surviving are his wife, Mrs. Gladys Marie Bennett, and a daughter, Miss Jo Marie Bennett, of the home, and many relatives and friends, who loved him dearly.

Services were from the George C. Carson Chapel, Winner Road and Fuller, at 2:30 P. M., December 8, 1954. The officiating ministry in charge were Elder James M. Case and Apostle William F. Anderson. Interment was in Mound Grove Cemetery.

**Shela Ritsema**

On November 2, 1954, a little daughter was born to Brother Bernie, Jr. and Sister Laura Ritsema at Zeeland Hospital, and died November 3, 1954.

Graveside services for little Shela were held at Zeeland Cemetery, on November 5, with Brother Benjamin Bowman, of Grand Rapids, Michigan, in charge.

In the family also are a sister, Wanda, and a brother, Rodney.

**George Petkoff**

Brother George Petkoff, of 3349 Eastdale Drive, Flint, Michigan, passed away on November 7, 1954 at Saint Joseph's Hospital, Flint. His death came suddenly after doctors had assured him that he was well on the way to recovery from a heart ailment.

Brother Petkoff was born July 10, 1896 in Bulgaria, and came to this country when a lad of 14 years.

He was baptized into the Church of Christ by Elder Leslie W. Adams and confirmed by Brother Adams and Apostle Don W. Housknecht on his birthday July 10, 1954, and remained a faithful saint until his death.

The funeral was held at the Brown Funeral Home's Chapel of Chimes November 10, 1954, with Elder Adams and Apostle Housknecht in charge. Interment was made at Sunset Hills Cemetery, Flint.

He left his wife, Sister Louise Petkoff and two young sons Ronnie and Georgie at home, and many friends.

The saints here miss Brother George greatly as his hearty handshake and ready smile came to be an expected pleasure as we entered the little church each Sunday. Our sympathy and prayers go out to our sister in this her sorrow, but we do feel that if she will but trust Him, God will lead, guide and direct her pathway and help her as she tries to mold the young lives that have been entrusted to her care.

**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
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol 1, No. 3, Jesus' Ministry. cont.....	.20
Primary, Vol 1, No. 4, Life of Jesus.....	.20
Junior, Vol 1, No. 1, Principles of the Gospel.....	.20
Junior, Vol. 1, No. 2, God's Revelments to Mankind .....	.20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20
Junior, Vol 1, No. 4, Sermon on the Mount.....	.20