

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 33

Independence, Missouri, January, 1956

No. 1

A New Year's Promise

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Another year I enter,  
Its history unknown;  
Oh, how my feet would tremble  
To tread its path alone!

But I have heard a whisper,  
I know I shall be blest:  
"My presence shall go with thee,  
And I will give thee rest."

What will the New Year bring me?  
I may not, must not know;  
Will it be love and rapture,  
Or loneliness and woe?

Hush! Hush! I hear His whisper,  
I surely shall be blest;  
"My presence shall go with thee,  
And I will give thee rest."

—Selected

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## ZION'S ADVOCATE

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## EDITORIAL

Greetings to you for the New Year.

Have you made any resolutions so far this year? If so, are they for the betterment of yourself or your fellowmen? We sometimes think that New Year's Resolutions are foolish but we must admit that a resolution is not foolish if it is for the benefit of mankind. The foolish part is when a resolution is made and then soon broken. Let us resolve:

To know more about the Gospel this year than we have known about it in the past. To do this we must think more on it. We must talk it more with our fellowman. We must try to live more in our lives. We must be willing and ready to give an answer as to why we profess to believe it. We must be able in more cases to be able to say, "I know it is there because I read it", and not have to fall back on, "I am not right sure, but I heard Brother Blank say so in his sermon a while back."

If we have not already done so, we must set up our standards of righteousness. If we let someone else set them up for us we will not be convinced whether they are correct or not. If we are not sure, then we will find ourselves being tossed about by the different winds of doctrine until we will not be able to stand. We then will become discouraged until we will feel like giving up everything. Our standards of righteousness must be in harmony with the righteousness of God. When we have them set up we are to work out our own salvation; and be assured that Paul was right when he wrote "With fear and trembling". The more we learn of God and His ways, the more we fear to do contrary to His will.

We must be loyal to our convictions even though we may be shunned by others for doing so. We must remember that no one will stand before the Judgement Bar of God and plead our case for us. We must answer for ourselves.

We must attend the services of our church. We may be tempted to stay away through various reasons. It is easy on Sunday morning to decide to stay home because we find ourself with a headache. We will say

that the average time for church to begin on Sunday morning is, ten o'clock. But we may notice that the same amount of headache on Monday morning will not keep us from being at work at eight o'clock. Should we resolve to correct this?

Perhaps a man will stay away from church service because for some reason, his wife does not attend. But five days out of the week he will work loyally at his job and the same conditions exist at home that kept him from attending church service. Should we resolve to correct this?

We, sometimes find ourselves getting into the habit of waiting at home too long before leaving for church service and that way we arrive late. We know that it is not the right thing to do but we will find excuses each time for doing so. We, perhaps, feel guilty every time we go into a meeting late but we let the habit get itself fixed in our lives. Should we resolve to correct this? It is just as necessary to get to church on time as it is to be at our work where we earn our livelihood, on time.

We read in the writings of Mosiah, "There was a day in every week that was set apart that they should gather themselves together to teach the people, and to worship the Lord their God, and also as often as it was in their power to assemble themselves together." We will read this and agree in thought with them but many times we find that we do not put our thoughts into practice along this line. We may only attend occasionally, some only a few times a year. A few years ago, an article was written in one of the popular magazines, stating that they knew a minister that bid his congregation a Merry Christmas at the close of the Easter Service because he did not expect to see some of them again until the Christmas Sunday. This, no doubt, is an extreme case but we are forced to admit that many of them do not attend church services as regularly as they could. Should we resolve to correct this?

Luke records the following words of Christ: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you un-awares." He is speaking of His second coming.

Surfeiting is over-eating, eating too much or eating too often. In this, Christ is admonishing us to not have our mind continually on feasting. Should we resolve to be on our guard against this?

Drunkenness is caused from partaking of some spirit other than the Spirit of God. It usually is spoken of when a person has partaken of spirits derived from fruits, grains, etc. We may overlook the most dangerous spirit of all: the spirit found in many of the churches; the spirit which causes them to carry on in a very unchristlike manner; the spirit which causes them to twist the Scriptures to their own liking; the spirit which causes them to refuse to admit the truth as restored in the gospel that has been given to the Church of Christ.

Another source of that same spirit which causes drunkenness is found in spiritualism. It has no part nor place in company with the Spirit of God. To seek

advice from a medium is tantamount to denying the power of God.

Cares of this life, we can allow to burden us down until we feel that we have no time for anything else. We can allow our children to occupy so much of our time that we almost become their slaves. We can permit our household work to take up all of our time. We can permit our daily labor to occupy all of our time. We might do so to the extent that we measure our standards by the amount of this world's goods we have accumulated. We might put our full effort in striving to gain some high position among our fellowmen and in so doing, forget about the cause of Christ. Yes, we can easily allow the cares of this life to darken our vision of the life to come. Should we resolve to correct this?

We can allow the pleasures of this world to interfere with our duty to God. We can allow the watching of television to keep us from attending church services. We can allow the plan to attend some show to keep us from enjoying a church service that we may be attending by worrying about whether the preacher is going to preach overtime. We can allow the plans for a picnic at the beach to keep us from attending morning services. We could mention many more things that some consider pleasures of this life which would hinder or prevent us from freely worshipping God but will just say that pleasures of this life should not interfere with our service to God. If we can look in the mirror and see the reflection of one who allows this to be, should we resolve to correct this?

We are a mirror of what we believe. In other words we are a mirror of the Christ we believe in. Christ is supposed to be the foundation of all Christian belief, therefore the things we think, say or do are supposed to be a reflection of the life we believe we should lead in order to gain eternal life. All who gain eternal life are to come "unto a perfect man, unto the measure of the stature of the fulness of Christ."

Our belief in Christ is called our Faith. We show our Faith by our works. Then our Faith or our belief in Christ or what influence our belief in Him has on our life is demonstrated by our works.

We can judge ourselves by the thoughts we have in our minds. If those thoughts are not the right kind and we keep them, we will soon find them creeping into our words. If we continue to use those words we will find them in the deeds we do. Our deeds continued become our habits and our habits become part of us.

We can see how our words are a reflection to others of our thoughts. Our words and our actions are a reflection to others of the kind of a Christ we believe in. It behooves us therefore, to guard our every thought, word and deed in such a way that we do not bring reproach upon His name. Should we resolve to guard His holy name to the best of our ability?

Many times we are injured by the things that others have said or done about us and we feel like we are just going to forget all about professing any type of religion. We think we can forget God and get by with it. We only fool ourselves when we think this. When we

have served God by our words and works we have every reason to believe that He loves us. If He loves us He will also chastise us if we become disobedient.

It seems that we cannot suffer alone in our chastisement. Our loved ones many times have to suffer along with us. Sometimes we suffer the loss of them and other times we suffer the loss of their company for a time. We must have our trials and be big enough to overcome them. We must learn how to put self down and place Christ above everything else in our life, then we can make progress. Should we resolve to stand firmly for what we know to be right in our life?

Things to Remember:

The thoughts a man harbors become his habits.

Be not habitually tardy, you may desire to rise among the first on the resurrection morn.

To know the Gospel is to apply it.

May we wish for all our readers a happy and prosperous New Year in all things that are good.

A. F. B. M. S. L. H.

## WE ACKNOWLEDGE GOD'S LOVING KINDNESS

By Apostle B. C. Flint

Evidence of God's divine watchcare is always a testimony of interest, and since we have so recently had an experience that strikingly illustrates this truth, we feel that we should pass it on to our brothers and sisters, through the Advocate, especially since the prayers of the saints from a large part of God's heritage were instrumental by their prayers in sharing in this blessing.

It is now quite generally known that as a result of an automobile accident a year ago last August and the shock there from, we were brought to the hospital in Kansas City in a very deplorable condition. The complications that arose from that shock created a series of bodily ills, requiring two operations, and further successive afflictions that necessitated much time spent in the hospital. The specialists who cared for me did a wonderful job in combating these conditions, but once one thing was overcome another sprang up.

Late this fall a new development manifested itself, and the doctors were puzzled for a time to locate the cause of the trouble. Finally various tests showed a deep virus infection in the kidneys, one that only rare drugs could combat, and since I have proved allergic to most drugs, it was a difficult matter to properly prescribe for me. At any rate the doctor here in Independence undertook to take the matter in hand, but on November 5, he told Sister Flint that he feared it was too late and that I could not survive. I went to an almost complete collapse and the doctor ordered me rushed to the hospital. There heroic measures were undertaken and it seemed that they had the infection in check, but my condition remained in a very serious state. After I began to rally, I came back so rapidly

that it puzzled everyone including the doctors. This is the story of the human side of the affair.

A few days after I was released and sent home, our local doctor, (the one who sent me to the hospital) visited me, and being a member of the Restoration he said to me, "Brother Flint, good as it was, it was not anything that was done for you by the doctors that is responsible for your rapid come back. You are alive only by the grace of God." He also told my daughter, "Your father's work is not finished yet." This is the part that I feel evidences the loving kindness of my dear Father in heaven, but there is more to the story. It seemed that it soon became known over a wide field that I was very ill indeed, and the cards, letters and even long distance telephone calls from far away Minnesota, Wisconsin, and Iowa showed an interest that makes me feel very humble. One brother and wife drove down from Minnesota to see what was going on. So, through administration, the prayers of the saints everywhere, and the knowledge that perhaps my work in this life is not yet over, makes me feel doubly grateful to God for His loving kindness, and also to the dear brothers and sisters who showed their love and interest by their continued prayers. May God richly bless you all is my prayer.

The sequel: I now feel that the last one of the former complications is now corrected and that I have a fair chance of soon taking up my normal missionary activities. It seems to be merely the matter of getting back my lost strength.

To me, it shows that God has not discontinued his interest in his children, and while I may be one of the weakest of His children, it gives me a renewed testimony of the goodness of God and an increased faith in the great latter day restoration, which being the gospel of God's dear Son, is indeed the power of God unto salvation. To God be the praise.

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### HERE AND THERE

In this month's Here and There we are going to be roving reporters. First our latest news:

Have you heard the latest? It's from Alvin and Joyce Harris in Ft. Campbell, Kentucky. "It's a boy! Mark Hays was born November 23 at Ft. Campbell, Kentucky. The Harris bundle of innocence weighed in at 7 lb. 9 oz." At last report all three were doing fine.

Now for the weather report we hear from Jack Bell, Buffalo, Iowa (11-20). "I am working at Oscar Mayers Packing Co. Not too bad of work. I put my time in walking around doing first one thing then another from 6:30 till 2:24 in the day.

We had about one-fourth inch of snow here Friday. It has been cold since we got here until today."

Seems as if we have an excellent safety report from George Reed, upon returning to the U. S. C. G. after a 20-day leave home in Independence, Missouri. George Reed, Center Morichea, Long Island, New York. (11-2). "We had a pretty nice trip coming back. We didn't run into any rain at all. It took us about 30 hours to drive back, which I don't think was so bad."

Last but not least is our Religious report including two letters, the first one is from Marlene Cobb, Tucson, (11-14). "We have now moved to Tucson where Bruce is attending the law college at the University of Arizona. We like Tucson fine—much smaller than Phoenix. However, 'There's no place like home,' and we do miss all our family and friends. Bruce likes law college fine—it's a lot of hard work and study but he enjoys it and that's what counts! We hope to go home to Phoenix over Thanksgiving next week. They (the Church) are having a reunion that week-end. I'm so glad they are because there is no church here and I do miss it. The Reorganized Church has a small group here so we went over to their church one Sunday and enjoyed their services."

While Marlene is not close to a local church it seems as if in another country Fernando and the local there are still having difficulties too.

"Fernando Ojeda, Ticul, Yucatan (11-3).

"Since returning home I have been too busy to either write or read English. I have been helping the folks at Dzan build a steeple where we could hang a bell we had been needing so bad as most of them don't have a means of looking at the time and be sure to be at church on time, so there was a need for a bell to be rung and remind them they must be there for worship. We were almost half of the way with it when 'Hilda' came over for a short visit and tore it down and broke four of the asbestos slabs of the roof of the church, as the falling rocks off the steeple fell on it and went through. So, right after 'Hilda' came 'Janet' and after those 'crazy winds' were over we had to almost do it all over again and haven't gotten our roof repaired yet, though we have enough funds to do it with.

"We are not being bothered by the persecutors so much any more; we have made friends of some of our worst enemies among them and we are glad we are blessed so. The other day something really silly took place over there. One of the men there and myself were getting ready to come back to Ticul after work (we had to walk the five miles that lay between Dzan and Ticul) when a bunch of priests loaded up in a jeep coming back from some place, stopped right in front of our church and looked at us and the church again and again. Then one of them called us 'wild animals' and, 'Crazy bumps' and just whistled and yelled and then went on.

"That's the way it goes down here. If we are not being stoned at, we are being shot at or ambushed, if not we have to face insults and all kinds of filthy things like it. However, I think that in spite of all this we have to strive to draw nearer to Christ and show the world by our lives that we are in the service of Christ, our Redeemer and Friend."

While looking back through our reports, it brings to mind one of our favorite songs, "Nearer My God to Thee". If we stay near to God he will always be there for us to call on in our time of need.

Ella Engle  
Alice Reed

### OUT OF THE MAIL SACK

The following letter is from Wales.

Greetings: As the Pastor of the only branch this side of the waters, I am writing to tell you how pleased we are to inform you that we have baptized one member into the Church of Christ last week. The first one since the branch was organized by Brother Smith.

She is 200 miles away from us. She lives alone, her children are all married and live round about. She is a widow, having buried her husband four years ago.

We seem to be going on very well and the saints there are rejoicing over the progress we have made.

So I do hope in the interest of the Church that you will request saints to write her as she lives so far from us.

With all good wishes, in gospel bonds.

Silvanus Mason

Note: The new candidate's address which Brother Mason omitted in his letter:

Mrs. J. Farley  
95 West Street  
Millbrook Nr. Plymouth  
Devonshire, England

Littleton, Colorado  
December 4, 1955

Dear Brothers and Sisters in the Church of Christ:

Greetings to you all from those of us here in the Denver area church.

We are still very few in number, but how wonderful have been our blessings since we organized about six months ago. We meet every Sunday in an old building that belongs to the local Y. M. C. A. We get it without charge which is a big help, since our group is so small.

Brother and Sister Sweem and Brother Jordan helped us to organize last June. Elder Clarence Wiseman and his good wife returned to our church for which we are thankful, and Brother and Sister A. M. Halverson who were staunch members of the church here years ago are a good backbone for us now.

Dear Brother Halverson cannot see and can hardly hear, but his preaching to us, from his knowledge of the scriptures, is richly spiritual and benefits us all.

We have greatly enjoyed the visits and preaching by Brother Marvin Ely when he and his family make the trek over the mountains from Grand Junction to be with us and help us.

It was a thrill when Brother and Sister John Sweem rejoined us for more preaching services and increased our love for them, when they visited here again this fall.

We were so happy to have Brother Nicholas Denham and his wife and daughter meet with us and take part in our Sacrament service.

It encourages us when we have visitors come to us with advice and instruction. We need the prayers of the saints that we might be true and grow in the gospel.

Our love for each other is real and deep and we have helped each other: with supporting arms, encouraging hands held out whenever needed and prayers for each other.

How happy we are to have a local Church of Christ after several years without one! May God bless each of you as He has us, and may we continue to receive His rich blessings so long as we remain worthy.

Your Sister in Faith,

Meredyth Malone  
Denver Local

### NEWS FROM LOCALS

#### St. Louis, Missouri

It being the first Sunday of the month, we had sacrament service.

On November 13, we had visitors from Independence, Brother and Sister Sweem and their daughter and son-in-law. Brother Sweem was our speaker.

Brother Sweem's subject was, "More Faith in God". Hebrew 11 is the chapter he used. When God created the earth He knew all things, the beginning and the end. He created the universe and then created man. If we live according to God's specifications we will be in His plan. We should dress what He has given us and keep it. Brother Sweem spoke of the first two sons referred to in the Bible, Cain and Abel. When we are born into Christ through baptism, God takes away our sins. The first principle of the Gospel is Faith. But faith without works is dead, as spoken by James. Faith is the substance of things hoped for, the evidence of things not seen. We should place our trust in God and let Him be our Ruler. Every man builds, but he should take heed how he builds it. Charity is the pure love of God. We should be humble, full of love for God and each other. Noah had faith and because he had faith he hoped to please God. He built an ark even though the people laughed at him for building an ark on dry land. But he continued in spite of what the people thought. Now is the time for salvation.

We enjoyed having Brother Sweem as our speaker. We do hope he will return soon. We also want to thank Brother Sweem's daughter for playing the piano for us. We do hope all of them will come back again.

Brother Lawrence Nichols, our pastor, was the speaker of the morning. He spoke on the principles of the Gospel. His first reference was Romans 6:23. He spoke of the two deaths. The spiritual death and the physical death. I Corinthians 15:22, speaks of Adam's sin. All have sinned, no one on this earth is free from sin. Brother Nichols told us that if we keep the commandments Christ gave us we can have life and not die because of Adam's sin, or ours. The first

principle he spoke of was Faith. He told us even though we have faith, if do not work for the Lord our faith is dead. Next, is Repentance. We must repent. Brother Nichols said no unclean thing will enter the Kingdom of Heaven. John 3:5 refers to baptism. Our sins will be completely taken away if we do as the Lord has instructed. We must have the laying on of hands to receive the gift of the Holy Ghost after baptism. The gift of the Holy Ghost leads us to all truth. Christ came not to destroy, but to fulfill. Also, if we love Christ, we will keep His commandments.

Edith Frey, Reporter.

### Portland, Oregon

It has been quite a long time since you have heard from us so will try to bring you up to date as to the happenings here.

We have been struggling along and doing a lot of praying asking the good Lord to add more to our number and He has answered our prayer and added four more to our number by His servants, Brethren A. M. Smith and T. J. Jordan, at Sweet Home, Oregon. They are Sister Justina Schultz who came by transfer, Brother Cleo W. Tabler by baptism, and his wife, Sister Lillian Tabler and son, Melvin C. Tabler.

We are one hundred miles apart but manage to meet with those dear ones the first of every month. After coming to the Church of Christ they are suffering much in the way of insulting remarks. Their former friends are cautioned not to associate with them since they listened to those "wolves in sheep's clothing." Well, there are a lot of sheep left up there and I am sure if some more hungry wolves (in sheep's clothing) will labor there, many more can be brought in. Yes, the Master said woe if all men speak well of you.

The little son of Ronald Dean Proctor and Darlene Alice Schultz was blessed, November 13, at the morning service by Elder A. E. Gould.

We are praying for the return of Brother and Sister L. A. Gould. We feel that the Lord can use him and his "full of humility way" in speaking to convince more "good, honest in heart" people that want to listen to reason that they are standing on dangerous ground.

So, pray for us here; we are remembering you also until that day that we will all be together.

Gilbert H. Schultz, Reporter

### Independence Diary

November 20, we held an all-day service dedicated to Thanksgiving. Apostle Arthur Smith was the morning speaker. Thanksgiving is the time to count our spiritual blessings as well as our physical blessings. We think of the Puritans in connection with Thanksgiving Day. They were called "Puritans" because they believed in rigid adherence to the scriptures. Because of this they left their homes to cross the ocean and make their new home in "Joseph's Land", where they could worship God to the best of their knowledge.

Though their lives were spent in hard labor and many afflictions, God was with them and has continued to bless their descendants until those few colonies have grown into a powerful nation. We should be most thankful because of the promises to us through the restored gospel.

A bountiful turkey dinner was enjoyed by about 70 thankful people. After dinner many took part in a song service. Then at three o'clock, Brother Vance Harris spoke. The scripture reading is found in John 17:1-26. Brother Harris reminded us that our hearts should be full of thankfulness to God for His many blessings all the time, not just on Thanksgiving Day. We are glad that one day has been set apart for a thanksgiving feast, but our gratitude to the Lord should be shown every day of the year. The Psalms of David are full of thankfulness. We should not forget to be thankful for a loving and merciful God.

At the beginning of the evening service, the infant son of Noland and Kay Matthews, Gary Dean, was blessed. Brother Clarence Wheaton, the grandfather was the spokesman. We were very happy that our aged Sister Denham was able to attend this service. She is little Gary Dean's great-grandmother. Sister Denham has not been able to attend services for several years because of her failing health. She still is not able to come regularly, but we know that we never gather together without having her with us in spirit if not in body.

Brother Clarence Wheaton was the evening speaker November 20. Psalms 61 was the scripture reading. There is a time in all lives when each is tried; when troubles and cares are almost more than can be borne. We must learn to say, "Thy will be done", even in the face of trouble. So often our problems dissolve away after we have taken them to the Lord. Too often we try to find the answers alone. The Lord is willing to help with large or small problems and He alone knows what is best. So let us rely on Him. Pray in faith and believe and then leave it with God, for He doeth all things well.

November 27, the 11 o'clock hour was occupied by Brother Rolland Sprague. The scripture reading was Romans, chapters 12 and 13. Brother Sprague had a sign which read: "Now is the time of the end and the Lord's vindication". Brother Levi Maley had a dream in which he saw this written in the sky. Vindication means justification without denial, support by proof. Being baptized by one having authority and having hands laid on us for the reception of the Holy Ghost does not mean that we cannot fall away. We can never let up in our effort to obtain eternal life. The word of God is for our profit and learning. By it we can discern right from wrong. Carelessness and neglect are such serious faults. Let us not be guilty of them.

Brother Marvin Case occupied the evening hour November 27. Revelations, chapter 3 was the scripture reading. At this season of the year when everyone is thinking about gifts, we should remember what the greatest gift to mankind was and is—the gift of God's Son, which gave us our hope of eternal life. Christmas will mean more to us if we keep in our

minds the reason for this world-wide celebration. As we choose our gifts, we should do it with love and a hope of helping one another.

Brother and Sister Frank L. Knapp from New Brighton, Minnesota, came to see Brother Flint while he was in the hospital. They were here from November 10 to 13, and stayed in the home of Brother and Sister Flint.

Brother Vance Harris was in charge of the Sacrament Service December 4. He read from I Corinthians, chapter 12. We enjoyed a goodly portion of God's Spirit. Brother Thompson, who was baptized a month ago, bore his testimony of the contentment he felt since becoming a member of the sheepfold of Christ. He, also, gave thanks to God for the little son that he and Sister Thompson have adopted. We all thank God for the speedy recovery of Brother Flint, who was able to assist Brother Harris in this service. Even the doctors told Brother Flint that it was only through the grace of God that he is still with us. During the service there were special prayers for Brother and Sister Robertson, who have such a severe trial because of the affliction of Sister Robertson. Sister Irene Maley bore testimony of how greatly impressed she was of the necessity of teaching our little children to pray while they are still small, because we know that their lives will be met with much greater trials than we have known.

Brother Maynard Case was the speaker for the evening service December 4. The scripture reading was Mark 4:30-41. Brother Case spoke of the confusion all about, both in our physical lives and to things pertaining to our spiritual lives. It is confusion that has caused the many divisions in the restoration. Confusion is one of Satan's greatest weapons against truth. If we pray in faith, believing, God will open up our understanding and we will not be confused.

Sister Velma Wheaton suffered a broken ankle from a fall. Sister Caviness, her mother, came from Phoenix, Arizona, to be with her and help care for the little children.

Brother and Sister Alvin Harris are the happy parents of a baby son, born November 23. Little Mark Hays weighed in at 7 pounds and 9 ounces. He is the first grandchild for both Brother and Sister Vance Harris and Brother and Sister Rolland Sprague. Sister Sprague went to Fort Campbell, Kentucky, to be with her daughter, Joyce, for the first couple of weeks after little Mark's arrival. Congratulations to the happy parents and proud grandparents. Alvin, Joyce and baby are planning to spend Christmas in Independence.

December 11, Brother Arthur Smith, from Ava, Missouri, was the speaker for the 11 o'clock hour. The scripture reading was from Luke 2:6-21. Brother Smith said that he was glad to be among God's people at this time of year, because one can feel the spirit of love everywhere. The peoples of the earth celebrate Christmas mostly by giving each other gifts and not remembering to give their gifts of love, patience, charity, etc., to God. It is a blessing that a time has been set aside to celebrate the birth of Christ, because many little children learn of the Christ Child, who would not otherwise know of Him. Brother Smith read from Isaiah of the lowly birth of Christ. This sweet old story should

mean so much to us. We should give thanks for the scriptures, for the birth and life of Christ, for the teachers down through the ages who taught the old, old story, for the gospel restored unto us, and for our opportunity to obtain eternal life.

The evening hour of December 11, was occupied by Brother Richard Wheaton. Time is getting nearer the end and Satan is more aware of this than we and he is increasing his efforts. Read Revelation 18:1-8. The world is in the condition spoken of here and the Lord is beginning to reward her for her deeds. God gives us our time and talents. We owe them all to him. Only through keeping His commandments can we inherit eternal life. We should not do anything whether it is work or play, unless we can do it to the honor and glory of God. Let our lives be a good example for those around us. Brother Wheaton suggested that we read chapter 19 of Alma.

We wish you each a very happy and fruitful New Year and may 1956 be a year of advancement for the Lord's work.

Irene Case, Reporter

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### COLORADO-ARIZONA REUNION

Another reunion has come and gone, and I am sure that we all felt that we spent a profitable time together. Most of those outside of Phoenix arrived in time to enjoy at least part of the Thanksgiving holiday, the day before the reunion started.

On Friday and Saturday mornings, we met for prayer service with preaching following. On Sunday morning we had Sunday School, followed by Sacrament service. We had many outstanding testimonies in our prayer services. We enjoyed preaching services Friday and Sunday afternoons and a roundtable discussion Saturday afternoon, with Brother Don McIndoo as moderator. Brothers T. E. Barton, C. L. Wheaton, Oren Caviness and Marvin Ely comprised the panel. I am sure we all left that discussion period with a good feeling, convinced that the time was well spent. Questions were submitted in writing by those who attended. The harmonious handling of the different views of the points discussed made it an occasion to be remembered with pleasure.

At 7:30 each evening we met for song service, and how we did enjoy it.

Brother and Sister Thurman Furnier, from the Church of Jesus Christ, Detroit, Michigan, joined us on Sunday, and during the Sacrament service, Brother Furnier stood and sang by the power of the Spirit, following testimonies by Brothers Leon Yates and Charles Myers. Brother Myers related how he tried to call Brother Leon to come for him that he might be able to attend church with us. He had given up when something seemed to tell him to try calling again. This time Brother Leon answered.

Brother Leon then told how he had gotten away from work early and went home before going to church. He started to leave and went outside, but re-

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## ORIGINAL ARTICLES

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

### WALK WITH THE LORD

I think that some day I will suddenly awake and find myself old. That prospect seems far away now, for I feel young and vigorous, and my life—charmed. I can go to my bed heartbroken and weeping; I can kneel in prayer and yet seem to find no relief. But in the morning when I awake, I arise refreshed and ready to brave my trial with renewed strength; so much so that often it becomes hardly a trial at all.

Yes, now I am young, and possess the resilience of youth, but some day I will awake to find myself old. And I wonder, with what knowledge that I have, will I also find myself prepared? Will I glory in the coming of "my time", or will I look back with remorse because I have not accomplished nearly enough?

When I am old, the coming of the morning may not console me if my heart is troubled with a conscious thought of all the things I have not done. I know that as the years shall steal upon me, my ways, my habits, and even my mode of thinking or reasoning will become "set" and it will therefore be ever harder and harder to change them.

So I think now . . . I am in my youth, my order is always fresh and ready, I am easily molded, and my zeal is ever toward the Lord and His goodness. And again I wonder, will I wait and put off and eventually forget to apply the "principles of perfection" to myself in my life?

Time, when you are young, has (seemingly) a way of dragging by, but really it has acquired the magic art of slipping away unnoticed like the shadows before the dawn. What is that saying? . . . "Time waits for no man!" It will slip away from me too. I do not seem to dread it; and in a way I welcome it, because I have that "blessed assurance" of where all happiness lies. And knowing this, I can never be content with the "amusements" of this life.

Some day, if my time comes before the end of all time, I will lie upon my deathbed and my thoughts will dwell upon my life. Will I be happy and assured . . . or otherwise? What will have been the part I played as I passed through this scene of action? Will the Lord and His angels applaud my characterization, or will they, as the "Master Critics", send me away in shame because I have not worked faithfully, and poured my whole heart into the worthy portrayal of the life He created for me and all mankind?

The Lord will help me if I am sincere. Maybe I could explain it better with this idea from a song. I cannot remember it exactly, but it is like: "Give every flying moment something to hold in store", or spend every moment in the presence of the Lord and in molding yourself to His will—while you are young, and the desire is strong within you. Then when you are old

and your ways are established, they will be set in the way of the Master.

Winona Adams

### SERMON

By Nicholas F. Denham — April 13, 1955

Scripture Reading: I Corinthians 13:1-13.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Brothers and Sisters, it is indeed a pleasure to me to be able to witness to the truthfulness of the gospel of our Lord and Saviour, Jesus Christ, which we have espoused. It is not my desire that I might bring something of my own preconceived idea, or notion, but that I might be able to say something which will help us, each of us together, that we might more fully realize the responsibility which the Lord has laid upon us as



His children, that we might thereby be able to climb up higher; and occupy on a higher spiritual plane that indeed we might be able to glorify His name.

Together, for the past number of days, we have been enjoying some of the benefits, which are afforded those who have entered into a covenant relationship with God, through the waters of baptism, and through the giving of His holy spirit according to the promise which He has made that indeed "I will baptize you with fire and with the Holy Ghost". I have enjoyed very much the preaching services which I have heard, although I haven't been permitted to hear them all.

I have enjoyed very much the testimonies which I have heard of the graciousness of the Lord in blessing His children. I am reminded of one testimony that stands out in my memory given by one of our brethren present this evening, in which he called to our attention the fact that he worships a God of miracles, a God who hears and answers prayer. He brought out in his testimony that the very fact that we are able to meet together and feel the kindling influence of the spirit of God as it flows from heart to heart is in itself a miracle. There have been many blessings that we have received and perhaps many of them we have taken lightly, and let them pass. Yet, there isn't a one that we would want to be without, because each one has served to strengthen our faith and to lift us up and give us greater hope in the day in which we live when hope is fading before the children of men.

We see the nations of the earth are at each other's throats, so to speak. We see the wise men of the world are trembling for fear of the things which are coming upon the earth. They see the signs of the times, although they may not be able to discern them, as we do. They know that if things continue to go as they are going, that great are the catastrophies that are just ahead of us. We have much to be thankful for, because we have an anchor. If we put our faith and confidence and trust in that anchor, it will give us confidence and hope and we will be able to see beyond the dark clouds that are forming on the horizon, and are almost to reach the zenith above us. So, I say, I am thankful for the gospel of Christ, which is the power of God unto salvation to everyone that believeth; for those who believe and come into the covenant are the children of God; they are the heirs to the promise which God made to Abraham. Therefore, we have need to rejoice; but how greatly do we rejoice?

We desire, no doubt, that we might enjoy more of these blessings, and yet the way to enjoy more blessings is to be of more service. The way to enjoy that which we have, is to share it with those who are less fortunate than we. There is great need for the work. There is great need for what we have within our hands to do with. There is a great need here in our own land for the gospel of Christ to go forth, that it might bless the lives of the children of men. There is a great need, as we have heard from our young brother (Fernando Ojeda), among his people. You have heard his plea. Through him you have heard their plea. Through others and through letters you have heard their plea. The opportunities before us are great!

I would like to turn to a revelation which was

given back in the early days of this church. It was given 126 years ago. That is a long time, as you and I think of time. Yet, when we think of it more fully, it is not so long. This is found recorded in the third chapter of the Book of Commandments.

"Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day".

I would like to go back and analyze that a little. "O ye that embark in the service of God. . . ." Is there a one of us, who have taken upon us the name of Christ that we would serve Him and keep His commandments which He hath given, that has not embarked in the service of God? If we all come under this classification, then what follows applies to you and me. ". . . see that ye serve him with all your heart. . . ." Not that organ that pumps the blood, but that inner-self with which we love, and that knows what love is.

Continuing the reading, ". . . with all your heart, might, mind and strength . . ." With all your heart means with all the power that is within you; with all the mind means that with which you do your thinking. We are reminded that Christ said, "As a man thinketh, so is he." What kind of men are we? Continuing the reading, ". . . that we may stand blameless before God at the last day: Therefore, if we have desires to serve God ye are called to the work, for behold, . . ." (Here is what I want to bring out. 126 years ago this statement was made). "for behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul, and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work."

I want to emphasize, especially, ". . . the field is white already to harvest. . . ." If it was white, ready to be reaped 126 years ago, is it greener today than it was then? Or is it still white to the harvest. I do not think there need be any argument. I think that it is self-evident. If there was a need then, for a great work to be done, for sheaves to be gathered in, it still is important today. It is no less important, but if anything, it is more so.

We find that the Lord told us upon that occasion, or told His Church, that the field was already white to the harvest; there was great need for work to be done. There was great need for his servants to be out in the field taking care of his harvest. There is, then, a great need for missionary effort, isn't there? There is no doubt that a need for missionary work exists both at home and abroad. We have heard some say, "Why should we spend our efforts to go off to some other place, why do we not spend our efforts right here at home?" I am reminded of some of the things which we have seen in pictures which have been shown us by Brother Wheaton. I do not believe that what I have to say applies only to the mission in Yucatan, but it applies there as well as it applies elsewhere. I am thinking of those people who rejoice because the gospel of Christ has reached them through the efforts of, not only Brother and Sister Wheaton, but through the ef-

forts of those among you who have made it possible for that mission to be opened up. Brother and Sister Wheaton did not go alone. Neither did the other missionaries go alone. You had your part to play, but we have only scratched the surface. We have hardly done that.

I am reminded of the great joy that was brought to the hearts of those people when they were taught the gospel of the Lord Jesus Christ, which they had not heard before and which they did not know, and which you and I have possibly taken for granted. Have we given it the best we had? Have we served God with all our hearts, with all our might, with all our mind, and with all our strength? If we have not, we have much to do.

Yes, this humble servant, is one of those who could have done more. Sometimes we think we have done all that we can, and yet, it is necessary for us to ask God that He will show us ourselves, that we might see ourselves as He sees us. Probably we would do something about it if we saw ourselves as He sees us. I am reminded of the parable of the man who looked into the glass and saw his face and straightway went his way and forgot what manner of man he was. So, I say, perhaps we have not done all we could. I don't believe we have done all we could do. I do not believe that you believe we have done all we could do; because, when we have done all we can do, then the Spirit of God will rest upon us greatly and we will be a rejoicing people. Then we will be called blessed. Then will our lights shine as a light that is set upon a hill, which cannot be hid, that gives light to those round about. That is our purpose. That is our calling.

There are many requirements that are made and now I am going to begin to touch on the thing that you probably expected me to touch on when my name was announced as speaker, and I cannot stay away from it, because I feel that it is important. I feel that it is a must. It is the responsibility of you and of me. I want you, in your mind's eye, to take a little trip with me, and I do not want to sound sentimental. I do not want to distract spiritually in the last degree, but I want to bring in a picture that it might go home to your hearts and find lodgment there, and not only find lodgment there, but spread out and be contagious to those of our brothers and sisters throughout the church, that we might awaken to the responsibilities that are curs—yours and mine.

I want you, with me, to take a trip to a home, and we will make this impersonal. We will let it apply in a general manner. We see a brother who has been called through the spirit of God in the normal, regular and proper way to be a member of the missionary arm of the Church of Christ. We see this brother as the spirit of God rests upon him and makes known unto him that the calling with which he was called was of God. He goes home to his little family and he and his companion consider the responsibility which not man, but God himself, has placed upon him. He feels heavily the responsibility. So the church calls upon him and says, "You go to this far country." The church asks him to go and perform the great work of taking the joyous message of the gospel of Jesus Christ

to those who know it not, that they, too, might come in and be members of the kingdom of heaven, that they might have eternal life, that they might have joy, that that field which is white to the harvest might be reaped.

He realizes as he talks it over with his companion that by his absence there will not be those provisions brought in by him through his labors that have been, and so, the possibility of some privation may take place. That is where your responsibility and my responsibility comes in. If we ask a missionary of this church to leave his family, to leave his employment, to leave the responsibility which is rightfully his of providing for his family, and go out and labor in the vineyard for you and me, he is our servant, and we have a responsibility of taking care of that family which we ask him to leave behind. Yes, we knew that, we were well acquainted with that fact.

Someone says, "Brother Denham, do you have any scriptural proof that this is the case, is not that preaching for money?" No, it is not. I want to give you a few references. Some may say, "I have heard this, you are going to speak on tithing, now. That is a Mosiacal law and, therefore, it does not apply in the time of Christ." I have heard that said time and time again. Let us go back and consider again. I know you have considered these things before; so what I have to say is not new. I do not intend for it to be, but I think we need to continue to think about it. Then I have some other things I want to bring to you.

Genesis 14:17-20, "And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

"And he blessed him, and said, "Blessed be Abram of the most high High God, possessor of heaven and earth:

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

This was not under Moses; Moses was not born until a long time afterward. Genesis 28:22, (Jacob speaking), "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."

Yes, that was Jacob; so we find that this came in a long time before Moses. It was not a law. These men were not asked to do that; they were not commanded to do that; but they did it of their own free will. They did it because they loved the Lord. They did it because they wanted to do it. It was continued under the law of Moses, that is true. Let us read it and see what was done.

Leviticus 27:30-33, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

Here it became a commandment under the law. Here it was required.

"And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof."

The Lord required a little usury of him then, didn't he? If he used his tithes, he had to pay twenty per cent for the use of it.

"And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

"He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

It was a rather strict law, was it not? It was not like that which Abraham and Jacob operated under, because their gift was voluntary; but when it came under the law of Moses, like all the other requirements of the law of Moses, it was required, and it was strict. What was it used for? Well, let us go into the law of Moses and see.

Numbers 18:21, "And behold, I have given the children of Levi all the tenth of Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."

The Levites were the ministry and they lived from the tenth, the tithe, that the rest of the people paid.

Numbers 18:24, "But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit . . ."

Deut. 14:22-29, "Thou shalt truly tithe all the increase of thy seed, . . ."

It does not mean the salaried man only. There, it hits the farmer, does it not?

". . . tithe all the increase of thy seed, that the field bringeth forth year by year.

"And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; . . ."

Yes, it even takes stockmen in as well as the farmer.

". . . that thou mayest learn to fear the Lord thy God always.

"And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

"Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose:

"And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household,

"And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee."

He was not out earning a living, he did not have the wherewith to earn it. He was working for them as their minister.

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

"And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

I want to refer to a scripture that we are more familiar with perhaps. About four hundred years before Christ we find the Lord giving instructions to one of his prophets, Malachi. Someone says, "Yes, but all that was before Christ. Christ did away with all of that."

Did he? I'm going to turn to Christ's own words as recorded in the Book of Mormon. Let us see what Jesus said to those people on this continent after the law of Moses was fulfilled.

III Nephi 11:1-14, "And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he commanded them that they should teach the things which he had expounded unto them."

What a glorious occasion that must have been; that after Christ had expounded those things to them, He told them to go out and teach these things which He had expounded to them.

"And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them.

"And it came to pass that after they were written, he expounded them.

"And these are the words which he did tell unto them, saying, Thus said the Father unto Malachi, Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

Did you ever see fuller's soap? Did you ever see what it does? You drop it into a pot of hot metal, melted metal, and see it just foam and boil up, and up comes all the impurities. You have seen that in boiling water, too.

"And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, . . ."

What are sorcerers? Do we look these words up once in a while when we come across them, or do we just get a hazy idea of them and then go on? A sorcerer is one who practices the use of power gained from the assistance or control of evil spirits such as witchcraft.

". . . and against the adulterers, . . ."

What is an adulterer? An adulterer is one who give his love to one to whom it does not belong. And it does not just mean being unfaithful to one's companion. We can be adulterers as far as God is concerned. We can give our love to something else when it belongs to God. It might be a job. It might be a bank account. It might be a new car. It might be a number of things.

". . . and against false swearers, and against those that oppress the hireling in his wages."

Hireling, one whom we hire to do something for us. One whom we ask to do something for us and to whom we give something in return. Does that strike anything with you? I do not know whether the missionaries here would feel unhappy if I would apply this where I want to apply it or not, but do not let it offend you. We ask them to go out and do a job for us, and God says the laborer is worthy of his hire. If there is any harder work, I would like to know where it is. We ask them to go out and do a job for us, and we will take care of their families. Are we oppressing our hireling in his wages?

". . . the widow, and the fatherless, and that turn aside the stranger, and fear not me saith the Lord of hosts.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

"Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts."

What a glorious promise. All we have to do is to comply with the commandments that God has given us. He has promised, and His promises are sure and faithful.

"But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse, for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in my house."

Yes, something to eat. Just as was said back in the Mosaic law, the purpose of it was for meat to take care of those who had no inheritance as the rest had, those who were giving their time as servants, and the widows, the orphans, and the needy.

". . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes."

I want you to go back with me a few months in the mind's eye, and recall the devastation that was right here in our own land, when the cornfields were literally wiped out by the grasshoppers, and nothing left but the cornstalks. You have seen it. That is not the first time you have seen it. You have seen it before. You have seen it many times. What about your cherries on your cherry trees? What about your apples on your apple trees? What about your peaches? Do we need the Lord to rebuke the devourer for our sakes? Yet we are told that this coming year the horticulturists and the agriculturists are fearful that the grasshoppers will far surpass this year what they did last. Do we need the Lord's blessings? Do we need the devourer rebuked?

I have something more which I want to bring to you. The thought is this: Are we, after we ask one of our missionaries to go out and represent the Church of Christ and labor for us and do that which we cannot do and leave his family for us to provide for, as is only just and right, are we supplying that family according to the second great commandment? The first being thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul; and the second like unto it, thou shalt love thy neighbor as thyself. Here is what I want to know. Are we making it possible for that missionary's family to live on the same scale that we live on? Is that missionary's family forced to live on a lower standard of living than you and I are providing for ourselves?

I have heard this, and it grieves me to hear it, and I suppose you have heard it too, "We cannot do anything about it. We cannot make it any better, because some of the people that are paying tithes are making sacrifices to pay tithes." Well, what about this missionary? Do you think it is pleasant for a man to go off and leave his family behind and take care of the work that you and I cannot do? Do you think it is pleasant for his companion and for his children to be left behind with their husband and father absent? I have been pretty close to some missionaries' families, and I know a little bit about the sacrifice. I do not know as much as they know. But the responsibility is upon me to help you and myself to become aware of the responsibility that is upon us due to the fact that we are asking them to go out and do a job for us.

Now, I want to bring something to your minds that may be a little surprising to you, except possibly to some of you who have heard some of the statements on the Conference floor. First, I am going to direct this at the Church of Christ on the Temple Lot in Independence, Missouri. I wish they were all here to hear it. If every member of the local church of Independence was paying one dollar out of every ten dollars out of their pay checks into the general church, they could take care of almost one-fourth of the budget that was passed at the Conference. If that is the case, if Independence could do that and is not, what about the rest

of the church? Here is what about the rest of the church. If the rest of the church was doing exactly the same thing we could double our missionary efforts, as far as provisions for the missionaries are concerned, and I believe if we provided for them we would find men that would be able to go.

We could raise the standard of living for every missionary's family up to your standard of living and my standard of living. In addition to that, in one year's time, we could build this home for the aged. We could build a school in Yucatan. We could supply missionaries, or we could supply the wherewith for missionaries to go, not only to England, not only to Yucatan, but to many other places in foreign fields. We could carry this gospel, which we rejoice in, to far distant places where people do not know it, and as a result of that, our hearts would be made to rejoice. Brothers and sisters, it can be done in one year's time if we all get behind it.

Where are you in this responsibility? Let me say this, there are some in the church, who have already been carrying the load. They have been carrying the load for some of the rest of you. When are you going to take up the responsibilities that are yours? I wish this could ring out to every member of the church in the United States and Canada. Now I cannot say anything about the people across the waters, either to the east or to the south, because they are in different circumstances than we are. Their standard of living is not up to ours. They are barely getting by. Some of us are barely getting by, that I know, but there are plenty of us that could do lots more, and when we do lots more the Lord is going to bless us. He has promised it, and God's promises are sure. Brothers and sisters, I want those blessings. I want you to have those blessings. I want us as a church to have those blessings. I want us to grow in grace, and in the knowledge of the Lord Jesus Christ as we have never known it before. It is there for us. May God bless us in my prayer.

### COLORADO-ARIZONA REUNION

(continued from page 7)

turned and knelt by the telephone to pray, and then started to leave again, but again returned to pray. After the second prayer, he stood and looked around in anticipation, expecting something. Again he went outside and then returned the third time, and prayed. Then the telephone rang and it was Charles.

Immediately after Leon's testimony, Brother Furnier arose and sang. We were told that God does things in His own way and at His own pleasure.

Those preaching during the reunion were Apostles C. L. Wheaton, T. E. Barton, and E. Leon Yates, Elders Oren Caviness, Ed. McIndoo, Don McIndoo and Marvin Ely.

It takes a lot of praying and hard work to have a successful reunion, and since this was a good reunion, there were a lot of people on the job. It seemed that it would be impossible for many of the Colorado people to attend, but through prayers, most of us made it. Brother and Sister Bell and Lois June were called

to be with their daughter, who was to undergo an operation, so were unable to attend.

Brother Shirk came from California with Brother Bob Willard, who came home for Thanksgiving from the Naval Air Force.

In the first prayer meeting, Brother Wheaton requested that we pray, that if it were the Lord's will, the way would be opened for someone to go to Yucatan with him. Brother Leon Yates felt the urge to go and was able to obtain a leave of absence. Previous to that time he had no intention of going. They left about ten days later. As you all know, they need our prayers. The reunion donations were given to these missionaries to use on their mission.

The outstanding theme through the reunion was that we need to obey the commandments and prepare ourselves for trials ahead and any adverse circumstances that we may have to face. Brother Barton, in one of his testimonies, told us that he was shown that the trouble with us as a church is that we are not obeying the commandments. It might be interesting to discover just what ALL the commandments are.

I know all who attended the reunion will join me in saying "Thank you" to Sister Esther Caviness, for her part as Chairman of the dining room committee. She did a wonderful job and worked so very hard.

We thank all those who helped to make the reunion a success.

In closing, I would like to relate a testimony given December 7, by Brother Charles Myers. He told us that he awoke about midnight the night before, and heard a choir singing the beautiful hymn, "Just For Today". He had been going through a period of discouragement and obtained a great deal of benefit from the experience.

Lord for tomorrow and its need  
I do not pray,  
But keep me from the stain of sin  
Just for today.  
Thy Sovereign will alone  
I would obey,  
Forgetting all my own,  
Just for today.

Let me no wrong or idle word  
Unthinking say;  
Set thou a seal upon my lips,  
Just for today;  
Kind words I would express;  
And duly pray  
That thou my work wilt bless,  
Just for today.

Not for tomorrow and its needs  
Dear Lord, I pray;  
But for thy love and guidance now,  
Just for today;  
For when this fleeting life  
Shall ebb away,  
I know thou wilt be near,  
To bless that day.

Irene Shaw

### THANKSGIVING IN MICHIGAN

Some time has elapsed since I last contributed any writing to these pages. However, my attendance at a two-day Thanksgiving service at the home of Brother and Sister Brantner of Cedar Springs has prompted a desire to share with you the experiences of those two days.

Saturday, November 19, having been set aside especially for the young, I must say that my heart was filled with mixed emotions to find upon my rather late arrival so many of the youth of the church there and mingling with the not-so-young in social activities. Our dear brother and sister had spared neither strength nor expense to have things in readiness, even for worship. Singing, weiner roasting, a hay-ride and a hike through the woods with Sister Brantner in tow, were a few of the things enjoyed.

Sunday, November 20, found many more of our people (upwards of seventy) gathering in to share in a day of worship. Among those were Apostles Bell and Sheldon whom we were glad to welcome.

Prayer service was the first order of the day, presided over by the Apostles. Many songs, prayers, and testimonies expressing gratitude for the gospel and the blessings of the past year were heard, along with regrets that some who were responsible for bringing it to them were unable to attend. Time passed quickly and before we were aware of it two whole hours had been fully occupied.

After a bounteous dinner we returned to the little chapel for a session of singing, although there was some apprehension as to whether we could all participate because of our somewhat unwisdomlike indulgence in food. Nevertheless, sing we did, placing a good deal of the burden upon a few who were persuaded to sing special numbers. This was greatly appreciated. Getting out the one available Zion's Praises for use of the pianist we sang from memory some of the old songs that are still so dear to the hearts of many, though we rarely hear them used any more.

A sermon by Elder Postma brought out pointedly our lack in the service of God, and heedlessness of His many warnings to us concerning taking part in and with things of the world, using our resources for that which is not bread, while the house of the Lord lies desolate and His people have need.

Regretfully, the writer and some others were forced, because of distance of traveling, to leave for home, but since have had reports of a very fine sermon delivered by Brother Bell.

Folks from Grand Rapids, Barryton, Clare, Wayland, Sandlake, Independence, Missouri, Ravenna, Belding and Flint were in attendance, beside the local that entertained. If I have missed anyone, it is because that I did not get a complete list of towns and only state from memory.

The meeting was a success except for one sad thing. There were those who did not, or could not, attend for one reason or another. Let me say here that you were missed.

Hoping that this little report will serve to strengthen

and give some one, some where a little more courage to press on knowing that others are still interested in the great and marvelous work, I remain your sister,

Mabel Bergey

### Y. P. C. L. NEWS

#### Independence, Missouri

The discussion in our Church History class of November 17 was based on Chapter 18, of "An Outline History of the Church of Christ". We tried to present an explanation of apostasy in other branches of the Restoration. Along with this, we discussed the validity of baptisms and authority of ministers. This led to questions on denying the Holy Ghost, which is explained in Alma 19. This reads in part: "For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable." Alma 19:8.

Our pastor, Brother C. LeRoy Wheaton was a guest at this meeting. We are pleased to have the older members of the church express an active interest in our organization by attending some of our meetings.

Our regular Thursday meeting, which would have fallen on Thanksgiving night, was postponed until the following Saturday, November 26. On this day, we took part in an educational, which proved to give us lessons in "why not to jump off porches" and "how to patch a tire". Our first stop on a tour of historical spots was Fort Osage, which is situated on the bank of the Missouri River near Sibley, Missouri. Here we toured the fort blockhouse and trading post, which have been reconstructed as nearly as possible like the original buildings. After this tour, we played some running games on the open ground that surrounds these buildings. During the course of a game of tag, Sister Velma Wheaton jumped from a porch of the trading post to a bank and fractured her ankle. Brother Dick backed his station wagon in and took her to the doctor. We had come prepared to have a picnic lunch so we did this on the picnic grounds near the Fort.

After clearing up the debris left from our picnicing, we headed for the old Liberty jail in Liberty, Missouri where Joseph and Hyrum Smith and other leaders were imprisoned by the Missouri Militia in 1838. From there, we drove toward Excelsior Springs to Fishing river, where the Saints gathered in 1834 and were saved by a great storm from an attack by the Army.

It was at this point that Brother Jack Sprague discovered a leak in his tire and that had to be fixed. We all reached home safely however, and were happy for the opportunity to have a day like this together.

The December 1 Church History lesson was in a similar vein as the one before, covering primarily the authority of our priesthood.

Our meeting of December 8 was an opportunity for us to do something different and of benefit to many. We gathered at the church and wrote letters to those of our number who are away from home this year. Many

are in the service. We hope they enjoy reading our efforts as we enjoyed writing to keep in touch with them.

We would like to hear more of activities of our young people from other parts of the country. Perhaps we could find Pen Pals for some of you. If you will write me, I will be glad to see that your name and address are published. You might include your age and description.

Enid Bell, Reporter

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### CEDAR SPRINGS, MICHIGAN

I, as one of the young people, would like to tell of the enjoyment we all had. We met Saturday, November 19, at George and Sally Brantner's farm. About 2:00 we had a hike back through the woods about two miles, with the appreciation of Sally as our leader. We had thirteen that went on this beautiful hike. That was not all of the young folks that were there. More came at supper time. At supper time instead of eating in the house, we ate outside. We had a hot-dog roast, and all the cider we wanted. After that with a real sturdy wagon and tractor all the young people and all who wanted to go, went on a real nice, long, peaceful hay-ride. With the appreciation of Charles Brantner, our driver, we went about the whole country over there. We want to thank the ladies that worked in the kitchen, also Sally and George who made this possible for us young folks to have such a good time, and Charles who drove the tractor. This was a wonderful day for the young folks. We want to say that we hope the next hayride we have will be longer.

The young people all got better acquainted with each other.

On Sunday, November 20, we had a very inspiring day. A wonderful yum-yum Thanksgiving dinner, too. 10:00 till 12:30, we had a prayer and testimony meeting, ate dinner, and had song service with solos from Brother Don Housknecht, LeVern Lussenden, the three Adams girls, Brother Bell, and Brother Sheldon; preaching service by Brother Postma at 2:30, and he gave us a wonderful sermon; a 5-minute break, then Brother Bell gave an inspiring talk to everyone.

There was one baby blessed and three people administered to. Brother Letzkie played his accordion for some of the solos and other songs that were sung for which we wish to thank him.

There was a nice big group gathered at these meetings. We had 82 people gathered through the two-day meeting. We have never enjoyed a two-day meetings more than this one.

There were people from Ravenna, Hopkins, Sand Lake, Barryton, Loomis, Flint, Muskegon, Cedar Springs, Belding, Sparta, Newaygo, Fenton, Dorr, Grand Rapids, Wayland, and Independence, Mo., and I'm sure they all enjoyed it very much.

Lois L. Heath, Reporter

### TEN REASONS FOR TITHING

1. God commands it.
2. We express our love to God in it.
3. We will be guilty of robbing God if we don't.
4. It will bring God's blessing on the 90%.
5. It helps to increase our faith.
6. It is the key to prosperity.
7. It helps to spread the Gospel.
8. It is God's plan to finance the church.
9. It promotes systematic giving.
10. We lay up treasures in Heaven in doing so.

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### WEDDINGS

#### Medders-Ware

On Thursday evening, July 28, Truman Medders and Mary Jane Ware were united in marriage at the home of Elder and Mrs. Alex Smith of Ava, Missouri. Brother Smith performed the ceremony, which was beautifully worded to suit the occasion. Miss Margaret Apperson and Ireatess C. Keeney were attendants.

Mrs. Medders is a graduate of Licking High School, attended three years at Southwest Missouri State College, Springfield, Missouri, and one year at Panhandle A. & M. College, Goodwell, Oklahoma, graduating in May, 1955.

Mr. Medders is a graduate of Clinton High School, Clinton, Oklahoma. After two years in service, Mr. Medders attended Panhandle A. & M. College and graduated in May, 1955.

Mr. Medders is now employed as basketball coach and Mrs. Medders as first grade teacher in the Houston Public School, Houston, Missouri.

May the companionship between these two through the coming years, as their life stream glides swiftly along, seek for heavenly favor in the path the Saviour trod.

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#### Keeney-Apperson

On Friday evening, October 21, at 7:30 P. M., Miss Margaret Lou Apperson, daughter of Mr. Claude L. Apperson of Houston, Missouri, became the bride of Dr. Ireatess C. Keeney, son of Mr. and Mrs. C. E. Keeney also of Houston.

The candlelight ceremony was performed by Elder Paul Mercer in the home of the groom in Houston. Accompanying the bride to the altar at the fireplace, which was decorated with baskets of pink gladiola interspersed with ferns and candles in crystal candelabra, was Mrs. Truman Medders, matron of honor and sister of the groom. She wore a navy linen suit with navy and white accessories and a corsage of pink carnations.

The bride, who was given in marriage by her father, wore an afternoon-length dress of deep turquoise iridescent silk. The low-cut bodice featured off-the-shoulder sleeves and rhinestone buttons. The skirt

was full and flared. She carried a white Bible topped with red roses and white streamers.

The groom was attended by Truman Medders, his brother-in-law, as best man.

Immediately following the ceremony a small reception was held. The lace covered table was adorned with white feathered mums in a low crystal holder and a four-tiered wedding cake. Cake and punch was served to the immediate family and a few close friends.

The couple left on a short wedding trip in the Shepherd of the Hills region, after which they will be at home in Houston, where the groom is a practicing veterinarian.

The former Miss Apperson is a graduate of the Houston High School and has been employed for some time at the Krafts Foods Company in Houston. Dr. Keeney graduated from Licking High School and received his V. S. and D. V. M. degree from the College of Agriculture at the University of Missouri.

May God's blessing rest upon them, that they may learn to be useful in the kingdom of the Lord, that their footsteps may not falter in that straight and narrow way so that when life's dark voyage is over they may be worthy to hear the glad welcome and enter into rest.

#### BIRTH ANNOUNCEMENT

Mr. and Mrs. Walter Kommer of St. Louis are the proud parents of another baby girl, born June 14, 1955. She was given the name, Joan Marie. Sister Kommer and husband have another daughter, Jane Ann. We wish God's blessings on this family and new bundle from heaven. We pray that they will be guided from above in raising their little family to walk in the path of righteousness.

#### THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer  
Thought it was scarcely worth his while  
To waste much time on the old violin,  
But he held it up with a smile.  
"What am I bidden, good folks," he cried,  
"Who'll start the bidding for me?  
A dollar, a dollar—now two, only two—  
Two dollars, and who'll make it three?"

"Three dollars, once, three dollars, twice,  
Going for three"—but no!  
From the room far back a gray-haired man  
Came forward and picked up the bow;  
Then wiping the dust from the old violin,  
And tightening up all the strings,  
He played a melody pure and sweet,  
As sweet as an angel sings.

The music ceased, and the auctioneer,  
With a voice that was quiet and low,  
Said, "What am I bid for the old violin?"  
And he held it up with the bow.  
"A thousand dollars—and who'll make it two?  
Two thousand—and who'll make it three?  
Three thousand once, and three thousand twice—  
And going—and gone", said he.

The people cheered, but some of them cried,  
"We do not quite understand—  
What changed its worth?" The man replied,  
"The touch of the master's hand."  
And many a man with life out of time,  
And battered and torn with sin,  
Is auctioned cheap to a thoughtless crowd,  
Much like the old violin.

A mess of pottage, a glass of wine,  
A game—and he travels on,  
He's going once, and going twice,  
He's going—and almost gone!  
But the Master comes, and the foolish crowd  
Never can quite understand  
The worth of a soul, and the change that's wrought  
By the touch of the Master's hand.

—Author Unknown

Please send all Articles, Missionary Reports, Bishop's Reports, Activities from the School of the Ministry, Questions and Miscellaneous Items to Archie F. Bell, 1101 West Orchard, Independence, Missouri.

Send Letters and Reports from Locals to Lois Harris, 1920 South Osage, Independence, Missouri.

Send all Poems and Reports from Auxiliaries (Sunday Schools, United Workers, Young Peoples' Christian League) to Marion Sprague, 424 East Walnut, Independence, Missouri.

May we urge all who have material to be published in the Advocate to be sure to have it in the hands of the Editors by the 15th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 15. This will help us to get the paper out on time.

The Editors

#### 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 Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

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