

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, July, 1956

No. 7

God Bless You

I seek in prayerful words, dear friend,
My heart's true wish to send you,
That you may know that, far or near,
My loving thoughts attend you.

I cannot find a truer word,
Nor better to address you;
Nor song, nor poem have I heard
Is sweeter than God bless you!

God bless you! So I've wished you all
Of brightness life possesses;
For can there any joy at all
Be yours unless God blesses?

God bless you! So I breathe a charm
Lest grief's dark night oppress you,
For how can sorrow bring you harm
If 'tis God's way to bless you?

And so, "through all thy days
May shadows touch thee never—"
But this alone—God bless thee—
Then art thou safe forever.

Author Unknown.

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ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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

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

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

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

EDITORIAL

Yucatan School

At the Ministers' Conference of 1955 provision was made to prepare to open a school in Yucatan. An item was entered in the budget to carry out this provision. Some progress was made during the past conference year toward its establishment. Of course the same item is listed again in the present conference year budget.

A little reflection will reveal the reason why this project should be carried to completion.

One of the purposes of the Church of Christ is to demonstrate the principles of the fatherhood of God and the brotherhood of man. Fatherhood and brotherhood indicate family relationship. The members of a family are expected to and should live on a similar standard of living.

The average church member in the United States and Canada lives on a comparatively high standard of living when considering the membership of the entire church. He owns or is buying a modest house which is well constructed and is comfortably furnished with modern conveniences such as hot and cold running water, sanitary sewage system, furnace heat, electric, gas, or oil cooking facilities, electric refrigerator, electric washing machine, electric lights, radio or television, etc. He owns an automobile. He works in a factory, shop, or for a company where he earns a wage which makes such a standard possible.

The average church member in Europe has many of the same conveniences although they may not be so plentiful.

The average church member in Yucatan has but few such blessings. His house is not sealed against the elements. His bed is a hammock which in the winter is not only uncomfortable but cold and must have a fire built under it at times to keep him half way comfortable. He has no sanitary sewage disposal sys-

tem as his brothers in other sections have. He rarely has access to electricity with its many conveniences. His house furnishings are simple and meager. His food is often insufficient causing him and his family sometimes to suffer from malnutrition. He obtains his living from a farm which may be located many miles away from his home, or he may work for a small and insufficient wage.

For such unequal standards to exist among His family must be grievous to our Heavenly Father. The question arises, "What can we do about it?" The establishment of the proposed school is one answer.

The school must begin in a small and simple way. In fact it has begun already. Elder Fernando Ojeda has been teaching a number of students on occasion for a number of months. With little or no equipment he has been able to accomplish a great amount of good. One of the letters appearing in this issue testifies of the value of the efforts already put forth in this direction. What could Brother Fernando have accomplished with more and better equipment?

It should be remembered that any learning situation, regardless of how simple, is a school, but a more elaborate school, than that which Brother Fernando has thus far been able to conduct, is needed.

The membership of the church should get behind this effort with their encouragement, their prayers, and their means. As a result the standard of living of our brothers and sisters in Yucatan will steadily be raised.

Home for the Aged

The church home for the aged is a topic which has caused much discussion throughout the church. Members of the Quorum of Twelve and the General Bishopric have had its need brought to their attention with increased frequency. The question is being asked, "What is being done or when is something going to be done?" The fact is that the General Bishopric has been working on the project for some time and is in need of finances for that special purpose in order to proceed further.

The General Bishopric has had to give consideration to a number of problems such as the availability of sources of financing the operation of the home, suitable location of the home whether in or out of town, laws and regulations of the state, county, and city affecting such homes, availability of services of sufficient and competent personnel to operate the home, the advisability of the operation of a centrally located home in or near Independence, Missouri, or the operation of several local homes near the larger local churches to protect the state pension rights of those desiring to enter the home, the advisability of a farm operation in connection with the home to help provide food, and many other such problems.

The church has long ago realized the need for this project and the need increases as the years go by. The time has now come for something to be done. The General Bishopric is now ready to receive funds for this project that we might make this hope a reality. Let them know what your desires are and what you can do.

N. F. D.

TESTIMONIES

My Testimony

On this Easter Day of 1956, my heart and mind are full of many thoughts. Sometimes we may feel discouraged when we see in the world so much of selfishness, worldly filth, and violence. And we know from the prophecies how much worse conditions are to be in the world before there is a change. Then our only refuge and comfort is in prayer and study of the sacred books, and communication with others of like faith. We can help each other by our prayers and by sharing our knowledge and experiences. How much we can help ourselves and others by faithful prayer, I have learned this past year.

Some of my brothers and sisters in the Church of Christ know these things I am about to write and wonder why I have never told of them before except privately. The truth is, I have lacked the moral courage to do so because I have thought my husband, who is not a member of the church, might not recognize the truth of these things. For a person who has never had any knowledge of the spiritual side of life, this kind of thing is very hard to believe and even harder to understand. But I pray that if it is the Lords' will that he should be led to read my testimony, that our all-wise Father will give him understanding and wisdom that he may know beyond doubt that the God we worship is the true, unchangeable, living God, whose power is the same now as it was when Christ lived on the earth.

On Easter Day, last year, I heard a wonderful thing from my three-year-old-son, Tommy. But my story began on February 24, 1955. I will quote from a letter I wrote to my parents a short time later.

"In the evening of February 24, 1955, Tommy climbed up on the foot end of his bed. One foot slipped and he fell on the left side of his head on a toy mower on the floor. I could tell by his cry that he was seriously hurt. The mower had a piece on top about 1 1/4 inches high, rounded on top about 3/16 inch wide, sloping to a little over 1/4 inch wide at the bottom. It struck just in front and above his ear, and blood welled out of his ear. I told Lowell (my husband) that we had to get him to a doctor quick. He went out to try to get the car out (we were almost marooned by high snow drifts). We got hopelessly stuck so he warmed up the pick-up.

"Tommy was in such terrible pain! I put some consecrated oil on his forehead. Then I laid him with his ear down so the blood would run out of his ear, and went in our bedroom to wrap up the baby.

"June and Timmy were standing together in the corner. I asked what they were doing. June said they were asking Jesus to make Tommy well. She said, 'I feel like Tommy's going to die. Is he?' I said, 'No; if we ask God to make him well because we love him and want to keep him, he will get well.' And I know they kept on praying, even on the way to town.

"I looked at the toy before we left. It had flecks of blood on it at least 3/4 of an inch.

"Tommy's pain lessened after I put the oil on him. After we got in the pick-up, he got cold and limp. I was holding both him and the baby. I kept talking to him, trying to keep him awake and rubbing the one wrist I could reach. But he kept sinking. He didn't know where he was. I asked him if he could see Mamma. He tried to open his eyes, but couldn't and whispered, 'Yes', any way. I begged him to open his eyes and told him to hold my hand tight. But his hand was limp. It was hot in the pick-up and Lowell drove as fast as he could. Tommy kept getting colder. There came a time when I thought he was gone. I could feel no heartbeat or breath, and he didn't feel alive.

"I never felt such despair in my life. I never stopped praying silently. And I think when I told Lowell, 'I can't rouse him and he's so cold,' that he prayed too. I rubbed Tommy's wrist and called him aloud while I prayed. Finally, I could feel a tiny response in him. By the time we got to Sidney, (about 25 miles) he could feel my hand on his and answered me in a light, dry voice like a sleep-walker.

"The doctor thought I was over-anxious. He said it was impossible for anything to penetrate the bone right there. I said I knew the blood was coming from inside his ear and insisted that the doctor look. He could hardly believe it, when he swabbed the blood out enough to look. Both sides of the ear canal were penetrated and there was no way to tell how far it had gone. He said all he could do was try to prevent infection. He gave Tommy a penicillin shot and a bottle of aureomycin to take orally, and I put consecrated oil in his ear every few hours also. He looked awfully bad for a week but got along all right.

"I had a dream that night after Tommy got hurt. My family, and Daddy, Mamma, Lois, and other indistinct people were in a shelter house in a little fenced-in plot. A small, clear stream ran through the plot. We were all seated in the shelter house when suddenly a tempest darkened about us. I said we should pray that it would not harm us and we did. When it passed away, I said the funnel must not have come down at all. We all walked to the fence where the stream entered the plot. We saw that the funnel had just come to the fence and had taken all the water from the little stream; but, as we watched, little trickles of clear water began to run again. I had the same light, happy, thankful feeling that I had that night as we drove home with Tommy cradled warm and breathing deeply against me. We don't realize how much we have to be thankful for when things go on their humdrum way from day to day. Sometimes, it takes a jolt to remind us of how very good God is to us."

Now, I would like to quote from a letter I wrote on April 20, 1955.

"I am finally convinced that Tommy was taken away from us and given back. At the breakfast table on Easter morning, Tommy said, 'When I was with Jesus, I wasn't afraid because she was nice and warm.' At the moment, I thought he was talking about before he was born because I have taught them that Jesus gives us babies. But all day, I kept thinking about it and wondering if there was a particular reason for

his saying 'She'. The next morning when everyone else had left the breakfast table, I asked him about it. He said, 'Jesus did hold me.' I asked him when, and he said, 'When I got my ear hurt that the doctor doctored.' I asked him to tell me all he could remember. He said 'She' held him close and was warm and soft and loved him and he was happy and loved 'Her'. He said 'Her' clothes were white, all white, long and white. And 'Her' hair was brown, lighter brown than Mommy's and lots longer. I am following his words as closely as I can remember. He seemed very impressed with the whiteness of the clothes. And the long clothes and hair are evidently why he said 'She.' He ended by saying the Personage 'said my name once, 'Tommy' and that's all, and then I woke up with Mommy.'"

Tommy has spoken of his experience many times in the past year and I am sure he will never forget it.

The other experience I want to tell you was my own, last November. I had known for a long time that I wasn't well, but I thought perhaps it was no worse than most busy young mothers feel where there seems never to be time to really relax. In October, my nerves became so bad I couldn't sleep, so I began working until after midnight every night until I was completely exhausted, so I could sleep. After several weeks of this, I wakened one night with my throat so constricted I could hardly breathe. For some unknown reason, I had a strong feeling that I had cancer in my throat and that if events followed their natural course, I would not live long. Naturally, this worried me because while I felt no fear of death itself, I feel a very great responsibility toward my husband and children. I told my husband about the constriction of my throat, which remained. A storm prevented our going to a doctor for several days, then one evening, I suffered several light heart attacks. Each time, though I became numb, I breathed deeply and rapidly because I felt starved for oxygen and I silently prayed to remain conscious. The last two occurred after we had started to town. It was a slow trip as the roads were bad.

At first, the doctor was puzzled by my condition. After asking me a number of questions, he asked what I thought was wrong. I said I had no idea unless it was caused by the growth on the left of my thyroid. After he felt my throat, he said that was surely the trouble because I had a rather large, very hard goiter growth. He warned us that it had the characteristics of a cancer and strongly recommended immediate surgery.

In spite of medication, I was very sick and weak with intense pain in my chest yet the next day and I was unable to swallow food. After work hours, that evening, we telephoned my parents, (Elder and Sister Harvey Bell) who were at Grand Junction, Colorado. We asked if Mom could come to care for our four children while I was in the hospital, and I wanted to be administered to. After talking to them I felt better. Later in the evening, I felt so very much better; then I remembered that was prayer meeting night at Grand Junction, and I knew that prayers had been offered in my behalf.

My parents and small sister arrived the day that I

was to go to the hospital.

When I was administered to, I felt a strong assurance that all would be well with me. I felt well and happy. There was no constriction in my throat and it quite possible I would not have needed to have gone through the operation, because the pathologist's report showed no malignancy in spite of the apparent characteristics.

I approached the ordeal with no fear. The doctor said he would use only a local anesthetic and the operation, he thought, would take less than an hour. However, there were complications. The anesthetic immediately caused a severe heart reaction. The drug they used to counter-act that depressed my breathing so that it was an effort to draw each breath. They used gas and oxygen, then, alternately. When the main incision was made, the operating doctor gave an ejaculation of horror. Many times during the operation, which lasted over two and one-half hours, the older assisting doctor cautioned the other to be sure to go far enough and get all of it. So I knew they thought it was cancer. Once a blood vessel escaped them when it was cut, and I could hear the panic in their voices while the hot blood poured over my chest. Strangely, I was not frightened then. I knew they would find it in time. Later, as I got weaker and each breath cost an intense effort, I felt it would be so pleasant to just let myself go to the rest and peace I could see waiting, almost within reach. Then thought of my children and husband made me renew my prayers and effort.

Several times, even then, I stopped breathing. Each time when I could breathe again, I begged them to leave the oxygen on. The doctor said I had to have gas to reduce the pain. I told him I could stand the pain; I needed oxygen. So the nurse was told to leave the oxygen mask on me unless I told her otherwise.

I will never forget my husband's untiring attention and nearness that day.

For a few days, my strength improved fast. Then for two weeks or more my heart gave me more and more trouble, and I grew discouraged. I wondered if I had failed in my duty to teach my family to the extent that I was to be removed. My mother was an unfailing source of encouragement during this time, in spite of having her hands full caring for five children and all the routine work. It seemed that when I picked up the Bible or Book of Mormon to read, I always found what seemed to be meant for me.

On a Friday, the doctor gave me a different medicine in hope it would relieve my heart condition. The next day, I felt the worst I had yet. So, Sunday, I started taking nothing but consecrated oil and I enjoyed marked improvement from that time. I was able to assume some of my household duties immediately and was able to travel to Independence for Christmas.

One day during my time of discouragement, when I took up my Bible, the pages fell open to chapter 38 of Isaiah, and as I read of Hezekiah's life being lengthened by fifteen years because of his prayers, I felt new encouragement.

Isaiah 38:18-19, "For the grave cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth.

"The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth."

Alice Larsen
Gurley, Nebraska
April 1, 1956

A TESTIMONY

Brothers and Sisters, I would like to tell you that I am grateful that I know of the truthfulness of a statement that is made in the Scripture that this gospel came not in word only but with the Holy Ghost and with power and much assurance.

I would like to pass on to you a testimony that I heard on my recent trip into Michigan. I wish that the parties who were involved were here to tell you, as I am sure they could do it much better than I can. It was a very remarkable thing in my estimation; a remarkable instance of faith and of the workings of the power of God.

It concerns a brother in the church, whose name I won't mention, although he wouldn't mind, because he says that if the telling of this testimony can be of benefit to anyone else, that we have his permission to tell it to whomever we wish.

Somehow or other he had not been able to throw out of his life everything that he ought to have done in order that he might come clean before God. There was still pride within his heart and it made itself manifest in his being within the congregations of the people. He also had not been able to lay down the tobacco habit which had been a life-long habit with him.

One evening after he had worked a long day, he came home and went into the bathroom. Suddenly something broke inside of his chest (that is the way he explained it later), and blood came gushing out of his mouth insomuch that it just spewed out on the wall. He had a cigarette in his hand that he was smoking at the time, and he made a covenant right then and there with the Lord, that if the Lord would stop that blood from gushing forth, he would throw away the tobacco habit and would not take it up anymore. Immediately the blood stopped gushing out of his mouth and he threw that cigarette away.

He came stumbling out of the bathroom and was enabled to call to his wife before he slumped to the floor into unconsciousness. His face started becoming black because he was not able to breathe and his wife came and saw the condition he was in and knew that he was certainly in a very critical condition.

They hadn't used the consecrated olive oil very much although they had it there in the house. She didn't know exactly where it was, but somehow she was able to find it and immediately poured it down her husband's throat while he was lying there upon the floor, and immediately he began breathing again. Then she called the ambulance to take him to the hos-

pital as quickly as they possibly could. The ambulance was quite a while getting there so it was necessary to administer oxygen to him all the way over.

They got him to the hospital and the doctors examined him. They shook their heads. They didn't know what could be done; in fact, they couldn't do any thing with him. They diagnosed his condition as tuberculosis of the lungs.

He was in the hospital and for a few days it was just a nip and tuck battle all the way as to whether he would live or not. His wife called for the elders of the church and they came in and administered to him. He received relief. He received a temporary blessing; his life was continued on. He was there a few days when one evening the doctor told his wife and children that they had better call in all his relatives because he wouldn't last until morning.

She said, "That's what you say. The Lord didn't." She had faith toward God and called in the elders once more. They made a flying trip to the hospital and administered to the brother. While they were administering the rest of the family remained outside in the hall kneeling down on the floor in prayer. They had faith toward God.

The brother opened his eyes and recognized those who were administering to him and called them by name, whereas he had been unconscious part of the time and couldn't recognize those of his loved ones most of the time; but he called them by name.

The elders went away as did the rest of the family except his wife. The next morning they came back to the hospital and he was eating his breakfast; eating a good breakfast and that's unusual with a tuberculosis case, and certainly so soon after such an attack as he had.

I talked with him while I was up there. He is still in the hospital, but he is well on the way to good health; normal health and strength and activity. Oh, he perhaps would not be able to go out and do a hard day's work, but he is well on the way.

The doctors X-rayed him when he first came there and found that his windpipe was way over to one side. One lung was almost completely gone and the other one was full of holes as the result of the tuberculosis. It was because of his windpipe laying way over to one side that he couldn't get his breath at the time he collapsed. When his wife poured the olive oil down his throat, somehow or other it caused that windpipe to come back into place so that he could continue his breathing. The doctor told her that if she had tried to pour water down there to revive him, that it would have been fatal. But she used the consecrated oil.

They took X-rays again after the administration and he had a whole new lung and the other lung was virtually healed up.

There's one more thing connected with this. I say I talked with him recently and he told me from his own lips his own experience. He said that he knew it was the mercy and the blessing of God that he was there at that time. He said that in the condition in which he had been that had not the Lord seen fit to

spare his life, he would have gone to hell. He felt that within himself, because he had not lived in harmony with the gospel as he knew he should have.

There is one other thing that he mentioned. While he was there in the hospital, he said, "Well, here I am in four walls of a room. You wouldn't think that a person would be able to sin that way being confined to a bed most of the time. But I find out that even in your thoughts and in various other ways you can sin before God."

Despite the fact that he had renewed his covenant that he would forsake his ways and would turn to his God, he saw that he was tempted even within the hospital walls. He recognized then, the battle that he had.

He hasn't smoked from that day when he made the covenant unto this present time, or unto the time that I had talked with him. I am sure that he will not do it anymore because he knows that it was the mercy of God that spared his life. Through the faith and prayers of his wife and of his children, and through the administration of the elders of the church, he was brought back to a whole condition.

To my mind that was the most remarkable experience of faith and of blessing from God, showing, as I say, that this gospel came not alone in His word, but with the Holy Ghost, and with power and with much assurance.

I pass this on to you that perhaps you may be benefitted as it benefitted me. It increased my faith and helped me that I might rejoice in our God. May God bless us each one, and help us that we may remember that which we have done here this morning. (Partaken of the bread and wine. Ed.) Anything that is in our lives that had not ought to be there, we had better put out lest the Lord should deal with us as He did with that man. He recognized that it was the Lord's doing to bring him to humility, and to cause him to see himself more nearly as God saw him.

I ask an interest in your prayers that I may remain faithful and may be able to accomplish whatever the Lord may give into my hands to do, and my prayer shall be for you and for all the church.

William A. Sheldon

(Given at the Sacrament Service, January 1, 1956, at Independence, Missouri.)

MY TESTIMONIO

Tengo el gusto de dar mi testimonio a todos mis hermanos y hermanas de la fe de nuestro Señor Jesu-Cristo. En la noche del día 18 de Abril de 1956, siendo a las 6 de la noche, salió mi esposo Eusebio a visitar a dos hermanos enfermos, en esta hora no tenía yo nada, pero poco después que salió, me atacó una fiebre ton fuecete, hasta me sacudía mucho, cuando llegó el hermano Eusebio mi esposa a media noche en casa, apenas podía yo hablar, él me dijo: Due te pasa? Y yo le dije, estoy enferma; ye me dijo: Tenga fe a Dios, porque él es el único doctor de los doctores. Y él se arrodilló y oro con fervor a Dios por mí, y después me ungió con aceite consagrado, porque mi es-

poso Eusebio es elder de nuestra iglesia. Y después de esta hora me paso las sacudidas y como a las 4 horas de mañana me paso la fiebre, dormí hasta almanecer, a las y de la mañana me empecé otras vez la fiebre, y como a 2 de la tarde me ungiéron otra vez por nuestro pastor Fernando Ojeda, y asistido por el hermano Eusebio; a las 6 de la tarde del día 19 de April -56 me sane completamente sin que nos -cueste ni centavo. Por eso hermanos míos y hermanas mías en Christ yo testifico que Cristo está con su iglesia y no debemos desanimar nos sino cada día debemos esforzarnos seguir las pisadas de nuestro Maestro, debemos hacer algo para el Señor, debemos procurar cumplir sus mandamientos con todo nuestros corazones y orar sin cesar para que no caigamos en tentación, mis deseos es permanecer en su iglesia toda mi vida, porque además de este testimonio nuevo tengo varios, que no he podido escribir, porque varias veces se han ranados con solo oraciones y ungiamientos esto también testifica que Dios está con nosotros oyendo y contestando nuestras peticiones, nunca he visto una iglesia igual, -que la iglesia de Cristo. Quiero aprovechar esta ocasión para saludar todos mis hermanos y mis hermanas en el evangelio de Jesucristo, tengo deseos de conocerlos todos, pero, si no pudimos conocernos en esta vida, pero, sabemos que con Dios hemos de juntarnos en su presencia y gozarnos en su reino eterno, nosotros estamos siempre orando por todos los santos como también creemos que todos hacer lo mismo. FIN. Favor de publicar este mi testimonio. Gracias. Dios le bendija.

Vuestras hermana en el Evangelio:

Petrona de Yam
Mi esposo: Elder Eusebio Yam
Calle 29 #217 Ticul, Yucatan, Mexico

Translation of above:

I have the pleasure of giving my testimony to all my brothers and sisters in the faith of our Lord Jesus Christ. In the evening of April 18, 1956, at 6 o'clock, my husband, Eusebio, went out to visit two sick brothers. At this hour I was feeling all right, but soon afterwards a high fever attacked me and I chilled very much.

When Brother Eusebio, my husband, came back in the middle of the night, I could hardly speak. He said to me, "What is the matter with you?"

I told him, "I am sick."

He said, "Have faith in God because He is the only doctor among all the doctors." He knelt and prayed earnestly to God for me and then he administered to me with consecrated oil, because my husband, Eusebio, is an elder in our church and then by then the chilling disappeared.

Around 4:00 in the morning the fever had gone and I could sleep until the morning.

At 7:00 in the morning the fever started again and around 1:00 in the afternoon I was administered to with consecrated oil by our Pastor, Fernando Ojeda, assisted by Brother Eusebio. At 6:00 in the afternoon

of April 19, 1956 I was feeling completely all right and it did not cost us a single penny.

For this reason, my brothers and sisters in Christ, I testify that Christ is with your church and we must not be discouraged but every day we must try to follow the steps of our Master. We must do something for the Lord, try to fulfill His commandments with all our hearts and pray without ceasing so that we will not fall into temptation.

My wish is to remain in your church all my life because besides this new testimony I have some others that I have not been able to write. Several times we have been cured with only prayers and administration and this also testifies that God is with us listening to and answering our petitions.

I have never seen a church equal to the Church of Christ. I want to take advantage of this occasion to greet all my brothers and sisters in the Gospel of Christ. I wish to meet them all but if we cannot meet in this life we know that we will be together in the presence of God and enjoy His eternal reign. We are always praying for all the saints as we believe that all do the same. Please publish this, my testimony. Thanks, God bless you.

Your Sister in the Gospel,

Pertona de Yam
My Husband: Elder Eusebio Yam
Calle 29 #217, Ticul, Yucatan, Mexico

May 20, 1956
Dzan, Yucatan, Mexico

Dear Brothers and Sisters in Christ:

We wanted to greet you for a long time, but had not felt so compelled to do so until now.

My husband and I are members of the Church of Christ (Temple Lot) here in Dzan, Yucatan. We have three children and are very happy that the Lord caused the restored gospel to be preached in our community.

Before we came in contact with the Church of Christ, we were the most miserable of all people, hatred and sorrow ruled our home. There was not a day went by without a quarrel that made either one of us shed tears, but we are happy in the knowledge that Christ has been so kind to change our lives. We now feel His love in our midst and our home is sweetened by His daily blessings. We receive many blessings especially in times of sickness. We do not spend our money with doctors and medicines any more, because our Divine Healer is always so near. Pray for us that it will continue that way.

Before we came into the church we could read very little and understand very little of the Spanish, but now we have even learned to write along with other things which are of great use to us in our lives.

We enjoy being in the church so very much and are happy to be one body with you. We pray that we will strive to be closer to Christ that we may be ready for our great reunion in Heaven.

Thank you for all you have done for us and still

do for us. May God bless you all.

Your brother and sister in Christ,

Genoveva Dzib and Juan Uc

Note:

I wrote this down at the request of Sister Genoveva and her husband. They, like many people in Yucatan, only speak the Maya language though they understand the Spanish.

She is the Indian woman Brother Yates mentioned in his article "A Trip Into Yucatan," the one who was in church one morning praying for her sick baby, who was administered to later and received a blessing.

They are a lovable couple and are in need of our prayers. There are others who feel the same things about the church like they do.

May God continue to bestow His blessings upon us all.

Your Brother in Christ,

Fernando Ojeda

1410 Belmont
Caldwell, Idaho
June 3, 1956

Dear Friends and Brethren of the Church of Christ:

I was present March 20, 1956 at the call to a solemn assembly where I believe we all learned something. One aged brother stated in advance that he did not have much hope in hearing again from the Lord in solemn assembly what He had already revealed in the years past and which we as a church have failed to do. That statement from an aged and experienced latter day missionary made me feel like shouting Amen.

I traveled up there not knowing the motives and expectations of all the other elders. So when I walked into the room wearing sack cloth the brethren looked at me and at each other and I said, "We all ought to wear it, if we will review 126 years of restored church history and no real Zion."

I have heard the statement so many times from latter day saints that "Zion is just the pure in heart." Yes, when we get pure enough to do it.

I came here with a chart in connection with scripture quotations from the standard books and latter day revelations to this church to show that we have not been pure and obedient enough to bring about Zion.

Here is a statement from Christ which would be well to always remember to do: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It has been my love of the truth that has attracted me to cast my lot with this small remnant on the Temple Lot. We of the Church of Christ need to read the Scriptures more than ever and do what they teach.

(continued on page 108)

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.

MORE ABOUT THE INDIANS

By Apostle B. C. Flint

In this, his concluding article, Chief Kah-ga-ga-gah-both outlines a very elaborate and far-reaching program for the rehabilitation of the American Indian. However, it must be remembered that this was written over one hundred years ago, and since that time most of the plan envisioned for the benefit of the Indians has been undertaken, but the one thing the chief did not foresee was that he had human nature to contend with, and that in every phase of his plan there was danger of fraud, and so it has proven. It was not that his plan was not feasible, and the Utopia for the Indians, as he saw it possible, but the very plan based on an allotment scheme has enabled dishonest Indian agents and also dishonest Indian representatives, such as his plan did not foresee, to rob the Indians blind, through manipulation.

An allotment law was passed by Congress in 1887 and according to figures furnished by John Collier, that able defender of the Indians as a REAL honest Indian agent, we learn that in 1887 when that allotment law was passed the Indians in the United States owned 133,000,000 acres of land. Since 1887 they have been robbed of 86,000,000 acres leaving them only 47,000,000 acres and 20,000,000 of that is desert land and of little use.

We well remember when that militant old Wisconsin Senator Robert M. LaFollette (Fighting Bob) went down to the United States Senate, in 1906, and because he had the temerity to defy Senatorial courtesy and did not wait the prescribed year before entering into forensic battle with his colleagues, especially when the discussion was on matters of which he was the best informed man in the Senate, the Senators hazed him by walking out and letting him talk to empty seats; but the gallery was packed and they stayed to listen with the result that the next election made the seats then vacated permanently vacant. The big ones then made a very grave mistake, they gave him charge of committees that had been doing nothing for years, but one of them was the committee on Indian Affairs. He immediately went to work and he found that there were about 23,000 acres of Indian lands that were rich in coal and oil, that some interests were stealing from the Indians by manipulation. He made a fight that roused the nation, and that was the beginning of the fight in the interests of the Indians that has been going on ever since. After Senator La Follette had made his brilliant and successful fight in the Indian interests, and he was out of the field, the big companies had succeeded in destroying much that Senator La Follette had accomplished, besides there was an Indian Commissioner who was a real helper to the big interests, and thus aided in stealing more Indian lands. He was succeeded by another, and then the old fight

in the Indian interests revived, and since that time many wholesome laws have been enacted in their interests, but there is still much to be done.

However, the breadth of understanding shown in this article by Chief Kah-ga-ga-gah-both, which if it could have been carried out honestly, certainly would have done much to change the status of the Indian in America today. His article follows:

"My next endeavor will be to answer this, with us the all absorbing question—ARE THERE NO MEANS OF PREVENTING THE UTTER DESTRUCTION OF THE AMERICAN INDIANS?

Instead of philosophizing on matters which we do not understand, it will be for us to speak plainly as to a cause which of itself, is important, and which, as far as it concerns that part of the world to be blessed by it, is all-important. As common sense and experience influence most men through life, so in this case we need only appeal to the good understanding of men, in order that they may see our main object in placing these papers before the public; and it is to be hoped that, whatever errors may be found in the plan, they will be attributed to the imperfect understanding I have of European usages and laws, and not to any wilful perversion of facts or reasonings.

For years the missionaries of the frontier settlements have endeavored to civilize the North American Indian; missions and schools have been established at various points, and among different nations; and having, in a great measure, in the previous article, shown the reason for their failure, I will now speak of what I consider the most important measures to be adopted for securing the success of the means employed for the improvement of my nation.

1st. A special act of Congress to secure to them a sufficient portion of the northwest frontiers, for the purpose of colonizing those who desire to improve. This is absolutely necessary, because individual nations have not sufficient power in themselves to withstand the encroachments made upon them by those that are mightier. But if land be specially granted to them, the Indians will have confidence in the stability of the location, and the consequences must be rapid improvement.

This grant of land should be perpetual, extending to the very last races of Indians who may live upon it; and it should be so granted to individuals that they may not dispose of their portions for money, or, in other words, that men should be compelled to hold property, and to live on it, by prohibiting them from selling it for fifty years. Then, after possessing it for so many years, they will so have improved their land as to keep it and enjoy the full benefit of their persevering toil.

Their property, in the first place, should consist of

whatever amount they may have produced, either from agriculture or from the mechanical arts, in which they may employ themselves. Their not selling the land to one another, or to white men, will oblige them to keep their own portions, and thus each will have a fine chance of improving; and no one will be able to complain of partiality, because all will be treated alike. And as soon as any Indian goes onto the preserve the required amount of land he may want will be given him, and secured by legal deed. Thus he will feel doubly secure from any further encroachment by the white men.

2nd. No white man must be allowed to live in the Indian territory, unless by express and joint permission of the Indian authorities, and the American Government; and the teachers and missionaries must be retained in the territory by license.

This will secure the Indian population from the men who go into their country for the purpose of cheating and robbing the Indians; and in this way we shall also get among us the better classes of society, who will do the Indians good. Rum-sellers will find no room there for their diabolical traffic. Horse thieves and scap-gallows men must find them other countries in which to hide them from the eyes of good men, and to escape the hands of justice.

3rd. The United States government should have an agent within the territory, who will represent the wishes of the American government to the Indian government. And, on the other hand, the Indian government must have a representative in Washington, as a commissioner, who will represent the wishes of the Indians, and in this way perpetuate those kind feelings which must, of course, exist before they can well improve.

4th. The different Indian tribes, or nations, must be invited to these settlements, and their moving to this home must be a voluntary act of theirs. They must not be driven there against their will. And as soon as the whole country begins to be settled, they will have nowhere to go but this land so ceded for their home.

5th. The chiefs of the Indian nations, about twenty-five in number, must be allowed to represent their nations according to their numbers. And the body so constituted must make laws for the better regulations of the country which is thus made to belong to them.

6th. The Executive Government of the Indian Territory to consist of the Governor and Lieutenant-Governor, and the heads of the different departments of the Government.

Whose business must be to enforce all laws made by the Indian General Council, and approved by the Governor; and for all other purposes which they may deem necessary and just for the benefit of the Indian population.

7th. The Governor of the United States to have a sufficient force of militia in the center of the Indian territory, for the purpose of preserving order and enforcing all needful laws which may have been made for that purpose.

8th. In the sale of all lands, for the purpose of giving a good system of education and improvement

to the young Indian population, one-fifth of the proceeds of the sale of the lands so given up, or one-fifth of the annuities of the Indians who will settle in this territory, should be devoted to the purpose of secular education and religious instruction. This would, in a few years, amount to a sum quite sufficient to establish all kinds of schools—mechanical, agricultural, and religious.

9th. As a basis of Christian instruction, no missionary should be allowed to preach peculiar or sectarian views of his own, or of those who may send him to the Indian, nor so carry on his labours as to be, in any way, detrimental to his fellow labourers. The morals indicated in the Old and New Testaments to be those taught to the Indians.

10th. That preparation be made for the immigration of the Indians to the land allotted to them, by erecting buildings, suitable to commence farming, before the Indians are removed, so that no suffering is to be entailed, which otherwise, if endured, might dispirit them from entering on the life of a farmer. And, therefore, by the fifth year, whoever raises the most of each kind of vegetables should receive a premium, which might stimulate them to greater exertion. By having two-thirds of the young Indian population in agricultural arts, there is another ground for believing that they will be superior in energy of character, and that they will not be very far from their white neighbors in agricultural knowledge.

The above are the principle features of a plan which I have been advocating for my brethren. There are many other means to be adopted, in raising them to become men of education, which have yet to be matured.

Let us now enforce these considerations on my readers by a few thoughts on the general working of this plan, so far as it has to do with the Indians, as being adapted for their improvement, to show what they are capable of doing if rightly instructed.

1st. He has been made to become a farmer, and is delighted in the pursuits of agriculture. The Ojibway native in Canada West, and the Ottowas, Wyandotte, Shawneescrees, Delaware, Oneidas, Senicas, Creeks, Cherokees, Chickasaws, Chucktoes, Osages, and a great many other nations, are many of them now farming. These were once wandering and warring races. They lived by the chase; they loved to meet danger in the field of battle. At this very time there are a great many thousand of bushels of wheat raised in Canada by the Indians there; and the reason attributed for this is, that they are stationary, and not likely to be removed very soon. If, then, these tribes by having been rendered stationary, have wrought out such benefits; my readers will not wonder why I say, as one of my principle means, that we must have a home first, before we can do anything in the way of social and general improvement.

2nd. The Indian has been found capable of acquiring knowledge, and has been seen, in a great variety of instances, to appreciate the pleasure which education confers on man. I believe that none have been sent to any school, or college, or seminary of learning, but have proved thoroughly teachable; for

the Indian possesses a retentive memory, and ardor of soul, great endurance, and perseverance. His heart sends forth its warm fires, as is natural to him. It wants only the pure flames of nature to set in a blaze the noble qualities of his mind. His veneration is unbounded; and if this feature of his character had been the study of the white man, before this time the Indian would have been instructed in the true way of worship.

3rd. Then we find in the North American Indian features which require, as necessary for self-government, a simple form of government; for it may be said of him, as was alleged by the opponents of the coloured man in Liberia, when that colony was about to assume an independent position, "that they were incapable of governing themselves." Law and custom, and old usages, having been bred in the North American Indian—these, modified gradually must be the means of bringing about the required state of society for self government.

4th. The systematic operation of the means required to divest the Indian mind of prejudices long rooted must be gradual. Years and years of toil are required for those who will engage in labour to bring this nation properly to appreciate the blessings of education. If men will watch the opportunities of enforcing or introducing the best means in the community, these, one after another, dropped into the mind of the Indians, will produce a change favourable to receiving the means of civilization. Gradually the clouds in his mind must give way to the splendor of the dawn of a better day, when the steeples or domes of various suitable institutions, will be, as it were, in full brilliance to light his children in the path of noble-greatness.

There is no standing still in improvement; and this remark is suited to the Indian, as well as to other men. Sufficient motives must be placed before him, and these eventually will prove sufficient stimulus to exertion.

In that part which alludes to the instrumentality to be used in introducing the Gospel, I may be wrong. I must depend on good men to be corrected, if I am, in this idea,—that the men engaged in a great cause together ought to be one in spirit—one in feeling, if not in mind—in order that they may do effectual good. Dissension in a Christian land has greatly tended to breed infidelity among men devoid of religious feeling; and if this same spirit has, at times, been indulged among those sent to other lands to do good, the consequences have been to retard the great cause of morality and religion.

Doctrinal views stated to a man who has never had the advantage of learning how to read, and filling his mind with dogmas altogether apart from the great end of Christian instruction, can only tend to perplex, without any visible good. Please let all those sent among us be men of prudence, men of good judgment, and men of education. I hope to get some of these when I have secured the land for the Indians; when we may be able to build again mission houses and schools, which may not be put down again at pleasure, but must stand to bless the Indians.

Giving a good salary to men who would be glad to be useful to us would prevent them from entering

the field of speculation, which often has proved so disastrous to missions. Men have engaged in speculating on land as soon as the land came on the market. A man sent to do good in an Indian country cannot be serving two masters at once; and therefore, the necessity arises for having good men, as well as men of education to guide the mind of the Indian; for—

"A little learning is a dangerous thing;
Drink deep, or taste not, the Fierian spring;
For shallow draughts intoxicate the brain,
While drinking deep will sober us again."

It may naturally be asked—"Can such a settlement be formed, where, unmolested, the Indian tribes may pursue their works of improvement?" Position and climate in the West must be studied for the accomplishment of such a settlement.

Having the proposed settlement too far in the West will prevent a speedy removal of the Indians to their homes; and if placed too much in the train of emigration, they will be liable to be molested again by the encroachments of the white settlers. Therefore, to keep free this side of the Rocky Mountains, where emigration can flow unchecked, will be better. Then it is necessary that this settlement of the Indians should be on the north of the trail, in such a climate so that they may not suffer. I have pointed out on the map a position which I think might be secured, and good—between the falls of St. Anthony and the Missouri River—say one hundred and fifty miles square; and thus settle about eighteen thousand of the North West Indians, for the purpose of perpetuating their national existence. The climate in this country is very suitable, as are also its soil and its natural advantages; and it is important also from a commercial point of view, by its position on the two great rivers, the Mississippi and the Missouri.

The names of the Indian nations who would likely be a part to form a grand settlement, are the following:—Menomonees, Potawatamies, Lows, Lauks, Foxes, Winebagoes, Mesquahkees, Ottowas, Stockbridges, Oneidas, Brother-towns, Ojibways, Shawnees, Amahas, Otoes, Crees, Mandans, Pawnees, Kansas, Lieux, and about fifteen others; for the northwest numbers over 150,000 Indians within the territory of the United States.

Note: In the names of the various tribes given here by Chief Kah-ge-ga-gah-bowh, it may be that the spelling as we now know them is quite different as is given for instance; it is likely that "Lows" should be "Iowas", that "lauks" should be "Sauks", that "Amahas", should be "Omahas", and that "Lieux" should be "Sioux," as these are the tribes now inhabiting, or that have inhabited the territory indicated.—B. C. F.

B. C. Flint

THE MINISTERIAL OFFICE OF DIVINE APPOINTMENT

Elmer P. Hunter

Exodus 4:12, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Isa. 50:4; Jeremiah 1:9; Matthew 10:19; Mark 13:11; Luke

12:11; and 21:14-15. Exodus 4:13, "And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send." Psalm 68:11, "The Lord gave the word: great was the company of those that published it."

I John 2:27, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

II Corinthians 1:21, "Now he which stablisheth us with you in Christ, and hath anointed us, is God."

II Cor. 2:15-17, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

II Cor. 3:1, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?"

II Cor. 5:20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Galatians 6:17, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

I John 4:6, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

(Its field is the world)

St. John 4:35, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Matthew 13:38; 28:19-20; Luke 24:47; Acts 2:39; and Colossians 1:23.

(Its constraint)

I Cor. 9:16-18, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me. What is my reward then? verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

(Its power)

Mark 6:20, "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." See Romans 1:16; I Cor. 1:18-24; II Cor. 6:7-10; and Heb. 4:12.

(Its glory)

II Cor. 3:7-11, "But if the ministration of death, written and engraven in stones, was glorious, so that the

children of Israel could not stedfastly behold the face of Moses for the glory of his countenance: which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

(Temporal support, the ministers right)

Romans 10:14-15, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? (Acts 13:2) as it is written, (Isaiah 52:7). How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

I Cor. 9:2-15, "If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only had Barnabas, have not we power to forbear working? Who goeth a warfare anytime at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith it he altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void."

Gal. 6:6, "Let him that is taught in the word communicate unto him that teacheth in all good things."

(The people's privilege and profit)

II Cor. 1:14-16, "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea."

(Self support)

Acts 20:33-34, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."

Acts 28:30-31, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

II Cor. 11:7-9, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself."

II Cor. 12:13-18, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?"

I Thess. 2:9, "For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

II Thess. 3:7-9, "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you: no because we have not power, but to make ourselves an ensample unto you to follow us."

(False teachers)

Luke 20:47, "Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."

St. John 10:1-5, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for

they know not the voice of strangers."

(Duties of ministers to preach the true doctrine)

I Sam. 12:7, "Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers."

I Cor. 1:23, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

I Cor. 2:2, "For I determined not to know anything among you, save Jesus Christ, and him crucified."

I Cor. 3:9-10, "For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

It is in loving, not in being loved
The heart finds its quest;
It is in giving, not in getting
Our lives are blest.

—Author Unknown.

TESTIMONIES

(continued from page 103)

At the Assembly the Articles of Faith and Practice was mentioned and this question was asked, "Were these things lived up to?" The answer was, "No." We all must practice what we know and Zion will be the result.

The following Scripture will picture which I drew on the chart: Mal. 3; Acts 4:32-37 (Inspired Translation); IV Nephi I (Utah Edition); Book of Commandments 48; the third verse of each of the following chapters: Book of Commandments 5, 10, 11, and 12; III Nephi 21.

Your friend truly in the interest and truth of a restored church and the doctrine of Christ,

Asa Grinstead

NEWS FROM LOCALS**Grand Junction, Colorado**

As this is the first "newsletter" to appear in the Zion's Advocate from our local, it might be well to introduce ourselves.

Our local was organized in June, 1952. We hold Sunday and mid-week services at a small chapel on the T. R. Ely ranch on Orchard Mesa. Our average attendance is from twenty to thirty people; some non-members.

We were privileged to have two of our Apostles here during the Spring. Brother and Sister Jordan of Saskatchewan, Canada, were here in March for prayer meeting, and also for our Sunday service at which time he spoke to us.

Easter Sunday, Apostle and Sister Tom Barton of Hayden, Colorado, and Brother Tom Barton, Jr., of Chicago, were with us for Sacrament Service. Everyone enjoyed a co-operative dinner with Brother and Sister Dave Hinkle. Then we met again at 4:00 o'clock to hear a very enjoyable sermon by Apostle Barton, assisted by Tom, Junior.

Our pastor, Marvin Ely, was the only one from our local to attend the conference this year. He reported on it the Sunday after he returned home.

Brother and Sister T. R. Ely, Brother and Sister Marvin Ely, Sister Dave Hinkle and Sister Irene Shaw attended the funeral of Sister R. R. Robertson in Salt Lake City.

We are all looking forward to our annual reunion to be held June 8, 9 and 10, when we will greet old friends and hope to make many new ones. Our prayer is that it will be a feast of spiritual food for all those able to attend.

Vieva Shaw, Reporter

Georgeville, Missouri

This month we had our regular Church and Sunday School elections. Our Sunday School officers and teachers were reinstated for the next six months. Brother John Sweem is our new church pastor with Brother Ray Bryant acting as assistant. Sister Mary Lois Bryant is secretary and treasurer and Sister Marcia Bryant was elected pianist with Sister Mary Lois Bryant as assistant.

Our new pastor, Brother John Sweem, was in charge at the Sacrament Service on May 6. Brother Ray Bryant assisted. Brother Bryant read from the Book of Mormon, III Nephi 8:12-43. We had a very enjoyable time together in worship before the Lord.

Brother Ray Bryant spoke to us at our evening service on May 6. He read Psalm 90 as a Scripture lesson, drawing special attention to verse 2 and to the word "everlasting". He also read and commented on Jeremiah 31:3, John 5:24, John 5:40, John 6:40, Romans 6:22, Galatians 6:7-8, Alma 16:170-173, III Nephi 11:32-33, I Peter 1, and Hebrews 10:35-39. We must do the whole will of God to reap eternal life.

At our morning service on May 13 our speaker was a visitor, Brother Vance Harris of Independence. He spoke concerning belief, faith, and obedience. Belief and faith are hard to separate. Those who have faith are obedient. He read Genesis 12:1-4 and Alma 12:85-149. Our acts tell our amount of faith. Our acts reflect on others.

Brother Ray Bryant was the evening speaker of May 13. He spoke concerning our duties as messengers of the Lord in spreading the gospel and why we must carry it to others. He read parts of several chapters in II Thessalonians.

On May 20 we had no morning preaching service. Our speaker for the evening was Bro. John Sweem. He quoted from song number 236, "Never Be Discouraged." He told the parable of the sower and read

John 7:16, John 3:16, John 17:8, Mark 16:15-16, and Mark 8:38. As hearers we must be doers. We must teach His gospel to others both by word and by example.

Our morning speaker on May 27 was another visitor, Brother Leslie Case of Independence. He compared the gospel to a machine and our course through life to the workings of a machine. He read Hebrews 4:1-13; Romans 1:16-17; Ephesians 4:11-14; Romans 10:13-15; Acts 2:37; Matthew 3:11-15; Acts 8:14-25; I Peter 1:3; III Nephi 12:18; Galatians 5:22; I Cor. 13; Mormon 4:86-87, and parts of Alma 19.

Another visitor of the day, Brother J. M. Case, also of Independence, spoke to us that evening. He read II Thessalonians 1:7-12; II Corinthians 4; I Corinthians 3:4-6, Jeremiah 17:5; Ephesians 4:11-12; Isaiah 11, and Hebrews 13:7-8. He also quoted the "golden rule" and the two great commandments. Christ's life was an example. We must remember that the people of God are known by their fruits.

We have had several visitors this month and have greatly enjoyed their presence. These were Brother and Sister Vance Harris, Margret and Martha, Brother and Sister Leslie Case, Jimmie and Donnie, Brother and Sister J. M. Case, all of Independence; and Brother Harvey Bell of Ava.

We are looking forward to seeing everyone who is able to attend the reunion at this local July 28 through August 5. We would like to know ahead of time if possible who will be here and whether or not you will need housing; but if it is impossible for you to notify us please don't let that keep you away. We would like for you to please bring your own bedding. See you at the reunion.

Mary Lois Bryant, Reporter

Independence Diary

Brother Marvin Case was our speaker the morning of May 20. The Scripture reading was taken from I Peter 2:1-2, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby." Brother Marvin works with telephone cables and he drew a comparison between his work and our faith, which is our means of going to God in prayer. Like a telephone cable our connection with God is sometimes broken by the storms of life or by mistakes that we carelessly make. It is up to each of us to keep our faith active and growing so that in our time of need we can call upon God, without doubting, and he will hear us and answer our need.

Mr. Raymond and Sister Joy Summers, who are now making their home in Florida, are the happy parents of another baby girl born May 25. Little Floracetta Jo has two older sisters. Sister Joseph Yates, of Independence, is in Florida with her daughter and new granddaughter. Our congratulations to Joy and Raymond!

Jim and Mary Drennen of Anacortes, Washington,

are new parents. Their son, Guy David, was born April 10. Mary's mother and sister, Sister Doris Hedrick and Jerry, of Independence, are now on vacation in Washington getting acquainted with their new grandson and nephew. Congratulations to Mary and Jim!

Brother John Sweem, of Hamilton, Missouri, was our speaker during the 11 o'clock hour May 27. We are not saved by putting our hand on the radio and saying we believe while some far-off speaker reads a prayer. We must earn our salvation through obedience to all the law and enduring faithful to the end. Brother Sweem also spoke of the two commissions Christ gave to the twelve. One was to take no purse or scrip and go teach the Jew, Matt. 10:9. The second commission was to take purse scrip and sword, Luke 22:36. This is when He sent them to the world.

June 3 at 11 o'clock was our monthly sacrament service. We enjoyed a goodly portion of the Holy Spirit. Many spoke of their thankfulness for God's goodness to them.

Apostle Clarence Wheaton held a series of four meetings on Sunday evenings. Each night there were two questions given for the boys and girls to find the answer to by Sunday evening. Brother Wheaton had pictures to help illustrate the sermons. The series was entitled, "The Kingdom of Heaven." It began with the creation, coming on down to Christ's birth and the example He showed by His life; of Christ setting up His church and then of His death and resurrection. The last of the series was about us, the Church of Christ, in these latter days. We need to be about our Father's work.

June 10 being Children's Day, we had a program by the children, which we all enjoyed very much. Brother LeRoy Wheaton made a short talk in which he spoke to the children in their own language, telling them to obey their parents for this is a commandment of God to them. They cannot excuse themselves for not obeying because another has disobeyed. Brother Wheaton reminded the parents of the example that their lives should be for their children.

The evening of June 10 Brother Joseph Yates was the speaker. The Scripture reading was the third chapter of James. In this reading we are told to bridle our tongues. It is a little member of the body, yet, it can do so much harm if it is not controlled. Out of the same mouth comes both good and evil. This should not be. We are told to take heed lest when we think we stand, we fall. We, who have taken upon us the name of Christ, have a greater responsibility than those who do not know the truth. Let us spend our time in doing and saying something good.

Sister Ethel Holcomb has been very ill and has had to spend the last few weeks in the hospital. We pray that she will soon be well.

We wish to express our deepest sympathy to the Clyde Babcock family, who suffered the loss of their only son in a car accident. May God's comforting Spirit bless them in this time of grief.

Irene Case, Reporter

HERE AND THERE AMONG OUR YOUNG PEOPLE

This month's Here and There news comes from the North. First we hear from Lovita Wentworth, Bemidji, Minn. (5-23-56). "I'm back in the country again.

"I wallpapered my room in a pretty charcoal and pink and I painted everything I could in pink. Now I have to buy material and make drapes and curtains and vanity skirts. When, I have no idea.

"Vivian and Stan are building a house within shouting distance, so they are living here until they get theirs livable.

"I've been having a little car trouble too. The car was in the garage for three days before they finally decided the battery cable was worn and replaced it."

In closing we have news from Chicago and Tom and Anna Mae Barton, (5-27). "Haven't been feeling too well and the last week the kids and I all have had the pink eye. Elaine and I still have it.

"The week before Mother's Day I got a new Speed Queen washing machine. Sure do like it.

"The kids still haven't forgotten the merry-go-round horses. Jimmy is getting up on his hands and knees and he can turn over and move all around. He has two bottom teeth. The first one came in the first week of May.

"How is the weather there? The weather has sure been undecided here lately. One day it is in the 80's and then the next in the 50's or lower.

"My sister had a little girl the day after we left there. (Independence.)

"I have a cousin back in Colorado who was riding a horse when it died, causing him to fall very hard and injuring his brain so that he has been unconscious since the first Friday in May. He was to graduate to the ninth grade the 18th of May."

Alice Reed
Delores Bell

NOTICE

Because it has come to our attention that there are some misunderstandings on the part of some concerning the publishing of the new Sunday School Quarterly or Study Guide called "Plain and Precious Things", and some question has been raised as to its having been done authoritatively, the Quarterly Committee wishes to make the following statement:

1. The material for the booklet was gathered and compiled by the Adult Book of Mormon Class of the Independence Local Sunday School over a period of two years.
2. It was arranged and written by a committee from that class.
3. The class committee, having been instructed by the class, submitted the material to the Quarterly Committee, and each member of the Quarterly Committee

had a complete copy in his hands for several weeks for his perusal.

4. After perusal, the Quarterly Committee affirmed its approval of the material for publication.

5. The Quarterly Committee then submitted the material to the Board of Publications for their examinations, as instructed by the General Conference. (See Minutes of the General Conference, Zion's Advocate, May, 1954.)

6. The Board of Publications studied it carefully and minutely over a period of many months, returning it to the Quarterly Committee in March, 1956.

7. After careful and prayer consideration, having cleared up some points of history, they recommended certain editorial changes. **No doctrinal revisions were prescribed.**

8. These editorial changes, as recommended, were considered, approved, and made by the Quarterly Committee in a meeting of the Committee on March 8, 1956.

9. The final draft, with the changes, was typed and then submitted to the Board of Publications for their final examination.

10. The Board of Publications, by committee on March 18, 1956, proof-read the final draft against the copy they had marked for editorial changes and found it to be in accordance with their recommendations.

11. That same draft was then turned over by the Quarterly Committee, to the General Sunday School officers, who immediately sent it to the printer in Odessa, Missouri, who had contracted the printing at a substantially lower figure than was obtainable in this area.

12. The printer delivered 100 copies on April 10, 1956, but because of other commitments, could not deliver the rest until April 25.

13. This is the first and, to date, only quarterly or Sunday School publication that has had the approval of the Church of Christ through those into whose hands the Church itself, by Conference action, has put these matters—the Board of Publications.

We, the Quarterly Committee, trust that this statement will answer many of the questions that have been raised about this matter. If there are other questions not covered here, the Quarterly Committee would appreciate the opportunity to answer them. Please address such inquiries to Robert C. Case, Chairman of Quarterly Committee, Box 472, Independence, Missouri.

Sincerely,

The Quarterly Committee
Signed: Robert C. Case
Robert C. Case, Chairman

WEDDING BELLS

At the Ministry Wedding Chapel in Hollywood, California, on Saturday, May 19, 1956, Miss Minnie Jane Steele, of Sedona, Arizona, became the bride of

Ensign Robert E. Willard, also of Sedona. The bride was given in marriage by her brother, Raymond J. Steele, who also piloted his private plane from Arizona to Hollywood for the occasion, carrying the parents of the bride and of the groom.

Attendants of the bride were Mrs. Joan Gladdis of Sedona, and Mrs. Ward Serig of San Diego. Ensign Ward Serig served as best man. The Rev. M. Bennett performed the double ring ceremony with deep solemnity and beauty, stressing the sacredness of the marriage vows. The bride was clothed in purity and virtue, with stars in her eyes to enhance her radiant youth. The groom wore a look of adoration as he placed the symbol of unbroken love on her finger. As they both promised, "I do," the faces of the on-looking relatives, attendants, and friends seemed to express this prayerful wish: "May fidelity and increasing devotion attend this union for many, many happy years to come. May the keynote of their newly established home be service to their Heavenly Father, as well as to each other."

The bride is the daughter of Mrs. Minnie L. Steele, and a member of a well-known and well-loved family of Northern Arizona. She is a 1954 graduate of nearby Flagstaff High School, and later attended Arizona State Colleges at Tempe and at Flagstaff. She is also a recent graduate of the California Air Institute of Hollywood.

The groom, Ensign Robert E. Willard, is the son of Mr. and Mrs. D. B. Willard of Sedona, Arizona, and a grandson of the late Apostle James E. Yates, of the Church of Christ. After his graduation from his local High School, Bob attended Graceland College at Lamon, Iowa, for one year. He later was graduated from Phoenix, Arizona, Junior College. In 1953 he enlisted in the United States Navy Air Corps and spent several months training at Pensacola, Florida, obtaining his wings and rank of Ensign in August, 1955, at Corpus Christi, Texas. He is now stationed at North Island, near San Diego, California. The young couple will make their first home on beautiful Coronado Island, across the bay from San Diego, California.

OBITUARIES

Hannah Spence Robertson

(Aunt Nannie)

Born January 9, 1881, in Wellsville, Utah, she died at her home in Puryear, Tennessee, May 9, 1956, of causes incident to age. Funeral services were held from the Larkin Mortuary in Salt Lake City, Utah, May 15, 1956; burial in the Wasatch Lawn Cemetery, Salt Lake City. The services were conducted by Elder Parley Lloyd, a nephew of Aunt Nannie. The sermon was given by Elder Marvin Ely of Grand Junction, Colorado.

Aunt Nannie was married to Elder R. R. Robertson, a member of the Council of Twelve, Church of Christ (Temple Lot), July 30, 1931. She was a devoted wife and a wonderful mother to Brother Robertson's chil-

dren by a previous marriage. Brother Robertson was previously married to a sister of Aunt Nannie, Elizabeth Spence Robertson, who, at the time of her passing, left three small children, Roberta, Bessie and Bobby, who feel deeply indebted to Aunt Nannie for her love, kindly care and teaching throughout the years.

Aunt Nannie left her home in Salt Lake City in May of 1948 and traveled with her husband extensively in the missionary field. Even in her advanced years she was a good missionary and was loved by every one who knew her.

She leaves to mourn her passing, besides her husband and his children, her own children by a previous marriage: her son, Wesley M. Bush of Clearfield, Utah, and her one daughter, Jennie Bush of Toole, Utah. Her survivors also include six grandchildren and twelve great-grandchildren; one brother, Henry Redford of Afton, Wyoming; two sisters, Mrs. Ruby Jackson of Butte, Montana and Mrs. Violet Sorenson of Pocatello, Idaho; and a host of friends both far and near.

May God bless the memory of our loved one, Aunt Nannie.

Ella Mohundro Paschall

Sister Paschall was born March 10, 1884, in Paris, Tennessee, and died February 23, 1956, at the home of her son, T. W. Paschall, Puryear, Tennessee, of a heart ailment.

Sister Paschall was a member of the Church of Christ (Temple Lot). She was converted to the Restored Gospel in her early womanhood and kept the faith unto the end of her earthly life. She was married to Thomas Wrather Paschall, November 3, 1900. He preceded her in death on December 4, 1949. To this union were born eight children, four boys and four girls. The sons: Heman and T. W. of Puryear, Tennessee; Crawford Lee of Roseville, Michigan; and Van Wilton of Highland Park, Michigan; daughters: Mrs. Myrtle Hart and Mrs. Hester Tyler of Puryear; Mrs. Edith Alexander and Mrs. Chrystal Snyder of Paris, Tennessee. She also has twelve grandchildren and thirteen great-grandchildren. She is survived by three brothers: Walter Mohundro of Puryear, Tennessee; James Mohundro of Paris, Tennessee; Crawford Mohundro of Murray, Kentucky; and two sisters: Mrs. Nellie Flowers of Como, Tennessee and Mrs. Lula Alexander of Puryear, Tennessee.

Funeral services were held from the Foundry Hill Reorganized Church of Jesus Christ of Latter Day Saints, February 25, 1956. Apostle R. R. Robertson preached the sermon. Sister Ella was laid to rest in the Foundry Hill Cemetery beside her husband. She was a good neighbor and friend to every one and loved by all who knew her. We know she has gone to a better world. May God bless her memory.

Elwood Clyde Babcock

Elwood Clyde Babcock was born December 29, 1932, at Black River Falls, Wisconsin, and passed from this life June 8, 1956, at the age of 23 years, 5 months

and 10 days.

He attended the Black River Falls high school and was employed by the Allis-Chalmers Corporation in Milwaukee for a time. He was drafted into the Armed Forces and served for 18 months in Korea.

Elwood was a member of the Church of Christ, with headquarters on the Temple Lot in Independence, Missouri, having been baptized August 9, 1946, at Black River Falls, Wisconsin.

He is survived by his father and mother, Clyde and Beatrice Babcock, and a grandfather, Nelson Tucker, all of Black River Falls; two sisters, Mrs. Doris Sheldon and Miss Barbara Babcock of Independence, Missouri; and many other relatives.

The service was conducted by Apostle William A. Sheldon, assisted by Elder Glenn Gill. Interment was in Riverside Cemetery.

REUNION NOTICE

The Missouri, Kansas, Iowa and Nebraska Reunion will be held at Georgeville, Missouri, July 28 through August 5. This reunion will be held in a tent on the Gerald Bryant farm. All are invited to attend every day or as many days as you can. For information write or see Loren Bryant, Cowgill, Missouri.

Ireatess C. Keeney, Secretary

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 13th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 13. 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.

SUNDAY SCHOOL SUPPLIES

	Price Each
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 Mankind20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20
Senior Lesson Study, Plain and Precious Things.....	.20