

# 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 36

Independence, Missouri, June, 1959

No. 6

## The Text

The text: Love thou thy fellow man!  
He may have sinned;—One proof indeed,  
He is thy fellow, reach thy hand  
And help him in his need!

Love thou thy fellow man. He may  
Have wronged thee—then, the less excuse  
Thou hast for wronging him. Obey  
What he has dared refuse!

Love thou thy fellow man—for, be  
His life a light or heavy load,  
No less he needs the love of thee  
To help him on his road.

James Whitcomb Riley

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**ZION'S ADVOCATE**

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**EDITORIAL**

There has been much written and discussed, recently, as well as in years past, concerning the subject sometimes referred to as the financial law of the church. Some have supported the principle of tithing; some have supported the view that offerings are the proper method of church financing; some have insisted on the principle of "all things common"; and still others have supported ideas of various combinations of these views.

To be sure, there are scriptural references to each of these various views or principles and to ignore any one of them would weaken any scriptural foundation for the proper solution to the question.

Is it possible that too much emphasis has been placed on these principles as ends within themselves rather than means to an end? Is it possible to separate the so-called "temporal law" or "financial law" from the spiritual law?

We find in the fourteenth chapter of Genesis that Abram, shortly after the Lord called him out of Haran, paid tithes. In the twenty-eighth chapter of Genesis we find that Jacob also made a covenant with God that he would give Him the tenth of all that should be given him.

When the law of Moses was given unto Israel, the principle of tithing was incorporated into it as were several other commandments of God such as: Thou shalt not kill; thou shalt not steal; thou shalt not covet; thou shalt not commit adultery.

The Lord sent Malachi among the Jews to reprove them for robbing Him in their failure to send in their tithes and offering into the storehouse that there might be meat in His house.

When Jesus came to earth, He went forth and taught the gospel which included not only faith, repentance, baptism of water and of the Holy Ghost, but all the commandments of God. The Sermon on the Mount contains many of these commandments. He taught the Nephites on this western hemisphere the same commandments and He included, in His teachings, the same instruction which God gave to Malachi relative

to tithes and offerings. This last reference to tithes and offerings indicates that they are a part of His commandments to be followed from that time on.

Following Jesus's ascension into heaven, His ministry began to teach His commandments and teachings and for a while each of the peoples referred to above followed those teachings. The following of these teachings, not a part but all, brought about a glorious condition among His people. Following these teachings brought the same glorious condition to each of these two separate peoples. This glorious condition was righteousness; and this righteousness resulted in them having "all things common among them." Acts 2:42-44; IV Nephi 1:3-4.

A full and faithful obedience by all people who really desire to serve God will bring the same result today as it brought in former years, because our God is the same yesterday, today, and forever and His course is one eternal round.

N. F. D.

**CONFERENCE MINUTES**

(continued)

**Conference Ministerial Reports**

April 6, 1959.

Independence, Missouri.

To the Church of Christ (Temple Lot)

Conference assembled.

Greetings:

I hereby make a brief report of my labors for the conference year 1958 and 59.

I have covered most of the field appointed me quite completely and portions of it several times. I have made the best of every opportunity to preach the gospel and administer to the sick when called upon to do so.

I have blessed three babies, preached one funeral. I regret that I have no baptisms to report, however we are hopeful that some in my field may be added to the Church in the near future.

My companion and I have traveled many miles together attending three reunions, namely the Tennessee reunion, Grand Junction, and Lima Center. We have been blessed with good health and have enjoyed our work very much, we have but one desire and that is to be faithful, ever striving to accomplish more in the service of the Church of Christ.

Faithfully yours,

R. R. Robertson.

April 7, 1959

Ministerial Report of E. L. Yates for conference year ending April, 1959.

|                        |    |
|------------------------|----|
| Sermons preached ..... | 52 |
| Funeral sermon .....   | 1  |
| Baptized .....         | 2  |
| Babies blessed .....   | 4  |

April 3, 1959.

|                        |   |
|------------------------|---|
| Marriages .....        | 1 |
| Missionary trips made: |   |
| Colorado .....         | 4 |
| California .....       | 4 |
| Yucatan .....          | 1 |

To the Council of Twelve,  
Church of Christ, (Temple Lot)  
Brethren:

In connection with our work in Yucatan we were able to start a church building in the city of Ticul. This building at this time is nearly complete, walls are up, roof is on, and floor is now in process of being laid. The material and labor that has thus far gone into the building has been paid for by free-will offerings.

My report for the year just closing is somewhat staggering as I became ill the first part of July and was forced to return home. From conference till then, I have traveled 3670 miles covering the states of Arkansas, Oklahoma and Texas. I went as far west as the Oklahoma and Texas Panhandle. I visited both isolated members and non-members in which I feel I brought a ministry appreciated by them.

We are grateful, and I assure you that the saints in Yucatan are grateful for the evidence of your love for them that has made this project possible.

I visited one home in which I was told no other missionary had ever visited. This was due in the main to the distance from nearest members. I felt I was directed to go to this place as when I first felt attacks of Angina in Woodward, Oklahoma, I battled with the idea of returning home from there, but decided if I got a night's rest the last night there, I would drive the distance south to this member's home, otherwise I would turn east towards home. I rested better that night, and so started out on the trip into Texas. You who have travelled those Oklahoma and Texas plains roads know very well they stretch into the distance, but I feel I was led to make this visit, and was greatly repaid in the manifestation of His spirit when we served the member the sacrament. There was seemingly an outpouring of the Spirit. I felt when I left for the next stop of 300 miles, I had been more richly ministered to than the ministry I gave. I was able to continue south and east until the end of the week when I turned toward home.

May the Lord bless us all in our efforts to serve.  
Respectfully submitted,

E. L. Yates

Independence, Missouri  
April 7, 1959

To the Ministers' Conference  
Independence, Missouri  
Greetings:

I wish to report my ministerial activities for this last conference year.

|   |    |
|---|----|
| Preached .....                              | 39 |
| In charge of services.....                  | 10 |
| Served the Sacrament .....                  | 8  |
| Fireside services—Cannot be numbered.       |    |
| Administered to the sick .....              | 26 |
| Assisted in administering to the sick.....  | 10 |
| The places that I visited in my work were:  |    |
| Valley Center, Kansas.....                  | 5  |
| Arkansas City, Kansas .....                 | 3  |
| Valley Falls, Kansas .....                  | 1  |
| St. Louis, Missouri .....                   | 12 |
| Springfield, Missouri .....                 | 7  |
| Hollister, Missouri .....                   | 1  |
| Noel, Missouri .....                        | 5  |
| Houston, Missouri .....                     | 1  |
| Cowgill, Missouri .....                     | 1  |
| Collins, Missouri .....                     | 2  |
| Lamoni, Iowa .....                          | 1  |
| Lincoln, Nebraska .....                     | 1  |
| Omaha, Nebraska, and Council Bluffs, Ia.... | 1  |

I was happy to have my field changed so as to be nearer home for the remainder of the year. Before my illness in the late fall I labored some, ministering to the saints in Knob Noster, St. Louis, and Houston, Missouri, as well as making a trip into Illinois for the apostles in charge of that field.

I attended two reunions this last year; Grand Junction, Colorado, and the Missouri Reunion.

At Houston, Missouri, I visited in the home of a member of another segment of the restoration where we told the story of the church, and feel good seed was sown which should bring forth a harvest if watered by God's servants.

This last year I travelled 19,829 miles with my own car. Some of the time I traveled with someone else.

We also attended two reunions where we brought a ministry of the preached word and trust these efforts prove of lasting benefit to those we sought to minister to.

The Spirit of God has been with me in my ministry to a very large degree, and those where I have been will bear witness to it.

In late winter while confined home with illness, we began a series of letters to all isolated members and friends of whom we could secure names. We are appreciative of the names furnished us by five apostles and from the letters we receive, we feel we have been able to bring a ministry by letter to members isolated from the services of the church. Most every week we receive letters telling us what our letters mean to them. I am thankful for the cooperation we have received from the members of the council, and assure you that our only purpose is to bring a ministry of cheer and hope to these people hungry and lonesome for contact with the missionaries.

I would be very happy if the Conference would give me the same field this next year, for I have several prospective baptisms.

Respectfully,  
Elder James M. Case of the Seventys

Your Brother in Christ,  
L. V. Aldridge

Independence, Missouri  
March 23, 1959

To the Council of Apostles,

I hereby present to you my report for the year from April 6, 1958, to March 21, 1959.

For the conference year I have not much of importance to report. I have preached 17 times, had charge of services 17 times and attended one hundred and seventy-one other services, administered to the sick 31 times, and married one couple.

In January I made a trip to Nigeria, West Africa, in response to requests that had been coming to me for two or more years, and decided it would be wise to answer the call and look the situation over.

I am not favorably impressed with the situation there. I was rather disappointed on meeting with them.

I might say that there a few men there who claim to be the directors of a group or groups of their people, and they thought all they had to do was to adopt the name of the church, and we take them over and they become a part of the church. I explained to those leaders that we could not do that, as they were not in any way eligible for membership in our church.

I offered to them what I thought would be the best and easiest solution to the situation. I asked those who understood the English language to meet with me two or three times a week, and I would explain our position and the gospel plan to them, and then if they were willing to accept what we offered, and would obey it, that no doubt God would direct, and choose those whom he wanted as his ministers, and then those so chosen could take the message to the people in their language. I tried to get them to understand that it would be impossible for me to reach their people through interpreters, and that my suggestion or plan would be the better way. They did not take to it very well, and it was some little time before I got them to meet with me, and then we had two meetings after which they thought it too much to meet oftener than once a week. I told them that we could not get far that way, as my visa allowed me only three months, and there was no assurance that it could be renewed, and that we must make use of the time we had, but they would not cooperate, and they did not meet with me.

Then, sorry to say, I was taken down with what was termed by the doctors as the worst form of malaria, which nearly cost me my life. The doctors there had no hope for my recovery.

While in the hospital I was visited by those of various groups or religious denominations, who visited me daily, and administered to my needs. They each told me some of their experiences with the Nigerians, and confirmed what I had learned.

My first experience and the first meeting with them I had presented to me in writing the following requests by those who claim to be the leaders:

"We present these our most needed items, before

you as God's philanthropic Ambassador for your kind consideration and sympathetic approval.

"1. Full Bible college for the training of Ministers.

"2. Schools for training of our children.

"3. One Hospital and Maternity.

"4. To give at least three or four scholarships to our deserving boys for higher studies in America.

"5. To give financial aid to our ministers, and also bicycles to travel with.

"6. To give financial aid to our churches to help them put up decent and permanent buildings.

"7. To each of our ministers with say 600;0;0 (that's pounds) \$1,500.00 to buy motorcycles to help in their rounds to visit the Mission Field.

"We need Missionaries to come and live with us here in Nigeria for religious and educational work. We do believe and trust in God through His Son Jesus Christ all things are possible to them that believe, and trust in His Divine love. As such we earnestly pray that through His mercy vouchsafe unto us, the above needs will be graciously honored.

"We stop thus far with pause, leaving everything to your sympathetic consideration and favorable reply, while we earnestly pledge ourselves to work whole heartedly with you, praying for the folks in America, so that they might do a great work in Nigeria.

"1. Rev. H. J. Ekong. 2. Rev. WUnyang. 3. Pastor J. W. Bassey. 4. Pastor S. U. Geggah."

The above is a verbatim copy of that which they handed to me.

Then later I received the following:

"Upon all my labors I want the Mission to give me the money to buy motorcycle, that is one, secondly money for the equipment of my family, and over sea scholarship for my fatherless brothers.

"Addition to that I come then to your own business pertaining to the progress of the mission, advise you that all missionaries coming from America to Nigeria must have their own car to travel with to avoid expenditure, because without car you will not be able to tour and experience Nigeria. Don't be afraid brother before you leave us to U. S. A. you can sell if possible. To tell you the fact it is not good a prominent American man like you to keep stagnant in the house. I will be grateful if you will take my advice as your leadership. I should like to take you to C.F.O.A. Aba to buy the car. Thanking you for your kind consideration to attend to me in this connection.

"With very best wishes and hope.

Yours in Christ,

Rev. Honesty John Ekong"

There were also several others who came to me with written requests that I furnish them with money to put relatives though college. As you no doubt may

gather the request would run into the thousands of dollars.

I made an effort to let them know that their requests could not be granted, as we were not a rich church, and did not have money for such things. I also told them they must learn to be self-supporting.

Their ardor cooled off somewhat when they found I would not concede to their requests.

You may gather a little of what I met and had to combat over there.

I do not regret making the trip over there as I believe it would have had to be done some time, and it is well to learn a little of the situation, and then make what plans you wish.

As I see it but little can be done as far as the gospel is concerned at this time. Other groups have built schools and colleges, and one man told me that his people had a hundred thousand dollars represented in buildings there, and it cost them in the neighborhood of forty thousand dollars per year to maintain them, and if they were to close the schools that he doubted if they would have one member. All I talked with had the same story to tell.

I have no apologies to make. I am sorry to have contracted malaria, and have wondered. But God knows and maybe some time I will know.

Your Brother in Christ,

Wm. F. Anderson

Church of Christ

General Conference Assembly  
Greetings:

Due to the fact that I lost all my papers and account books in an accident with my car this winter, I am unable to give an accurate account of my ministry the last conference year as far as statistics are concerned.

I was under the care of the University of Michigan Hospital from the ninth of July until the first of September after which I returned to the mission field. Prior to this confinement I traveled through the east and among the Lamanites mostly.

After my car accident on the 20th of December, at which time it took over three hours to sew me together again, I remained under a physician's care until the 19th of February. The Lord caused my broken leg to heal so quickly that I walked 9 miles at one time about seven weeks after the accident. My car was a total loss, so that is the reason for having to walk when I could not catch a ride. I have been able to reach many of the isolated members, nevertheless, with God's help.

I started to hitchhike to conference but our good Brother Rice up in Michigan provided me with another car.

Nowhere in the world is there a more generous people than in the Church of Christ.

I fully hope and pray that good has come from the

few months of service that I have been able to render the past year.

God willing, we hope to continue always in faithful service to God and the cause of Zion.

Should any desire to contact me this next year, be patient please, as I may be hidden back on some Indian Reservation where messages don't always travel air mail, but please call on me should you feel I can help you.

This is the best I can do in the way of giving a report of my ministry. I thank all of you who remembered myself and my fellow servants in our needs.

God bless you all,

Don W. Housknecht

April 11, 1959

To the Council of Twelve, and the Conference:

My report for the year April 1, 1958, to April 1, 1959, is very meager, owing to circumstances over which I had no control. Not being able to attend the 1958 conference, I was under the doctor's care till the middle of June. Recuperating slowly, my ministerial ministrations were confined to the Bemidji Local. After my wife's death, January 4, I was again under the doctor's care, being cared for at the home of my son, Arlo, until able to return to my home.

By the first of March, I was able to make visits to the homes of our two families remaining in the Blackduck area, and in the vicinity of Bemidji, with encouraging results. Statistically, I preached 10 times, was in charge 24 times, assisted 7 times, and attended 94 other services. I have also been able to encourage some by correspondence, in this way reaching some of our shut-ins.

My desires and prayers have been, and still are, for the upbuilding of the work of God, both in the homeland and in foreign fields.

I ordained one elder in the Bemidji Local, which has added strength to the local ministerial force, and was called upon to administer to the sick 20 times.

Your Brother in Christ,

Leon A. Gould

#### Ministerial Report of Apostle Clarence L. Wheaton

Hello everybody! This is the report of Clarence and Angela Wheaton in the Holy Land, for the General Conference of the Church of Christ starting April 6, 1959, and we greet you in the name of Christ our Lord. It is our regret that the first time in many years we cannot be with you in conference assembly, due to the fact that we are now in the Holy Land engaged in missionary activities to which you appointed us at the conference of 1957-58. During the time we have been in Israel, July 31, 1958, to March 4, 1959, we have made use of every opportunity to prosecute our work as missionaries among the people of this land. This is a very

difficult mission from many standpoints. Though we studied Hebrew in the Synagogue of Kansas City, we found our Hebrew woefully inadequate for our needs in this land, though they are taught by what is called the Hebrew of the Bible; whereas, most of the people here speak Yiddish and in addition to that, the Hebrew here is colored by dialects from over fifty countries from which they have come after the long dispersion. Aside from Hebrew, English is most commonly spoken though not in all places. When we have the opportunity to address an audience of the Jews, it becomes necessary to use an interpreter, such as we had on many occasions while in Mexico and among the Indian tribes. We have not been blessed with the conversion of another Fernando but constantly pray that such will be the case, if it pleases the Lord for us to do so.

The first three months of our stay here, to say the least, was quite hectic. Running the money program was very difficult and disconcerting. Expenses are very high.

Though we made application for temporary resident visas within a few days after reaching Jerusalem, they have not to this day been granted. Evidently they do not wish to give us the status of temporary residents for missionaries, for in doing so, there would be objection from the Rabbis (if indeed such objections have not already arisen), that such applications must be refused and passed upon by the department of religion which they seem to control. We are only recognized on the tourist basis, and every three months, they extend such permits, even though in most respects, we have the status of temporary residents. It was not until ten days after our first permit expired, that they called us in and gave us another three months extension. Now it has been extended to April 31, 1959, and we were informed to come in two weeks before that date, for instructions as to its further extension. This therefore is our present status, temporary tourist residents. Though this status has its advantages, we're not permitted to open a mission to hold public services except as guest speakers. In the capacity of being a guest speaker, we have been invited to address some large gatherings of youths, in the kabutz, which is a collective agricultural village, and cultural center. We addressed fairly large gatherings on the archeology of the Book of Mormon, showing the connection between the early colonists of America with the Semetic peoples of the Middle East. These lectures were warmly received as we dwelt heavily upon the Jewish aspects of the Book of Mormon from the standpoint of Joseph's posterity. We have also held a number of fireside discussions which were at times attended by as many as forty people. We have also engaged in many private discussions of the Gospel, setting forth the Restoration and how it affects the Jews from the areas of Nazareth, the Sea of Galilee on north to Beer-Sheba, and Elot on the Red Sea to the south; also in Jerusalem and in the community where we now reside.

In Jordan, at Christmas time, we also had opportunity of engaging in a number of discussions and to pass out some tracts. Altogether we estimate we have presented our message to approximately a thousand people here in the Holy Land. We've also given out

several copies of the Book of Mormon, one of them being placed in the Hebrew University for the use in their course of Comparative Religions. In this latter case, we hope to supplement the Book of Mormon with other publications of the church which we have suggested to the Twelve and Bishopric. We have also distributed tracts wherever we felt that people would or could read them. At times we have found these tracts crumpled up and dropped on the floor of our car with no attempt having been made to read them, while in several instances people have been interested in them and asked questions. What we need is tracts in Hebrew, which is a hard thing to have made here as the cost of translation and printing is beyond our means at present.

We have other appointments arranged for the future. One of them at the Y.M.C.A. at Jerusalem, another at Peta Tikva, another possibly in the Jordan Valley at the time of the Jewish Passover, as they have invited us to visit a Kabutz at that time, where we previously spent several days and have returned twice since. And over all hangs the threat of war clouds here in the Middle East between the Jews and Arabs which makes it hazardous to labor near the borders at this time. On the whole, from an abstract point of view, we are sorry that we are unable to report any conversions, or visible progress, other than we have been received in a friendly way by Jews, Arabs and Gentiles, as we have had the opportunity to talk to them. Very few of the Jews and Arabs speak English, and we know nothing of the Arabic and little of the Hebrew languages. The Jews are almost without exception interested in the Book of Mormon as a record of the tribe of Joseph, but fear conversion because they would be ostracised by family and friends. Some of them already had this book.

At times we grow very discouraged and homesick for church friends and our families, but when we count our blessings and see what the Lord has done for us in making it possible for us to come here, the opportunity to make friends of as many of this people as we have and get them to even listen with any degree of respect to our message, we feel that our efforts are not in vain. If it were not for the many letters of encouragement which have come to us from all parts of the church with their inspiration and expressions of confidence, we would indeed find this a very unbearable lot to endure. For along with such letters, which I'll number crank letters more than 20 to 1, we have received one or two which have been slanderous, false, and very uninformed as to what we're doing here. As to what we have contributed from our own personal funds in order to remain here, we wish to assure all concerned that we are not here on a paid vacation as has been charged in one or two vicious letters.

An analysis of our report to the Bishopric will show, aside from funds for boat passage, family allowance and elder's expense from the General Bishopric and donations from our children, donations from friends out of the church, and donations from loving members throughout the church, we have paid out of our own personal funds the amount of \$1,320.48 during this con-

ference year, and more, as our daughter has paid out for us at home several items that we do not have a record of here. Our expenses here in Israel average per month, \$259.14, of which the Bishopric provides \$100.00 per month, consisting of \$80.00 family allowance and \$20.00 Elder's expense.

In addition to the above personal contributions from our income we have set apart a piece of property for the Old Folk's Home which is free of incumbrance and worth several thousand dollars. So we sometimes wonder just who is getting a free ride and who does have the interest of the church at heart. Surely it was not those who refused to support the church with their tithes and offerings to feed the poor and to do missionary work or failed to contribute to a new church, new general church building on the Temple Lot, or to the Old Folks' Home, that have the work at heart. What we need is a larger construction crew and a much smaller wrecking crew.

On the bright side, brothers and sisters, we want you to know, that we are not discouraged in our mission, nor do we allow the wrecking crew to disturb us very much in our efforts to carry out your commission to us. We must all remember that this, like our work in Mexico, is a pioneering effort. It was two years before our efforts in Mexico began to bear fruit. Yet we have only been here eight months, and one of the most difficult missions to which we have ever been appointed.

After we had had the privilege of giving a lecture in a culture center in February, we discussed the incident with a young woman in Jerusalem, who has been here for several years, engaged in church work with one of the protestant churches. And when she learned of this lecture and the place in which it was given she said, "You are very fortunate, you are making wonderful progress. None of the other Christian ministers could get the opportunity to speak in such places."

And when we have visited some of these other Christian churches, noted the years and years some of these ministers have labored as well as those who preceded them, all able men, confined to very small congregations they pastor, we are made to wonder sometimes what the end results of our efforts will be. For these men are backed financially by the richest churches in the world and have the moral backing of their people. While we as a church, as the Book of Mormon said it would be, are few and our possessions in this world's goods are small. (See I Nephi 1:226-228). They have fine churches, literature in every language, and a ministry which can converse fluently in Hebrew and many other languages. Yet, brothers and sisters, in spite of these facts, we claim, that in this Restored Gospel we have a more precious message to deliver to Israel than any of these, which when backed by faith, consecration of life, means and loving service, cannot help but enlist the power of God to move the cause of Zion in mighty power.

If we did not believe that this was the message, passed to the returning prodigals of Israel to this land, and if we did not have faith in the ultimate success

and triumph of that message, being a power in the hands of the Lord to turn the hearts of the Jews to the love of Jesus Christ, the true Messiah, we assure you that we would plan to catch the next boat home and forget the whole thing. Sure, it is a momentous task. Sure, we are the weakest of the weak among men, but for some reason the Lord and the church has chosen us to come on this mission. We have not, and will not boast of what we may or will achieve. We are plowing the ground and sowing the seed of the Gospel far and wide. Some of it, we hope, will take root some day and bear fruit. Perhaps we will not be here long enough to see the results of the sowing, but we have sown and until the church releases us, or we are convinced that it is useless, we intend to keep right on sowing the seed, so long as we have the means and opportunity to do so. The results we will leave in the hands of a just God.

Perhaps even our names will have been forgotten by these Jews and perhaps some more brilliant and better qualified missionary than your present humble servant will come afterward and reap the results of our sowing. What knows? But the fact remains, we have come; have viewed the land; we have plowed the field and planted; and the Lord, blessed be His name, has permitted us in the most discouraging hour of our sojourn here to see the Glory of the Lord when he shall again plant his feet on the Mount of Olives, and the Jews, yes, and the Gentiles shall look upon His glorious person, and with all shall see the prints of the nails in His hands and the wounds in His side and recognize that this was their true Messiah who was wounded in the house of His friends and fall down and worship Him.

Therefore, brothers and sisters, while you are there in conference assembled, remember that we too are there in spirit with you; that from afar our prayers are mingled with yours, and that this may be the best conference in years; that peace shall reign in the hearts of all; that contention and strife shall be put in the background; that love and charity shall prevail; and that when the conference is concluded and you can do as we men of the Council of Twelve did a number of years ago after a stormy session, form a circle with clasped hands and with tears of joy streaming down our faces saying, "Blessed be the tie that binds our hearts in Christian love", with a spirit which will shake the house and then go forth from that conference as one man marching onward with Christ to victory over the powers of Satan, who has tried so long to destroy us.

There is nothing in this world which would do more to advance the cause of Zion at this present time than for the conference to lay aside every piece of legislation that is on the table for one whole year, that the present appointments and committees, etc., remain as they are, and then turn the conference into a continuous prayer and fasting until the Lord shall hear and direct in that which is to be done. Sooner or later such a course will have to be followed. If soon it may save many a heart-break and give a breathing spell for more constructive thinking. If later, much contention can ensue, division will grow and the hearts of many

(continued on page 89)

CHURCH OF CHRIST (TEMPLE LOT)  
 SUMMARY OF RECEIPTS AND EXPENDITURES  
 FOR YEAR ENDED FEBRUARY 28, 1958

|   | Total Funds | General Fund | Home For The Aged | Yucatan Building Fund | New Building Fund | Temple Fund |
|---|-------------|--------------|-------------------|-----------------------|-------------------|-------------|
| <b>RECEIPTS:</b>                          |             |              |                   |                       |                   |             |
| Tithing.....                              | \$19,634.78 | \$19,634.78  |                   |                       |                   |             |
| Offerings: Regular.....                   | 1,235.44    | 453.56       | \$ 5.00           | \$288.73              | \$ 462.15         | \$ 26.00    |
| Yucatan Mission Aid.....                  | 211.50      | 211.50       |                   |                       |                   |             |
| Storehouse (Aid).....                     | 4.00        | 4.00         |                   |                       |                   |             |
| Building Maintenance.....                 | 122.50      | 122.50       |                   |                       |                   |             |
| Advocate Subscriptions.....               | 269.65      | 269.65       |                   |                       |                   |             |
| Books and Tracts.....                     | 767.21      | 767.21       |                   |                       |                   |             |
| Interest on Savings Account.....          | 110.90      |              |                   |                       | 110.90            |             |
| Total Receipts.....                       | \$22,355.98 | \$21,463.20  | \$ 5.00           | \$288.73              | \$ 573.05         | \$ 26.00    |
| <b>EXPENDITURES:</b>                      |             |              |                   |                       |                   |             |
| General Fund—Per Exhibit B.....           | \$20,482.68 | \$20,482.68  |                   |                       |                   |             |
| Yucatan Building Fund.....                | 156.45      |              |                   | \$156.45              |                   |             |
| Total Expenditures.....                   | \$20,639.13 | \$20,482.68  |                   | \$156.45              |                   |             |
| EXCESS OF RECEIPTS OVER EXPENDITURES..... | \$ 1,716.85 | \$ 980.52    | \$ 5.00           | \$132.28              | \$ 573.05         | \$ 26.00    |
| CASH BALANCES—February 28, 1958.....      | 8,379.95    | 2,127.25     | 20.00             |                       | 3,568.84          | 2,663.86    |
| CASH IN BANK—February 28, 1959:           |             |              |                   |                       |                   |             |
| First National Bank:                      |             |              |                   |                       |                   |             |
| General Fund.....                         | \$3,265.05  |              |                   |                       |                   |             |
| New Building Fund—Savings.....            | 4,141.89    |              |                   |                       |                   |             |
| Temple Fund.....                          | 2,689.86    |              |                   |                       |                   |             |
| TOTAL CASH AND FUND EQUITIES.....         | \$10,096.80 | \$ 3,107.77  | \$25.00           | \$132.28              | \$4,141.89        | \$2,689.86  |

**CHURCH OF CHRIST (TEMPLE LOT)**  
**STATEMENT OF GENERAL FUND EXPENDITURES**  
**FOR YEAR ENDED FEBRUARY 28, 1959**

**EXHIBIT B**

|   |            |                    |
|---|------------|--------------------|
| Family Allowances—per Schedule B1.....            |            | \$11,720.00        |
| Elders' Expenses:                                 |            |                    |
| Israel—C. L. Wheaton, Sr.....                     | \$2,055.00 |                    |
| Yucatan:  |            |                    |
| E. L. Yates .....                                 | \$500.00   |                    |
| F. Ojeda .....                                    | 440.00     |                    |
| Cayetano Alfaro .....                             | 165.00     | 1,105.00           |
| European—S. Mason .....                           |            | 120.00             |
| Nigeria—W. F. Anderson .....                      |            | 200.00             |
| General:  |            |                    |
| D. W. Housknecht.....                             | \$200.00   |                    |
| L. V. Aldridge .....                              | 130.00     |                    |
| A. M. Smith .....                                 | 70.00      | 400.00             |
| Aid—per Schedule B1 .....                         |            | 3,880.00           |
| Advocate Printing, Postage, Etc. ....             |            | 944.07             |
| Books and Tracts .....                            |            | 1,888.63           |
| General Church Expenses:                          |            | 77.50              |
| Maintenance of Temple Lot .....                   | \$ 319.48  |                    |
| Maintenance of Church Building .....              | 1,154.15   |                    |
| General Conference, 1958 .....                    | 40.00      |                    |
| Referendum Ballots .....                          | 95.00      |                    |
| Miscellaneous .....                               | 24.85      | 1,633.48           |
| General Office Expenses:                          |            |                    |
| Telephone .....                                   | \$ 116.52  |                    |
| Stationery, Postage, Etc. ....                    | 95.94      |                    |
| Fidelity Bond .....                               | 12.50      |                    |
| Safe Deposit Box Rent .....                       | 16.50      |                    |
| Audit .....                                       | 50.00      |                    |
| Printing for Recorder .....                       | 25.00      |                    |
| Photostats for Library .....                      | 22.54      | 339.00             |
| Total General Fund Expenditures—to Exhibit B..... |            | <u>\$20,482.68</u> |

(continued from page 87)

will be broken. The time is fast growing short when our probation as a church will end.

May the Lord bless the conference with His spirit and wisdom, and may we be remembered as humble, worthy servants in your prayers.

Clarence L. Wheaton  
of the Council of Twelve

**CHURCH OF CHRIST (TEMPLE LOT)**  
**REPORT ON EXAMINATION**  
**FEBRUARY 28, 1959**

The General Bishopric  
and  
The Ministers' Conference  
Church of Christ (Temple Lot)  
Independence, Missouri

At the request of your Auditing Committee, consisting of Mr. R. D. Sprague, Mr. Leslie P. Case and Mr. J. M. Case, I have made an examination of the books

of account of the Church of Christ (Temple Lot), maintained by Mr. Vance H. Harris, Business Manager, for the twelve months ended February 28, 1959, and present herewith my report including the following statements:

**EXHIBIT A**—Summary of Receipts and Expenditures for the year ended February 28, 1959.

**EXHIBIT B**—Statement of General Fund Expenditures for the year ended February 28, 1959.

**SCHEDULE B1**—Statement of Family Allowances and aid for the year ended February 28, 1959.

These statements are subject to the following comments.

**Cash Receipts and Expenditures—Exhibits A and B**

The verification of cash receipts was confined to comparing data on the carbon copies of the receipts issued by the Business Manager with the corresponding entries in the cash book and tracing deposits of equivalent total to the bank statements.

All disbursements were by checks which contain information regarding the nature of the disbursements.

Thus each check, when endorsed by the payee, constituted a receipt for the purposes indicated thereon. The checks were signed jointly by the Business Manager and the Secretary of the Bishopric. Verification consisted of examining the checks paid by the bank and comparing them with the cash book entries.

There were three groups of receipts and offsetting expenditures not included in the statements presented because they did not represent church income and expenses. These items are as follows:

|   |          |
|---|----------|
| Personal contributions received for and remitted to C. L. Wheaton, Sr., in the Israel Mission ..... | \$267.39 |
| Personal contributions received for and remitted to W. F. Anderson in the Nigeria Mission .....     | 55.00    |
| Dining Hall receipts disbursed for Dining Hall .....  | 33.50    |
|   | \$355.89 |

General Fund receipts exceeded the expenditures by \$980.52 as shown on Exhibit A and the following summary:

|                       | Receipts    | Expenditures | Excess of Receipts or (Expenditures) |
|-----------------------|-------------|--------------|--------------------------------------|
| Advocate .....        | \$ 269.65   | \$ 1,888.63  | \$ (1,618.98)                        |
| Books and Tracts..... | 767.21      | 77.50        | 689.71                               |
| All Other .....       | 20,426.34   | 18,516.55    | 1,909.79                             |
|                       | \$21,463.20 | \$20,482.68  | \$ 980.52                            |

In addition to the cash balances shown, the only other assets recorded on the books are real estate and equipment at nominal values.

The books are kept on the cash basis. We were informed by the Business Manager that there were no unpaid bills at the close of the year.

Your attention is directed to the fact that the Temple Fund is carried in a checking account and draws no interest.

The cash balances and fund equities (excluding real estate and equipment) are shown on the last line of Exhibit A.

**General**

Fire and Extended Coverage Insurance is carried in the amount of \$12,000.00 on the church building and \$3,000.00 on the contents. A fidelity bond is carried on the Business Manager.

The books were well kept and full cooperation was accorded me in connection with my examination.

Independence, Missouri  
April 8, 1959

Amos E. Allen  
Certified Public Accountant

The Missouri Reunion will be held in the form of a camp meeting July 31, August 1-2. The place will be announced next month. Everyone is invited to attend.

**AN EPISTLE TO AND CONCERNING THE PASTORS OF THE CHURCH OF CHRIST**

We, your brethren, the Council of Apostles, feeling that there is a need of a better understanding in the Church of Christ concerning the pastors and their duties, send this epistle hoping it will be a benefit to you in your work. The question is often asked:

**What Is a Pastor?**

Webster's New Collegiate Dictionary defines pastor as: "A spiritual overseer; the minister in charge of a church."

Cruden's Complete Concordance of the Bible offers this interpretation of the word pastor: "The original meaning of the word was shepherd, and in this sense it is sometimes used in the Bible. The Eastern Shepherd must both protect and feed his sheep—so there is a derived meaning of spiritual leader, minister, one given charge of a church of Christ, to care for spiritual interests of the people and feed their souls with spiritual food. This meaning also is found in the Bible."

We find an excellent example of the concern which the Lord has for his flock, in Jeremiah 23:1-4, and we quote: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

This text clearly indicates that the Lord considers a pastor to be a shepherd over His people to feed and protect them spiritually. It also indicates that His people shall not be lacking in their feed when the pastor is working in harmony with the Lord's will. The meaning of the word fullness is: nothing lacking. The Church of Christ is entrusted with the fullness of the gospel; therefore, if the Lord's people are not going to lack they must be fed with the fullness of the gospel. These texts and definitions indicate clearly the fact that a pastor is a shepherd over a specific flock or group, and directly responsible for its guidance.

We are sometimes asked the question:

**Why Is a Pastor Necessary?**

We believe that all things that Christ designed to be in His Church are necessary, and if we closely study each officer and ordinance He placed there, we will find that they are reasonable. Paul, in his writings to the Ephesians, gives the reasoning in part, to support a pastor being an officer in the Church of Christ. We quote from, Ephesians 4:8, 11-13, "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the per-

fecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:".

We will notice in the above quotation, the one primary object in these gifts, as they are called, is for edification. The word edify is defined as: "To build; to establish; to instruct and improve, especially by good example."

This is verified by the statement made by the Apostle Paul to Timothy at the time that Timothy was acting as pastor of the church at Ephesus. We read, I Timothy 4:12-13, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine."

This is in harmony with Jeremiah 3:15, where it reads: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

A pastor must be a good shepherd if his work is going to be pleasing to the Shepherd of our souls. Christ gave the example in the words found recorded in John 10:14: "I am the good shepherd, and know my sheep, and am known of mine."

In order for a pastor to know his sheep or membership, he must visit with them in their homes. We believe this is what is referred to in part of the reference we quoted to you from Jeremiah 23:2.

A pastor should know how many members he has in his local church as well as knowing their names, for we read, Matthew 18:12-13: "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if it so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."

Here we see the example that Christ gave in a parable form, showing that when a shepherd or a pastor missed a member, he immediately went in search, trying his best to find it and see what was wrong that it was not in the fold or assembly. He did not send someone else but went himself. In this way he knows how many are in his local church and as well knows their names, and they as well, know him.

The thought may be in our mind,

### How Is a Pastor Chosen?

It has been the accepted practice in the Church of Christ to have the pastor chosen by the local church, from among the local elders. If there are no elders to accept this office, a priest may be selected. In Moroni 4:1, we see where an elder or a priest may serve the Sacrament. This is part of the pastor's duty. This practice of the local church to choose its own pastor does not conflict with the Scriptures. The members of the local church should be better qualified to select

a good man, they being acquainted with his qualifications.

The Pastor, being the shepherd of the flock, may be compared to a shepherd chosen to take care of a flock of sheep. He is chosen for one season at a time. He may be placed over them again the next year, or another may. A man may have all the qualifications of a shepherd but is known only by that name when he is given charge over a flock of sheep. So also is the pastor. He may have the qualifications of a pastor but is known only by that name, only when he is presiding over a local church.

A summary of the above quotations and comments will give the following as the duties and qualifications needed for one to be successful as a pastor over a local church.

1. He must preside in charity. I Tim. 4:12.
2. He must protect them spiritually. Jer. 23:4.
3. He must feed them with spiritual food. Jer. 3:15.
4. He must feed them with the fullness of the gospel. Jer. 23:4.
5. He must be an example to them. I Tim 4:12.
6. He must study. I Tim. 4:13.
7. He must visit them. Jer. 23:2.
8. He must know their names. John 14:3.
9. He must be known of them. John 14:14.
10. He must serve the Sacrament. Moroni, Chapter 4.

William A. Sheldon  
Secretary, Council of Twelve

### LET US COUNT THE COST

It is written that Nephi saw that the Church of the Lamb of God was few in number, that it was upon all the face of the earth but that their dominions upon the earth were small.

The Church of Christ is becoming more like the church described by Nephi. Certainly our dominions are small and as another said, we are a poor and afflicted people. As a church we are becoming scattered upon the face of the earth. Less than a generation ago we were a small band of people mostly in the Central United States, but we enlarged the bounds of our habitation. We spread east, west, north and south in the United States. We spread into Canada, into England with a few members in Holland and Germany. In the early 1950's we opened up the mission in Yucatan which is now a growing, thriving band of devoted followers of Christ. Last year we sent my father and mother, Apostle Clarence L. and Angela Wheaton, on a three-year mission to open the work in Israel. Can you see into the future far enough to see our next opening as we move out into the whole earth with the Gospel of Christ?

A certain man once said that a wise man preparing to go on a far journey would not go until he first sat

down and counted the cost, or in other words made the necessary preparations. As a people we have sometimes failed to sit down and count the cost and then prepare to meet this necessary cost. As a result we have had to take hasty action from time to time to meet the responsibilities which we have assumed.

A few years ago we wanted an old folks' home. We set up a minimum budget which was later increased to \$10,000.00, but we stopped there—we have no old folks' home. We listened to the needs of the people in Yucatan and decided they needed a school, a simple school to teach reading, writing, some trades, etc., so that they could become self-supporting and enjoy freedom of independence and freedom from oppression. Again we set up a minimum budget, this time of \$1,000.00 and again we stopped.

On May 10, this year, the Bishops met at Georgeville, Mo., at the home of Brother Bryant. We talked at length with Brother Fernando Ojeda, one of our missionaries in Yucatan. He told us much of the need they still have of a school and of the efforts at teaching that he and they are making in spite of our failure to meet our budget to establish a school.

Last conference we heard a report from Brother and Sister Wheaton of the high cost of living in Israel. The conference then voted to increase the monthly allowance as they wanted to keep this mission going. Shortly after conference the Council of Twelve and the Bishops received an urgent request from Israel. They had found that having stayed nearly a year in Israel, they would have to pay duty, taxes and certain insurance on their car by the first of July. The cost of this was very nearly \$900.00. They felt this was almost more than we as a church could afford so they asked the councils to make the decision. The majority of the Council of Twelve recommended that they stay in Israel. The Bishops then concurred in this and proceeded to send the funds necessary to meet these expenses.

That you may know that we moved out in faith, I am submitting a portion of a letter sent to the Council of Twelve by Brother Harris on May 15, following our meeting in Georgeville.

I would like to submit a brief of our financial status as of May 10 (quoted in even dollars.)

|                                 |            |
|---------------------------------|------------|
| Our bank balance May 1.....     | \$2,616.00 |
| Receipts May 1 to May 10.....   | \$ 961.00  |
| <hr/>                           |            |
| Total .....                     | \$3,577.00 |
| Checks written since May 1..... | \$2,655.00 |
| <hr/>                           |            |
| Total Balance .....             | \$ 922.00  |

Brother Harris then went on to say that out of the \$922.00 we had spent \$505.00 and received \$237.00 since May 10 making the balance on May 15, \$654.00. He then stated that the June family allowances would be figured according to funds received between now and June 15. You should also know that since conference round trip tickets have been purchased for Apostle A. M. Smith and Sister Smith's trip to England.

As we sit down and count the cost of these worthwhile endeavors that we have set our hand to accomplish, we should ask ourselves some very pertinent questions:

"Am I a tithe-payer?"

"Have I made an offering from my surplus (savings)?"

"Have I consecrated my talents, my time and my resources to the work of forwarding the Kingdom of God?"

"Am I allowing the faults and shortcomings of others to stand between me and my duty to support the church?"

One good brother made a statement I will never forget. He said, "If you do not learn to give a tithe you will never learn to consecrate your all."

In your consideration of these things, pray earnestly that God may guide you and may His choicest blessings be yours to enjoy and share.

Your Brother in Christ,

C. LeRoy Wheaton, Jr.  
Secretary of the General Bishopric

**A TESTIMONY**

Excerpt from a letter from Bro. Hervey A. Scott:

Now I had not asked for a witness of the truth of the Book of Mormon, but had ever loved it for what it is, studying it for all the grandeur of its purpose, as also for its forward looking events and prophecies. However, I have received even greater, but refrain from offering any of them because of unbelief in some who may read. The vision follows:

It was during one of my darkest trials in the year 1936, when, sometime during the night a witness of the divinity of the Book of Mormon was manifested by the power of the Holy Spirit.

In a vision I saw the Book of Mormon together with the Bible, and knew the identity of the Book of Mormon because of its leaves being edged with the brightness of gold, or as with gold. The two books, as it were, were held together as one lying upon the other in the air, but without hands, for they were shrouded in the glory of the Spirit which, as I looked, moved about and around the Books in the form of living tongues of fire.

As near as those years can be recalled without known dates, it was in my eighth year when, on my way to a country school, I was led to go aside from the road and to pray (never attempted before) when looking up into the eastern morning skies, I prayed for knowledge of the works of God, and immediately was filled and clothed upon by the Holy Ghost.

Ministering spirits, to my sure knowledge, having seen them, have at various times preserved my life, and once healed broken bones.

## THE ONLY NAME UNDER HEAVEN

By Elder Fernando Ojeda

"Whosoever therefore shall confess **me** before men, him will I confess also before my Father which is in Heaven, but whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." (Matt. 10:32-33).

". . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (I Peter 2:9.)

It is a known fact that the power of evil has always contended against the will of God. Adam was tempted to disobey God and he yielded. Moses, who was chosen to lead the Israelites out of their captivity, in the land of Egypt also gave ear to his passions, thus making himself subject to the evil power; the prophets who came before Christ, who tried to turn the minds of the people of their time, also were victims of impatience, anger and other sentiments which we know are not derived from the Spirit of God. Christ alone could face and overcome the temptations of the Devil. He was the only one who was able to respond to the tempter's voice in the manner after which his true followers should also do when facing the same test: "Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him **only** shalt thou serve." (Matt. 4:10.) Then, we have His promise which He has given to all believers, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also." (John 14:12.)

Paul, speaking of Christ, said, "For there is one God, and **one mediator** between God and men, the man Jesus Christ." (I Tim. 2:5.) Christ warned His followers that after His death His flock would be scattered, His Church disbanded, and that false teachers and prophets would come in His name, that **the shepherd would be smitten and the sheep of the flock should be scattered abroad.**

The church which He established, soon after His death, was absorbed within the pagan religions of those days and His doctrines altered and mutilated. This plagiarism reached its climax when the Emperor Constantine (whose mother St. Helen was the one who started the worship of the cross) organized the church which became the Roman Catholic Church. Satan thus succeeded in placing a new mediator between God and man—Mary. He changed the head of the church and put in his stead a man who, like his successors, proved to be a wicked subject of his passions and ungodly desires, an instrument of Satan! The humble apostles of the Lamb, who gave their lives for the gospel, chosen among the poor and illiterate fishermen and tax collectors were replaced by arrogant leaders to whom the Master's words could not be applied: "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors, but ye **shall not** be so: but he that is greatest among you, let him be as the younger; and he that is chief, as **he that doth serve.**" (Luke 22:25-26.)

Thus the Church of Christ was overturned, her doctrines discarded, her peaceful methods of teaching

transformed into violent conquests, treachery, plunder and all matter of crime, and all "in the name of God," thus fulfilling Paul's prediction, ". . . that day (the day of Christ's return) shall not come, except there come a falling away first, and **that man of sin** be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (II Thess. 2:3-4.) This was the commencement of the time referred to by Amos, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." (Amos 8:9.) This great evil matured later, but men became tired of the tyranny, injustice and cruelty of the papacy, whose power subdued even the kings and caused **all** nations to drink ". . . of the wine of the wrath of her fornication; and to commit fornication with her, and the merchants of the earth to wax rich through the abundance of her delicacies." (Rev. 18:3.)

Nevertheless, that blessed promise remained true, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

The first signs of this spiritual starvation and longing for freedom were given by such men as Erasmus, Martin Luther and others who, for the first time succeeded in weakening this long hated Roman rule, thus marking the beginning of a new period of liberty and quest for the things of the true God. In spite of the many acts of terror, the Inquisition, the massacre of thousands of freedom-seeking men, women and children, by the miserable servants of a selfish, unexisting god, represented on earth by a pompous, cruel egoist, the quest for truth and freedom and the way of the only true and omniscient God continued.

It was a September night, the year of 1823, when again the true light of God began to shine for men to see again; a young man who was then honestly seeking the right path to God was visited by an angel of God. After a series of spiritual experiences the Book of Mormon was given to the world to fill in the places in the Bible where the plain and precious things were removed, while it was in the hands of the great and abominable church. John the Revelator foresaw this when he said, "And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, **fear God,** and give glory to Him; for the hour of His judgment is come: . . ." (Rev. 14:6-7.)

Again, the Church of Christ was restored to earth. The right to choose God's ways was given again to **all** mankind; no longer was it possible for all mankind to be forced to believe the dogmas of men; the way was again opened that the words, "Go from the presence of a foolish man, when thou perceiveth not in him the lips of knowledge" (Prov. 14:7), could be applicable once more. Again the gifts of God began to come down from His throne, again wisdom and discernment were given to believers. The words of John were given again as a guide: "prove the spirits whether they are of God."

Again, the children of God were given a commission "Go ye into all the world, and preach **the gospel** (not traditions) to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.) "Teaching them to observe all things **whatsoever I have commanded you** . . . (Matt. 28:20.) "Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children: and their little children **need no** repentance, neither baptism." (Moroni 8:11.) ". . . for of such **is the kingdom of Heaven.**" (Matt. 19:14.) ". . . for I say unto you, that **in Heaven** their angels do always behold the face of My Father which is in Heaven." (Matt. 18:10.)

It is this commandment "to go and teach all nations" that prompts our Sister Casilda Ku of Dzan, Yucatan, to do her part of the work. We take an excerpt of a recent letter from Brother Miguel Tzuc, an elder of the church there. "We are encouraged with the visits of our Brother Cayetano and the efforts of our Sister Casilda who manages to go out every Saturday and goes to visit people in their different homes, inviting them to come to church and hear the word of God. Some of those she goes to visit turn her away, but others welcome her and ask her to pray that the Lord may make it possible for them to attend our church."

Why? Christ said, "For He is not a God of the dead, but of the living." (Luke 20:38.) Isaiah said, "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit **cannot** hope for thy truth." (Isaiah 38:18). David said, "For in death there is **no** remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5.)

Then, we find the words of the Book of Mormon speaking of us: "Woe unto him that has the law given; yea, that has all the commandments of God, **like unto us**, and that transgresseth them and that wasteth the days of his probation; for awful is his state!" (II Nephi 6:56.)

Peter says of Christ, "Neither is there salvation in any other, for there is **none other** name under Heaven given among men, whereby we must be saved." (Acts 4:12.)

### A FEW INTERESTING NOTES

By Apostile B. C. Flint

In going through a bunch of my old clippings and notes, the accumulation of the half century of my gospel studies, I came across the following, that is now yellow with age, and I am not even remembering from which old paper I clipped it; yet I feel that it might be of interest to Advocate readers, especially those active in Sunday School activities. It is as follows:

"Getting the Most Out of Life," by Wm. L. Stidger, (and further entitled; B.C.F.)" Sunday School History."

"There has been some controversy of late regarding the origin of the modern Sunday School. One group holds that Robert Raikes was its parent, and

that its origin dates back to 1780. Another group gives the credit to John Wesley and sets down the date and place of birth as Savannah, Ga., 1736. Still a third group chooses Chicago with the date 1875.

"Raikes was an English educator who published a newspaper in Gloucester, England. He started a Sunday Bible class in 1780, giving it headline publicity in his paper. London newspapers reprinted the item and awakened attention which resulted in his enterprise being widely imitated.

"Wesley's ministry in Savannah was during his early 30's and lasted only two years, when he returned to England. His first collection of hymns was published in America during this period, and his Wednesday night meetings were the beginning of the mid-week prayer meeting which later became a mighty American institution. His fathering of the Sunday School at that time is less clearly established.

"The Sunday School was a good deal of an orphan when a Chicagoan, David C. Cook, took it in hand in 1875 and gave it the equipment and stimulation it needed to grow and be strong. He was a young salesman of sewing machine supplies who ran a mission on the side. For his Sunday Bible classes he began printing a 'Sunday School Quarterly,' the first of its kind in the world. Others wanted it, and his second issue sold 75,000 copies. That was the beginning of all present day Sunday School publications and is one of Chicago's claims to fame.

"Cook was the first to supply lesson helps for children, the first to bring out 'story papers' for various age groups, the first to apply public school methods to Sunday School teaching, the first to provide inexpensive 'song books.'

"Following the lead of this enterprising Chicagoan, church boards of publication came to see the possibilities in Sunday Schools and began gradually to bring out for their own churches the extensive printed material now deemed necessary to every Sunday School."

It is the work of David C. Cook and his general work along all lines of religious teaching that these "notes" are designed to be of interest.

As far back as I can remember of my early childhood, that in addition to the teachings of my dear old Christian mother, it was the David C. Cook lessons in our old country union Sunday School, with his little lesson story paper, "The Dew Drop," that my early religious training began.

Later, I soon learned to almost know Mr. Cook personally because of his great love for children and the many little helps for them that came from his pen. It seemed that as soon as his attention was drawn to any child, who had become interested in the story of Christ through his books and papers, that he took an interest in them personally, and it wasn't long until I was receiving almost continually everything new that he had developed.

First there was "The Band of Hope." This was a children's temperance society. It was to be conducted on the same system as a Sunday School, with lesson quarterlies, etc. This was made interesting by furnishing each member with badges, ribbons and other

things to be attractive to children; and the beautiful part of it was that he furnished all of these first supplies to us gratis, a real gift of love for the children.

Well, the folks of my old boyhood pal, who lived on the next farm to us had built a new home with the old one being used for general storage. Some clean upstairs rooms were made available for our little "Band of Hope," and this pal of mine and I (on our own) organized and ran this little society, and soon had most of the children in our age in the neighborhood enrolled, and we were not yet in our teens ourselves.

The next thing Mr. Cook originated was the "I.A.H." Circle. This was also for the children up into their teens. This was not a society but was individual in its nature. The plan was, that on receipt of a quarter, contained in an application blank with a finger ring measure, one would receive a solid silver ring with the letters "I.A.H." engraved on it, and seven letters. One to be read each day for seven days of the week. Each letter was a beautiful daily reading designed to attract the mind of the child into holy thoughts, and when each letter had been read, a little booklet with thirty more, just the same kind of daily readings as was in the letters was received, and the original quarter covered the whole outlay. The letters, "I.A.H.," stood for the pledge "I AM HIS."

Of course, all of this occurred back in my childhood and youth, and long before I came in contact with the restored gospel, but my present reflections of those happy by-gone days have served me well in my efforts at trying to live as a Christian should.

Because of what these things did for me, after I was married and our daughter, Edna (now Mrs. Kenneth Smith), was a child in our home, the old "I.A.H." circle was still in operation and David C. Cook grown to be an old man, Edna enrolled and I presume is still regarded as an "I.A.H." member. At any rate, since she did the same as I had done and started a personal correspondence with Mr. Cook before he died, he sent her a large picture (fit for framing) of himself.

Last but not least, after David C. Cook, II, had served in his father's stead as head of that firm, and also gone to his rest, and the present head, Mr. David C. Cook, III, came to fill his grandfather's place, and doubtless, because he seemingly had found my name prominently among his grandfather's old correspondence, one day I received in the mail two beautiful cloth bound volumes that had been written near the close of the old gentleman's life. One was entitled "Love Lights the Way" and the other "Rifts in the Clouds." Both were made up of the same wholesome readings as was contained in the old "I.A.H." letters.

I thought perhaps that these few personal "notes" might be of interest to Advocate readers as being something a little aside from the usual contributions to our church paper. This has been a blessing to me throughout my life and, while they were only stepping stones to the greater light of the restored gospel, they were, nevertheless, a spiritual background that was wholesome. May God bless all, is my prayer.

April 28, 1959

Dear Sisters of the United Workers  
Of the Church of Christ:

It made me feel good to know that you have not forgotten me. I feel quite lonesome but when I hear from any of you folks then I cheer up for there are a lot of lonely people among all kinds of poor people.

I sure feel bad today for last week I heard from J. T. and Kathryn Westwood telling me they now leave Independence for Utah. They expect to visit a little with me.

You see, Kathryn is a granddaughter to Bro. Skinner, Sr. I was married to Bro. Skinner and we lived together twenty-five years. He was so good to my children and my youngest daughter never knew any other father as she was born fifteen weeks after her own father was killed. When I married Bro. Skinner she was six years old and he sure was good to her.

Well, it's a very sultry day, so warm I can't lay down very well as my limbs ache so bad and I sure get tired sitting up.

I was thinking I have several quilt blocks pieced and some are put together. I was wondering if you folks could use any of them. I pieced them years ago when I was young. My mother was great on keeping us busy. I just gave my daughter-in-law a quilt top and she is very proud of it and she lives in Pennsylvania and is working on it now.

I wish so many times that I was near you folks. There is no Church of Christ here. The Reorganized folks say they wish I would join them. I told them I'd meet with them but I wouldn't leave the Church of Christ for I am satisfied here with them and that I expected someday to be in Independence or else Des Moines, and anyway I am a true member of the Church of Christ on the Temple Lot. About the last thing Bro. Skinner asked me was to be true to the Church of Christ. He sure was.

Give my love and thanks to all for being so kind to remember me, and may God Bless and keep you all is my prayer.

From

Sr. Margaret Skinner.

I have submitted the above letter from Sister Skinner for publication that all members of the United Workers may know her appreciation for the card of remembrance sent to her by your secretary on behalf of the United Workers soon after our meeting during the last conference.

Lois Harris, Secretary.  
General United Workers.

The Michigan State Reunion will be held at the Riverview Church on Fort Road near Pennsylvania Avenue in Riverview, Michigan. U. S. Highway No. 25 intersects Fort Road which leads to Detroit. All the saints are cordially invited to attend this reunion. The date is June 27-28.

**OBITUARIES**

**Elder George Miller**

Brother George Miller, who passed away Sunday, March 15, 1959, was born May 6, 1913, at Grand Rapids, Michigan.

Surviving are his wife, Cynthia, and three daughters, Joyce Lussenden and Shirley Collings of Hopkins, Michigan, and Georgia Trudgen of Belding, Michigan. There are also eight grandchildren and many friends and relatives who loved him dearly.

The funeral services were held from the Vanderpool Funeral Home. Elder James Wilkinson preached the sermon assisted by Brother Lavern Lussenden who also sang "God's Way is the Best Way" and "The Lord's Prayer." Brother George was laid to rest in Dorr Cemetery. He was a friend to everyone and loved by all who knew him. His greatest desire was to see the Gospel go forward.

**David Bradley**

It is with profound sorrow that we report the untimely death of David Bradley, a son of Brother and Sister Seabron Bradley of Big Cove Community, Cherokee, North Carolina. David lost his life February 8, 1959. He was returning to his home about one A.M. when, near Cherokee, the pick-up truck he was driving overturned, pinning him under the wreckage which ignited, burning almost beyond recognition. David was twenty-five years of age at the time of his death.

Funeral service was held at his home with Apostle R. R. Robertson officiating.

Surviving are his parents and one brother, Marvin, of Cherokee, and a host of friends. David operated a farm tractor and power saw and for some years past has found pleasure in looking after the old folks of his community, cutting their wood, plowing their gardens, and many other things which they were unable to do for themselves. Surely he will in no wise lose his reward.

**Emil Thomas Wilson**

Emil Thomas Wilson was born January 28, 1888, to Robert and May Rilda Wilson at Audubon, Iowa. His parents, one brother and one sister preceded him in death.

He was married to Sadie Irene Clausen on March 24, 1910, at Atlantic City, Iowa. Born to this union were six sons, Morris, Leland and Lloyd of Council Bluffs, Iowa; Emil J. and Ross of McClelland, Iowa; and Woodrow of Crescent, Iowa; and four daughters, Vava Marie Hansen, Sarah Jane Carmichael and Elva Grego of Council Bluffs, Iowa; and May Rilda Chollett of Hinckley, Minnesota. There were 35 grandchildren and 7 great grandchildren.

Brother Wilson lived much of his life in Pottawattamie County, Iowa, until four years ago when he

moved to Hickley, Minnesota. He was baptized by Elder C. W. Morgan of the Church of Christ at McClelland, Iowa, on October 16, 1932. He was stricken early in March with an attack of coronary thrombosis and was rushed to the hospital at Sandstone, Minnesota, and received medical care for about three weeks. After this, he came home by ambulance where he spent the time in bed recuperating. On the morning of Tuesday, April 14, he was stricken with a return attack, and passed away before the doctor could arrive.

Services were held in Council Bluffs at the Meyer Funeral Home, with Elder Robert H. Jensen in charge, assisted by Apostle D. W. Housknecht. A host of friends and relatives attended.

**HELPING HAND**

The General Sunday School Association met in convention April 10, 1959, and passed a resolution to accept the Chart of History and Religion as standard Sunday School material and recommend it to the local Sunday Schools.

This chart deals mostly with the Bible from the beginning of Genesis through Revelations and also includes events recorded in history connected with religions, pagan and Christian. Highlights from the Book of Mormon are included so that you can compare the happenings on this continent with the time of the happenings on the other continent. The chart contains no personal opinions, explanations, or theories, but gives references and picture prophesy.

We can recommend it to build stories around for any age group. The chart and its related references can cover a considerable length of study.

Many of you may have already seen copies in your locals or through friends. We are now making them available at \$1.50 each on order.

Officers of the  
General Sunday School Association  
Caroline Hedrick, Secretary

**SUNDAY SCHOOL SUPPLIES**

**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 to at 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.

|   | 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        |
| History and Religion—chart.....                   | 1.50       |