

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—I Nephi 3:187.

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The Rainbow

It cannot be that the earth is man's only abiding place. It cannot be that life is a mere bubble, cast up by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering unsatisfied? Why is it that all stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory?

And why is it that bright forms of human beauty, presented to our view, are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts?

There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber in the ocean; and where the beautiful that now passes before us like a shadow will stay in our presence forever.

—George D. Prentice in The Uplift.

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ZION'S ADVOCATE

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EDITORIAL

Particularly at this time of year, as the month of April approaches and we begin to think about and plan for our yearly General Conference, the words of the following poem come often to mind. So as a prologue to the things I wish to say, I submit these soul searching lines.

IT ISN'T THE CHURCH—IT'S YOU

If you want to have the kind of a church
Like the kind of a church you like,
You need't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing really new.
It's a knock at yourself when you knock your church;
It isn't the church—it's you.

When everything seems to be going wrong,
And trouble seems everywhere brewing;
When prayer meeting, Young People's meeting, and
all,
Seems simmering slowly—stewing,
Just take a look at yourself and say,
"What's the use of being blue?"
Are you doing your "bit" to make things "hit"?
It isn't the church—it's you.

It's really strange sometimes, don't you know,
That things go as well as they do,
When we think of the little—the very small mite—
We add to the work of the few.
We sit, and stand around, and complain of what's
done,
And do very little but fuss.
Are we bearing our share of the burdens to bear?
It isn't the church—it's us.

So, if you want to have the kind of a church
Like the kind of a church you like,

Put off your guile, and put on your best smile,
And hike, my brother, just hike,
To the work in hand that has to be done—
The work of saving a few.
It isn't the church that is wrong, my boy;
It isn't the church—it's you.

—Unknown.

Each Conference marks a milestone in our religious history. Many times it is a milestone of achievement and advancement; and at such times the entire body of the Church rejoices and takes fresh courage to attack the problems and difficulties that lie ahead. Other times it has been a testing time that has tried the hearts and souls of the very staunchest, and has brought us to the sober realization that we often stand in our own light by the frailties of our human behavior.

This is not an indictment of the Church of Christ for mass failure; but a personal indictment that we as individuals have failed to abide in Christian love and have thus become a stumbling stone in the path of progress.

It is a very human failing to attempt to rationalize our own shortcomings by attributing our failure to the faults or failings of someone or something other than ourselves. However we cannot escape the burden of our own guilt by blaming someone else, least of all the church, for we make the church what is or prevent it from becoming what it should be. It isn't the church at fault—it's us!

Paul in the 4th chapter of Ephesians tells us that the purpose of the church is, "For the perfecting 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 fullness of Christ." (verse 12, 13.)

That we as members of the church have an obligation also, he tells us in no uncertain terms: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But **speaking the true in love**, may **grow up** into him in all things, which is the head, even Christ." (verses 14, 15).

Achieving Christian maturity is much more to be desired and more rewarding when accomplished, than living to be ninety years old, yet it sometimes appears to occur with as much rarity.

It is a sad commentary on human behavior that more indignities have been heaped upon our fellowmen in the name of religion than for any other cause. And like the misguided Saul of Tarsus—we are filled with a selfrighteous holiness as we hold the cloaks of those who stone the opposition to our beliefs.

There is nothing that so marks the mature Christian as the ability to hold fast to the truths that have set him free, and at the same time grant to others the rights

to their own opinions. Christ said: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, etc." Rev. 3:20. No mention is made here of a battering ram or some other forcible means of entry. The voluntary right of an individual to choose, even wrongly, is sacred with God.

As we conduct the business of the church in our General Conferences it is our right, yes, it is our duty, to support by voice and vote those principles we think best suited for the advancement and welfare of the Church of Christ. But, and this is vitally important, we must remember it is the Church of Christ, not the church of man, and as His church we must pray for and accept His guiding spirit.

If we as Christians, behave as unruly children, we must expect to be treated by Him as infantile in thought and concept; but if we behave as mature men and women then that effectual working of the spirit will make an "increase of the body unto the edifying of itself in love."

We will be able to contribute to the welfare of the whole—even if it is only to accede to the will of the majority, if we can do so in mutual respect and love.

"And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:30-32.

As we meet this year, to decide the issues confronting the Conference, we will again have opportunity to demonstrate the power of the Gospel of Christ in action, by the individual application of the above admonition of the Apostle Paul.

When we meet together in the holy name of the Almighty God, purporting to do business pertaining to His Kingdom, then we better do it in such a spirit and with such a purpose as will merit His approval. To behave in any other way would be to take His name in vain and to do despite to the Spirit of Grace which calls men apart to serve their God. To behave in any other way would make a mockery of all Christian ethics.

The burden of the prayers of the body of the Church will be for a successful Conference and by successful they will mean one in which the will of God has been done in an atmosphere of brotherly love. Mature Christians **can** accomplish this, and bring about a condition of spiritual prosperity throughout the Church.

How often have we heard the expression, "Grow up, act your age!" How many of us can, under the searching light of self-examination, claim to have reached the mental status of mature Christians?

Can we maintain our mature stature, and perhaps even grow a little during this coming Conference? It will be only what Christ expects of us. It will be the only means by which the prayers of the entire church, for a successful conference, will be answered.

It isn't the church that's at fault—it's us.

O. A. C.

CONFERENCE ANNOUNCEMENT

The 1964 Ministers' Conference of the Church of Christ with headquarters on the Temple Lot will convene on Monday, April 6, at 10:00 a. m. This is an annual affair in which offices and committees are filled for the coming year, and resolutions passed or defeated as determined by the majority of those members present.

All members of the church are invited to attend and to take part as they may desire. In fact, each member has a responsibility to God to see that the Church of Christ retains the pure gospel He has given us. "Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you; . . ." (Mosiah 13:35-37).

If it is impossible for you to attend the conference, then pray to God that His mercy and His blessings will be poured out upon those in attendance that the work of His Kingdom will grow and abound to fill the earth.

To those officers and committees who will be making reports to the conference, we request that you forward your reports to the General Church Secretary by April 1. This will help expedite paper work.

James A. Hedrick.

NOTICE

Notice is hereby given that there will be amendments offered at the Ministers Conference of 1964, to the Referendum Rules adopted by the Church of Christ in 1939. There will also be an amendment or amendments offered to the Rule To Control Promiscuous Ordinations adopted by the Church of Christ in 1937.

Archie F. Bell.

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April 6, 1963 — April 6, 1964
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(Temple Lot)

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CHRISTIAN UNITY

(Ed. Note: The following article is part of a lesson from a Sunday School quarterly, for Oct. 1963, by Merrill C. Tenney, M.A., Ph. D. and T. W. Bender, M.A., Th. D.)

When an orchestra assembles before a performance, there is tremendous discord. Each musician tunes his instrument by playing the notes that he wants.

But when the conductor mounts the podium, and the concert begins, the music is harmonious—because all the musicians are following his direction and are playing together. The differences of pitch and of melody are resolved into one pleasing symphony because everyone is following the lead of one man.

The differences between Christians can be overcome by the central control of Christ. He draws from us mutual appreciation instead of rivalry. He fosters real co-operation. In the place of schism, argument, and faction He creates unity . . . a unity of the cross.

The church of Corinth prided itself on the correctness of its teaching. But the Corinthians had to call in the police to restore order in a business meeting! In fact, the dispute between the Corinthian Christians had become so violent they actually came to blows.

In theory they were righteous. But in practice, they were more quarrelsome than many non-Christians. Instead of maintaining a united testimony for Christ—instead of exerting their strength against the hostility of unbelief and materialism, the Corinthian Christians became critical and quarrelsome. They wasted their energy in fighting each other, and this brought disgrace upon the name of their Savior.

Paul faced partisanship and schism in the new church at Corinth. Its members disagreed over their leadership, over their property, over their morals, and over their beliefs. One could scarcely imagine a situation more tense than theirs. Yet Paul offered a sure cure for their discord: fellowship at the pierced feet of Jesus Christ.

There will always be differences of opinion among Christian people as among all others. But our differences need not breed bitterness. When each recognizes his limitation, he will not want to domineer over others. Instead, the mature Christian puts others first—as Christ always did.

Paul knew that constructive harmony is produced by conforming to a universal standard rather than by simply trying to avoid conflict for the sake of peace. Unity that is real focuses around One who has divine power to draw men to Himself—a power that will subdue rebellious human selfishness—a love that will capture men's allegiance, and bring them into harmony with each other. This divine power, this love can be found in Christ and only in Him.

I Cor. 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Paul's earnestness shows us that he regarded the disunity in the Corinthian church as very dangerous. If the divisions were not healed, they would break the church into fragments, and leave it powerless before its enemies. This is why Paul urged the believers to seek unity.

I Cor. 1:11-13, "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

"Now this I say, that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

The questions emphasize the foolishness of loyalty to human leaders rather than our crucified Lord. Salvation is not based upon any man, but upon Christ!

Leaders in the church should be concerned with bringing men to Christ, not with building a personal following. Human rivalry always produces dissension and ultimately hatred. But the sincere exaltation of Christ binds believers together in productive service to Him.

There is always danger from factions and divisions in the Church of Christ. For as leaders express their opinions, they gain separate followings.

To counterbalance this weakness in all human leadership, we need to recognize that men are simply instruments in God's hands.

True Christian harmony is established as we conscientiously do the work of Christ. Harmony is not only cooperation without discrimination; it also involves unity of thinking and of judgment. Nor is real Christian harmony total agreement. For everyone has his particular job to do, and he must do it in light of his God-given talents and personal resources. Paul was not Cephas, and Cephas was not Apollo. Nor did God intend these three powerful leaders to be the same. Each did right to carry out his own ministry, and to fulfill it to the best of his ability—so long as each man built solidly upon the foundation of Jesus Christ.

The Secret of Real Harmony

The complexity of business and marketing operations requires a large number of specialists: technicians, salesmen, accountants, legal advisers, advertising men, and others. Each man has his specialty and is important in his place, but if the specialists begin to quarrel among themselves as to who is the most important, disaster will soon follow. Their different abilities are all necessary to the business, but not one of them can be dominant. They must work together under one leadership. The head of the business, who knows its aims and who establishes its policies, must coordinate them all.

The Church of Christ is a bigger business than any concern like General Motors or Standard Oil. It has longer duration, greater geographical distribution—and it "markets" a more important product that lasts for eternity. The work of Christ's Church is more exacting

and complex than any business because the Church deals with human souls. Therefore harmony is even more necessary in the church than it is within a business organization.

But how can Christian harmony be attained?

As in all other enterprises, leaders and members of the church will differ in abilities, in objectives, and in viewpoints. Forcing all to work in one way is not true unity because it violates spiritual freedom and creates resentment. No, true unity must be willing and spontaneous unity. It is prompted by love and not by force.

Paul stated the secret of Christian harmony in three words: "Lord Jesus Christ." (I Cor. 1:10). If Christ is recognized as the head of the enterprise, all leaders will readily give Him the first place and will consider themselves as equals under His command. If we are truly in Christ, no one faction will seek to dominate another; both will work together for Him and the Father's Kingdom.

Within the church the pastor, the chairman of the board of deacons, the Sunday School superintendent, the choir leader, the janitor, and all the other workers have their place. Each is important. Each is distinctive. No one can properly take the place of any other.

The Church is not a club for building individual prestige. The Church of Jesus Christ is an instrument for making Him known to the world. If the energies of its members are directed toward this objective, harmony will result.

Christ is the only foundation for common thinking and for united labor. Building on this foundation demands care, prayer, and planning. Bricklayers who are putting up a wall must often check with each other to make sure that the lines of brick are straight, and that the ends will meet properly. Each craftsman must work with the other's progress in mind.

Building the structure of God's work on the foundation of Christ calls for equal care and cooperation—both in the quality of the materials and in the way they are used.

Working With God

If we are fellow workers with God, He is also a worker with us. His power is available at all times, and He directs us. He sets the pace for our labor, and because of His patience and kindness, we are able to continue working at difficult tasks. When weariness overtakes us, or when we become impatient at lack of progress, or when toil seems futile, He can encourage and strengthen us.

A group of college students pooled their small resources in order to carry the Gospel of Christ to unevangelized lands. The young people sold jewelry and surplus clothing, lent each other funds and property as needed, and spent their vacations in visitation and distribution of literature. When special needs for their work arose, they prayed together for supplies—and received them. If they made mistakes, they apologized and moved forward.

In contrast to many who have lost all purpose in living, these young people found a new goal and achieved a true joy in the service of Christ.

There can be no effective Christian cooperation unless we have a worthy goal and understand its meaning. It is not enough to make our goal harmony—there must be a positive devotion to something or someone beyond ourselves. No human cause, however good it may be, has a right to the absolute dedication of a person's life. Only Christ deserves top priority.

When we genuinely consecrate our lives to Him, we are drawn to each other. This is the truly constructive life—whether it is that of the individual by himself, or in relation to the church of which he is a part. It is also a disciplined life, for like the soldier in the army, the Christian must keep step with his fellowman. And it is a productive life, because it is aimed toward accomplishing a definite work for God.

Closing Summary

Bitter arguments and divisions between Christians are unnecessary. These evils can be avoided by a positive devotion to Christ and by a constructive outlook on the Christian life. Instead of seeking to acquire prestige for ourselves, or of promoting rivalries and opposing parties, we ought to seek the exaltation of Christ. The main enterprise of life is to magnify God, and to work with Him for the salvation and welfare of others.

"For we are labourers together with God." I Cor. 3:9.

YOUR HANDS

In the Chicago Art Institute is a lovely bronze cast of the hands of Abraham Lincoln. The hands from which this model was taken were the ones that wrote the Emancipation Proclamation, the Second Inaugural Address, the Gettysburg Address, declared Paul S. Mellish. The whole history of man's progress can be interpreted as his growing ability to use his hands. The anthropologist tells us that man has used his hands in building with stones for one million years. For thirty thousand years man has used his hands to fashion spears, swords, and harpoons; for fifteen thousand years, to mold pottery; and for one thousand years, to create machines. Yes, the world has been built by hands. How big are yours?

Sunshine Magazine.

As I grow older I find myself less disposed to find fault with other people. Just who are we and where are we going, that we should spend our time criticising the other fellow? If we could all of us but find some way to spread a little more sunshine—to add a little more happiness to the lives of our fellow-humans, what a wonderful thing it would be!

George F. Johnson.

"... A MORE EXCELLENT WAY."

Heresy is, 1. Religious opinion opposed to the authorized doctrinal standards of any particular church, and tending to promote schism. 2. An opinion held in opposition to the commonly received doctrine, and tending to promote division or dissent.—Webster's New Collegiate Dictionary.

There is a long list of things to which those definitions apply. But some of the most dangerous and common heresies which the church has to deal with are not on the list and it may stretch the imagination to link them with the word heresy at all. However we cannot deny that those so-called unlisted "heresies" do draw us apart. They create a chasm between us and the full power of Christian faith which needs the united and exerted effort of every member of the Church of Christ.

I quote from a magazine article about some "unlisted heresies." The author begins, "Let us consider three popular attitudes which are really "deadly heresies" in that they deny the power of the faith.

First, the heresy of silence: often, when a strong word of Christian witness is needed, all that comes from some professed Christians is an "ear-splitting silence." Great evils march in front of people, evils which call for vigorous challenge. But so often they are greeted with shameful silence. Such cowardice is like the denial of Peter, who did not speak a word when Jesus was on trial. It is a deadly heresy.

A second deadly heresy which denies the Christian faith is the "adoption of the least common denominator" as a principle of living. The least common denominator means that we adapt ourselves to the things that every one else thinks and does. In the New Testament the Christians are called "peculiar people." When people are guilty of the least common denominator heresy, they make it their aim to demonstrate that there is nothing at all peculiar about being a Christian! They are like somebody else, "regular fellows." Thus the salt has lost its savor, and is fit only to be trodden upon.

A third heresy is that of "following the line of least resistance." When we do that, we seek not to do the thing that is right, but to do the easiest thing. This is a popular line to follow, and many there be who find it. The line of least resistance always leads down, never up to the heights.

The first generation of Christians, at least a great many of them, did not seek out the line of least trouble. They really did: "... climb to the steep ascent of heaven, through peril, toil and pain."

These are dangerous heresies. For they attack the faith and the church with far more dangerous onslaught than incorrect ideas can ever do."

—Pulpit Digest, June, 1956

The author of those few thoughts has a point. All of the things he mentioned have a tendency to draw the members of the church apart, and they definitely separate the individuals concerned from God.

God is an unchangeable God. The scriptures tell us, "The grass withereth, the flower fadeth: but the word of God shall stand forever." Isaiah 40:8. But of man it says, "... his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Ps. 103:15-16.

Since man's sojourn upon this earth is but a fleeting moment, it is unreasonable to suppose that God's law would change to suit the ideas of each passing generation. As far as man is concerned God's law is a permanent thing. And those who live in harmony with it acquire the ability to meet the needs of Christian living, to love their fellowmen, to solve their problems, and live a more abundant life. That does not mean that there will be no pain or suffering. It does mean that those who believe will find the courage and have the capacity to surmount the unpleasant things which, from time to time, came to all people.

God sent His Son down to live among the peoples of the earth, to do all good works, setting forth a definite pattern for Christians, of all time, to live by. And finally He "... gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

We cannot be a "peculiar people," a people apart from the things of the world if we live in harmony with those unlabeled heresies which tend to separate us from God.

The third heresy which the author spoke of, following the line of least resistance, is the one most generally followed by everyone at some time or other. The "let George do it" attitude is very popular, and has been in all ages and in all churches. Those who follow that attitude are slowly but surely separating themselves from God, and eventually from the fellowship of Christian living. This "line of least resistance heresy" covers a multitude of sins.

Because of our freedom, and our way of life, we, as a people put too much trust in ourselves, which gives us a feeling of self-righteousness. This eventually leads us into the path away from God. We become contented and satisfied with ourselves and feel no need of strength from a higher source. We cannot grow spiritually until we come to the realization that we, who feel self-righteous, are living in sin.

"To sin", according to Webster, "is to violate the divine law by transgression or by neglect." The majority of us do not commit many actual, premeditated, transgressions of the divine law, but by continually neglecting our responsibilities toward God, His Church, and the needs of our fellowmen, we do live in sin.

Once upon a time there was a young boy who was given the responsibility of watching over a flock of sheep. He was told by the man who was working in the nearby fields, "If the wolf comes, call 'wolf' and I will come and drive him away." But the boy neglected to take his responsibility seriously and he called out in a loud voice, "Wolf, wolf!" When the man ran to his rescue, the boy said, "There was no wolf, I was

only joking." So the man went back to his work. Again the boy called, "Wolf!" When the man came running, he was told again, "I was only joking."

It was not long before the wolf did come. The frightened boy called as loud as he could, "Wolf, Wolf!" The man heard him call, but he had been fooled twice, so he thought the boy was joking again, so he didn't go to his rescue. He was lost because he neglected his responsibility to live according to the rules or laws, which were to govern his actions.

There are two sides to every rule, or law, whether government or divine. Each is obligated to the other. The lawmaker is obligated and responsible for the just administration of the law and the subject is obligated to honor and obey the law.

To be logical and reasonable we cannot live outside the law, nor can we live loosely within the law, and expect to be rescued every time we get into difficulty. That applies to the laws of State, and it certainly applies to the laws of God. God in His great love for us, hears our every call. He comes to us many times when He knows that we are neglecting our responsibilities to Him.

In times of great stress, during wartime, for instance, people ask God to protect their loved ones on the field of battle. There is no doubt that He heard and answered many of their requests. When serious illness or injury comes people rush to God for help. He hears and answers their requests. But when the emergency is over many of the people immediately fall back into the same old rut, the heresy of least resistance, and let God shift for Himself.

We call, "Wolf, Wolf" time and again, and God comes to our rescue. But we cannot fool God into thinking that we are keeping our full obligation to Him between our calls, when we are too busy or too unconcerned to serve Him. The time will surely come when our desperate calls will go unheeded. It is then when our life will be one of great despair.

Only by the help of a repentant, contrite heart, and through consciousness of sin can a person find a renewal of the Spirit of Christ within himself.

The Gospel of Christ is a partnership affair. It is a covenant entered into by two partners—God and you. Because it is a partnership each partner is expected to carry his full share of the obligations. Otherwise the venture would be doomed to failure.

God always carries His full share, do you? This sharing is the sharing of life with life, the life of Christ with the life of man. Christ said, ". . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abideth not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:5-7.

We can understand then that Christ's purpose is to share His life with man, to lift him above the common-

place, that he might be fruitful and full of love. That is Christ's promise to you, and it depends on the little two letter word IF.

"If ye keep my commandments, ye shall abide in my love; . . ." John 15:10.

(Condensed from sermon)

E. J. M.

THE LATTER DAY RESTORATION

By Apostle B. C. Flint

(This article is a continuation of Latter Day Restoration in the February Advocate, page 27).

"And this gospel of the kingdom shall be preached, in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. If it was to be "THIS" Gospel, such as he was then preaching it would be the same gospel, and if we have proved our contention that "this" gospel did cease to exist because of apostasy, then it must be that if it was to again be preached among the signs of Christ's second coming, it MUST be because it was to be restored. To this we may add the statement of the apostles following the day of Pentecost, where Peter says:

"Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began."

Here the thought of restoration is broadened out so as to include the whole program of God from the beginning. This would include the establishment of the church in its pure form; the preaching of "this" gospel; the gathering of Israel from all lands to their "own" lands; the redemption of Zion; the bringing forth of the stick or record of Joseph, spoken of in Ezek. 37:15-20, which would include the story of ancient America and the origin of the American Indian. The building of a temple to the house of Judah in Jerusalem, and also one to the house of Joseph in Amreica, and all other things that would come under the head of "all things spoken of God by the mouth of His holy prophets from the beginning of the world."

Then we have the statement of Daniel in his interpretation of the dream of King Nebuchadnezzar of Babylon. Here he says that the dream indicated: "What should be in the latter days." Dan. 2:28. Then after explaining that the great image that the king saw indicated a succession of kingdoms beginning with that of Babylon then in existence, he says relative to the times of the kingdoms represented by the toes of the image that: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." When

we analyze the above in connection with the period when the woman (church) was to come out of the darkness, it will be found to agree as to the time, and it already says it was to be "in the latter day."

Now since this restoration was to be by the direct work of God Himself, we shall expect in our examination, to find that He is to do it in like manner as He has always done his work. Amos 3:7, tells us that:

"Surely the Lord God will do nothing, but He revealeth His secret unto his servants the prophets."

Naturally then a prophet would be the human instrumentality, but his word shows us that the heavenly messengers that he employs to bring his word from heaven to the prophets, are usually angels. Angels gave Abraham his commission. Angels came to Moses and instructed him. Angels announced the birth of both John the Baptist and the Christ himself. So, if we are to find God's way of effecting his latter day restoration, we must expect to find that angels were again to be employed, and so we do.

In Revelation 14:6-7, this angel and the time of his coming is seen by the Seer of Patmos. Hear him: "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 people."

Then he adds that this was to be just before, "the hour of God's judgment." Certainly in the "latter days." But here is a thought that limits all we may say on the subject. Since the church that Christ established should "fall away" and go into apostasy, and "cease to exist", and since the only statement found in the whole Bible, telling us HOW God is to bring about his latter day restoration, is the above statement found in the book of Revelations, are we not justified in concluding that any claims of the religious world today, to being the Church of Christ, but who did not come into being by angelic ministrations, MUST be imposters? And that would include ourselves were we not able to qualify.

And since there are thousands of so-called Christian churches in the world, may this not explain why? Jesus said: "In vain do they worship me, teaching for doctrines, the precepts of men." Matt. 15:9. Jesus also told His disciples when they asked him concerning his second coming: "That many shall come in my name, saying, I am Christ; and shall deceive many." And since He had just warned them in the preceding verse: "Take heed that no man deceive you," He understood that in the latter days there would be "many" who would say that Jesus was the Christ, but because they were taught by the precepts of men they would deceive many.

Another text that strengthens this position, is found concerning this same angel who was to bring the "everlasting gospel" before the hour of God's judgment, in Zech. 2:1-6, where an angel is to tell a young man that Jerusalem is to again be inhabited, but this time, "as towns without walls." Since the latter day restoration

was to be a restitution of "all things", it naturally follows that the gathering of the Jews back to Palestine would be included in it. And so it is. We need spend no time on the present unparalleled development of Jerusalem, and its being literally rebuilt as a modern city "without walls", by the returning Jews, because everyone knows all about that. But, since it has already happened, where is the angel who was to announce it? It is too late now for any to rise and make such a claim, since it has already occurred. And where among the great founders of religion do we find a "young man" who claimed that an angel did either or both of the things here indicated as being the method God would use in His latter day restoration?

Now a few extracts from the great reformers: whom we are very glad to concede were used of God, as an instrumentality through which to break down the shackles of religious bigotry and superstition that bound the minds of the people in chains of darkness during the night of the dark ages.

John Wesley says: "The times which we have reason to believe are at hand, if they have not already begun, are what many pious men have termed, 'the Latter Day Glory;' . . . And yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God! They cannot discern the signs of these times! They can see no signs at all of God's arising to maintain His own cause, and set up His kingdom over the earth." Sermon 71.

Roger Williams, founder of the Baptist church in America, says: "In the poor, small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches in old and New England, and yet cannot in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles and messengers to the nations, nor the feeding or nourishing ministry of pastors, and teachers, according to the first institution of the Lord Jesus, is yet restored and extant. . . . The apostasy of anti-Christ has so far corrupted all that there can be no recovery out of that apostasy, till Christ shall send forth new apostles and plant churches anew." *Struggles and Triumphs of Religious Liberty*, pages 238, 239.

Sir Isaac Newton, "About the time of the end, in all probability, a body of men will rise up and turn their attention to the prophecies, and insist on their literal interpretation in the midst of much clamor and opposition." *Totten, in Our Race News Leaflet*, for June, 1898, pp. 325, 326.

We quote further from the same author: "There must be a stone cut out of a mountain without hands before it can fall upon the toes of the image and become a great mountain, and fill the earth. An angel must fly through the midst of heaven with the everlasting gospel to preach to all nations before Babylon falls and the Son of Man reaps his harvest." *Observations on the Prophecies*, pp. 250, 251.

These are just a few that we might use of the predictions of the great reformers, but they are sufficient to show that those great men of God regarded their work as being merely to prepare the minds of the people for the great restoration, which they all saw in vision, and were sure would come. They realized that their's was a work of "reformation", but they looked for a "restoration."

We will close this analysis, with a brief discussion of the "time" as indicated when this should be brought about, and by a simple study of the texts already used. You will note that Newton uses two of the texts I use, but which he recognizes as being associated in the "one great event" viz: the setting up of God's kingdom and the "stone cut out without hands" as mentioned in Dan. 2; and the "angel's message" of Rev. 14:6. These we will now discuss.

First, the period mentioned as the time limit for the woman (church) to be in the wilderness is given as 1260 days. That these prophetic days are years, we will show by calling to our support prominent Bible students of other faiths. Archdeacon Woodhouse, M.A.A.D. 1805. "The 1260 years are not yet elapsed." The Apocalypse, p. 303.

Rev. G. S. Faber, B.D., A.D. 1811, "We are living in the predicted days of the anti-Christian blasphemy and the 1260 years are rapidly drawing near to their termination." Visions of Daniel, p. 222.

Davidson's Talks on the Great Pyramid also says those days are prophetic and mean years. This also agrees with Numbers 14:34; where we read: "After the number of days in which ye searched the land, forty days each day for a year, etc."

But 1260 must have a scriptural beginning. When then did the woman flee into the wilderness? Daniel spoke of an "abomination that maketh desolate" and in Paul's letter to the Thessalonians already referred to he says that the "falling away" was to be characterized by some one usurping power and "sitting in the Temple of God shewing himself that he is God." II Thess. 2-14. The Pope fulfilled this in 570 A.D. as is easily ascertained by an appeal to history. This date added to the 1260 years, bringing the time of the church's return from the wilderness as being 1830. In this Prof. Erret Gates, Ph. D.; an associate in church history in the University of Chicago, agrees with us when he says: "It is apparent by the year 1830 that a new period has dawned in the movement for the union of all Christians by the restoration of primitive Christianity." The Disciples of Christ, p. 177. Many others might be added, but this shows that others draw the same conclusions, from the prophecies of the Scriptures, relating to the restoration. We might add that included in the "all things" might be mentioned the great strides made in invention, science, medicine, etc., since 1830, the time when gospel light broke forth and revolutionized the general activities of mankind. In all of these things, 1830 was a beginning. Back of that date, almost stygian darkness covers the earth with knowl-

edge only slightly advanced beyond the Adamic period.

Daniel's interpretation of the king's dream clinches all I have said as to the time element in this discussion. You will note that he interpreted the various parts of the image as being successive kingdoms, as already stated. "The head of Gold", was Babylon. The "arms of silver" the Medo-Persians; the "body of brass" the Greek; the "legs of iron" the Roman, divided into eastern and western Rome, the "ten toes" the various nations that grew out of the Roman Empire, etc. These nations DID succeed each other in exactly the order given by the prophet, but it will be noticed that he saw the image, "standing complete on his feet" not one passing and the other following, etc. This must indicate that there would be a time when ALL of those nations would again come into existence, and THAT would be the time, when the full force of the prophecy would be apparent, because Daniel said it showed what "shall be in the latter days" verse 28. Here then are the dates when each nation represented by the image came back into the sisterhood of nations. Babylon, overthrown by the Medes and Persians B.C. 539-538. Restored by the Turks 1638, A.D. Existing as such until 1920 when it was placed under a mandate of Great Britain by the League of Nations.

Medo-Persia, overthrown by the Greeks 334 B.C. recovers it's independence 1730 A.D. under Tahmasp, which it still holds.

Greece, conquered in 1204, A. D. In 1829 her independence is recognized by Turkey, and in 1830 was again recognized as a world power. This was therefore the last one of the nations represented by the image to be restored, and it was in 1829-1830. It thus again completed the image.

Rome, this has repeatedly fallen and risen, yet today stands as the exclusive domain of the popes.

The same is true of the other nations, but this fact remains, that IT WAS NOT until 1830 that the entire image again appeared as the king saw it in the vision, and as it was interpreted by Daniel, but it is also true that disintregression set in shortly after 1830, and none of the nations now appear as they did in 1830. So, it shows that that period and that period alone, MUST be the time of God setting up His kingdom for the last time.

On April 6th, 1830, was organized the Church of Christ, and organized too, in accordance with instructions given by the angel to the young prophet Joseph Smith. Since then the whole religious world has been revolutionized. The house of Isreal is returning to their lands. Jerusalem is a "new" town and without walls, exactly as the angel told the "young" man Joseph Smith it would be done.

This young man and the work he was instrumental through the hands of God in bringing forth, alone fills the bill in every particular. It is too late now for any other to come and make similiar claims.

NEWS FROM PURYEAR, TENNESSEE**January 13, 1964**

Greetings once again by the way of the Advocate, from the Puryear, Tennessee Local. We would like to wish each and everyone a very Happy New Year, and may your blessings be double, in Nineteen and Sixty Four.

Do we look back over the year that has passed and count our blessings or do we just remember the heartache and sorrows that have come into our lives? We should remember the blessings as well as the sorrows for it takes them both to bring us closer to God.

Our church was blessed with four new members in 1963. Brother and Sister Thomas Tyler, David Kidd (son of Betty and Joe Kidd) and Tony Grooms, son of this reporter. David was baptized at our Reunion. We are very happy for all of them.

Our Bro. Thomas Tyler and Sister Hazel Paschell are on the sick list. Will you remember them in your prayers, I know they will appreciate them. Sister Myrtle Robertson, who was sick during our Reunion is doing real well thanks to her faith in God and the prayers of all of you. She has just returned home from visiting her daughter in Dallas, Texas. She was there the day our President Kennedy was killed. Her grandson was at the airport to greet the President when his plane landed in Dallas.

Our officers for the year are:

Pastor—T. W. Paschall.

Assistant Pastor—Rony Overcast.

Secretary—Elizabeth Paschall

Superintendent of Sunday School—Tony Grooms.

Assistant Superintendent of Sunday School—
Herman Flowers.

Reporter—Bryna Grooms.

We would welcome any one who would like to visit us. It is good to hear new voices in our midst, not that our Brothers here do not give us an inspiring sermon each time they speak, but I'm sure they would welcome the opportunity of sitting back and listening to others tell of their experiences in the gospel. Our speakers here are: Bro. T. W. Paschall, Bro. Heman Paschall and Bro. Ronie Overcast. We have preaching, Sunday School, Book of Mormon studies, and Sacrament on the first Sunday of the month.

We here at the Puryear Local would like to say congratulations to Bro. Roland Sarratt and new bride—We wish them many happy years together.

Prayer should be the key of the day and the lock of the night.

Reporter Bryna Grooms

"IT IS WRITTEN"

Be kindly affectionate one to another with brotherly love, in honor preferring one another.

—Romans 12:10.

NEWS FROM TEXAS COUNTY

Some of our number have really had some ups and downs during the past two months.

One of the high points was the visit of the "Keeney Kids"; the Harold Massey's and the Truman Medders from Oklahoma and the Bill Kommer's from St. Louis, at Christmas time. We delayed our Christmas program in hopes that we could have some of their children take part, but they all had to leave before that Sunday. We had an "after Christmas" program anyway. The songs, poems and scripture readings were about happenings after Jesus' birth.

The low point of our news is the most recent. Bro. Virigl Stark was operated on for cancer of the stomach the first Monday in February. He is reported doing well (Feb. 7th) and they expect to bring him home next week.

Bro. and Sr. Lean Yates visited us the third Sunday in December. His sermon was one of instruction. Always with the idea that in these days we should be more critical of ourselves, more helpful to each other. To watch for the little, easy steps off the path, that are such hard, long steps to regain. Reading Galatians 6:1- he said that the way to point out another's faults is by our own good example, not by criticism. Toward the end of his sermon as he paged for a reference, he glanced at the clock then back at the Bible in his hand, "Time is running out on me" he muttered. Then he looked at us almost sharply, "And it's running out on you, too." We've had that taught to us and preached to us, and we believed it. But he simply told us and, for a little while at least, we almost realized it.

Bro. Paul Mercer preached at two services January 5th. In the morning his subject was the Prince of Peace. And at night it was examining ourselves by the standards given to the seven churches and as Christ gave them on this land.

Bro. and Sr. Oren Caviness were down in spite of the snow and slick roads the second Sunday in January. Bro. Caviness's sermon was on the rules for right living. The "rules" are ages old and have been voiced by the great leaders in culture in many civilizations, but always negatively until Christ came along and said, "Thou shalt . . .". By Him the earth was made, and His gospel is a constructive thing taught in an affirmative manner.

Bro. and Sr. A. M. Smith visited us a little later in the month. Bro. Smith took his first sermons from the 24th chapter of Matthew. Then he was asked to stay over for an additional lesson and on Monday evening he preached about the lineage of Abraham.

We have had a few minor interruptions on the home front. Sr. Stark had her thumb broken when a car door was slammed on it. Sr. Margaret Keeney spent a few days in the hospital after surgery, but is now home and doing fine. After exposing most of the congregation and a couple of visitors the Engle kids broke out with the chicken pox.

To balance the scale, Sr. Mercer says that she is

feeling much better now after a change in her medicine.

Should a good reporter talk about the neighbors? Oh, well. It's all in the family. The Ava local has just finished repainting the inside of their church building. Everyone helped, from six year olds and up.

Ella Engle, Reporter

NEWS FROM COLLINS, MO.

We have had many interruptions in our regular services here in Collins, for various unpreventable causes, and we are happy to be back on schedule again.

We believe in the power of prayer, and the greatest need and desire of the membership of this little local at the present time is for the welfare of our Brother Ray Martin. He has been in the Research Hospital in Kansas City, where he was taken for cancer of the lung. We know that the power of God can heal him and that if it is His will it will be done. In united prayer there is strength. Please remember him often—his need is great.

The cheerful smile of our ageing Brother Sarratt has been missed for several Sundays—he has just not been able to get out. Please join your prayers with all of ours in his behalf.

We have also missed the Wendell Yates family for some time now—Oretta has had a difficult time with the flu and poor health from undetermined causes since the arrival of their new daughter, Taria Delight, on Sept. 14. They are also kept very busy these days, working "like mad" on their new home. We hear they barely completed the new roof before the rain and snow came!

The McIndoos spent the holidays and part of the month of January in Phoenix Arizona, visiting with relatives and friends. They arrived home January 20, it is so good to have them back.

My husband and I spent the Christmas season and a week of the New Year in Independence with our daughter and husband, the Dick Wheaton family. Families are a great institution! How rich we are to know the joy and peace and contentment of their association!

Bro. Joe Yates, inspite of his "he man" job of milking about sixty cows twice a day—manages to come quite regularly and to carry his share of the preaching. His wife Floralice hasn't been up to par physically but comes when she can.

A carelessly tended trash fire on the west side of Highway 65, aided by a brisk wind, jumped the Highway and burned almost all of the pasture of our Bro. and Sister R. L. Shaw's place. It surrounded their house and barn and but for the help of many neighbors and the forest service, would have destroyed the buildings also. The fire was perilously close to two big stacks of hay which still stand and will feed the stock through the winter. This could have been a major tragedy and we are very grateful that it was stopped

in time and that the damage was limited to just the pasture.

Our sermons are always inspirational and our invitation is extended always to any who can come to worship with us.

Esther Caviness—Reporter.

NEWS FROM THE PHOENIX, ARIZONA LOCAL

Now that the new year is here, and the old is gone, and our children are back in school, we have time to sit and think of some interesting and exciting events that took place as 1963 came to a close.

It was an exciting close for Hubert Yates, Jr., and his wife, Louise. On Dec. 9th Mr. Stork arrived with a lovely daughter for this family. Following this arrival, tiny Annette Louise Yates was blessed by Elder Hubert Yates, Sr. A shower was given at Betty McIndoo's home for Louise and baby. And as if this was not enough, the Hubert Yates, Jr. and family, moved into a new home.

December is always exciting for children, and our Church Recreation Committee helped make sure of this. A Christmas party was given and grown-ups as well as youngsters had a gay old time. While the fun was going on, our Local was also thinking of the needy. Every family donated food to be given to the Sheriff's Pantry (an organization for the needy). Oh yes, David (Jones) you make a good Santa!

Of course our Program Committee was "on its toes". A short play was given, The Shoemaker and His Guest, by the younger people. Their performance was excellent. We have some real talent coming up in our group. The songs, poems, and readings were of excellent quality also. And a tip of the hat to you Bro. Hunter, for playing Santa Claus. Your gifts to the children were very clever and so appreciated.

As Father Time marched on, familiar faces began to appear from other towns, cities, and states. Charles and Edith Eddy from Black River Falls, Wisc., Bruce and Marlene Cobb from Tucson, Arizona, Bob and Minnie Willard, and Don and Ruth Willard from Sedona, Ariz., Ed and Louise McIndoo from Preston, Mo., Dave and Charlotte Hinkle, and Ted and Sible Ely from Grand Junction, Colo., Leon and Francis Yates from Mack's Creek, Mo., and Hubert and Patsy Yates from Cave Creek, Ariz. We wanted to keep all of you here with us, but since we can't we will just hope to see you again before next Christmas.

In all the crowd the Pattersons thought they could slip away unnoticed, but they didn't make it. We found out they spent a week in California visiting with Bert's mother and sister. Their trip included a tour of Knott's Berry Farm, sounds like fun!

We hear there have been some injuries in the past few weeks. Velma Wheaton, fractured elbow, Wanda Yates, broken finger, Danny Patterson, broken wrist. We won't ask you how you broke all these bones, just wish you all a speedy recovery.

We were all very happy to welcome Apostle Bill Sheldon to our Phoenix Branch recently. We understand Bill Sheldon and Leon Yates will be traveling their respective missionary fields together. We will miss both of you as you carry your message to others. Our prayers go with you.

We received word that Mrs. Wilson, mother of Jess Wilson passed away recently. We regret to hear of this loss and offer our deepest sympathy to Dorothy and Jess.

The daughter of Pat Garrity has also recently passed away. Pat Garrity is not only the principal of the school that many of our children attend, but also a very dear and close relative of the Ed and Don McIndoos.

One of the things that saddened our 1963 was having to give up the Larry Shaw family. But with the New Year came the wonderful news that Larry is pursuing his chosen profession. We were excited to hear he is attending a very good Chiropractic School in Kansas City, Mo. We wish him much luck, many happy hours of study, and high grades. And don't forget Larry—when you get that Doctor degree—there is one, we here in Phoenix, would rather have to (straighten out our kinks) than you!

We wish you all a happy and prosperous 1964. God bless you all.

Larry Kelley, Reporter.

WEDDING Smith-Sarratt

Miss June Carol Smith, daughter of Elder and Mrs. Kenneth Smith J. Smith, 209 South Crysler, became the bride of Mr. Roland Le Roy Sarratt, son of Mr. and Mrs. Leonard M. Sarratt, Collins, Mo., on Saturday, January 25, at 8:00 P. M. in the Church of Christ (Temple Lot) East Independence Local, located at 78 Highway and Hoke Road.

The double ring ceremony was performed by the bride's father in the company of about 200 friends and relatives. The chapel was decorated with baskets of gladiolias, ferns, and the traditional seven candle candelabra.

The bride chose a misty white floor length gown of Chantilly lace, fashioned with a portrait neckline and featuring a basquet bodice. The long sleeves tapered to traditional points over the hands, the full skirt was highlighted with lace roses and a pick up. The fingertip veil fell from a crown of seed pearls and crystals. She carried a white Bible on which her bouquet of miniature red rose buds, centered with a white orchid, was placed. The bride came down the isle on the arm of her eldest brother, Mr. Alexander Smith.

The matron of honor was Mrs. Alexander H. Smith. Mr. Derald D. Sarratt, brother of the groom was best man. The ushers were the bride's two younger brothers and a friend of the families; Messers. K. James Smith, Robert O. Smith and Dennis Yates.

Mrs. Harry Mann provided the music at the organ,

playing traditional wedding music and accompanying the soloist, Mrs. William Johnson, cousin of the bride, who sang, "I Love Thee", "Entreat Me Not To Leave Thee" and "The Lord's Prayer."

Due to the illness of the groom's father his parents were unable to attend the wedding.

A reception followed the ceremony in the basement of the church. The bride's table was covered with an heirloom linen cloth of about 138 years old, which has been handed down to the eldest daughter for several generations. It belonged originally to the bride's great-great-grandmother on her mother's side. It had been used on her, Mrs. Heinemann's wedding table many years ago.

In the center of the table, surrounded by artificial red rose buds, was a four layered cake topped with a miniature bride and groom. The second layer had a miniature Bible fashioned of sugar with the words, "I Roland take thee June" on one leaf and opposite the words, "I June take thee Roland" on it, and just below the wedding date. The beautiful cake was made by a close friend of both families, Mrs. Sam Kidd, who also served the cake assisted by her sister, Miss Bettie Martin, who presided over the punch bowl.

Mrs. Jewel Parish, a school mate and long time friend of the bride, was at the guest book. Mrs. Parish, herself a bride of one week had had as her soloist Miss June Smith the bride of today.

Mr. and Mrs. Roland Sarratt will be at home at 4305 South Main, Independence, Missouri after a short wedding trip. They will visit the groom's parents in Collins, Mo. before returning home.

WEDDING

Camp - Kirk

Sister Sandra Vivienne Camp and George Don Kirk of Marion, Kentucky were united in the Bonds of Matrimony on December 25, 1963. The wedding was held at the Church of Christ (Temple Lot) of St. Louis. Officiating was Bro. August Schwegler. The attendants were Maid of Honor Lauanna Hurley of Springfield, Mo., best man Ronald Campbell of Godfrey, Ill. Flower girl Gayle Camp, and Ringbearer Richard Camp. The bride wore her mother's wedding gown which was a beautiful chiffon and lace over satin with a fingertip length veil. She carried a bouquet of sweetheart roses. The wedding was attended by both the bride and groom's families as well as members of the local.

Immediately following the wedding a reception was given at the home of Bro. and Sr. Alma Camp, parents of the bride, at Godfrey, Ill.

Sister Sandra and her new husband will make their home in Alton, Illinois, and continue to attend the St. Louis Local.

Be not disturbed at being misunderstood; be disturbed at not understanding.

—Chinese Proverb.

TRAIN A CHILD IN THE WAY HE SHOULD GO

By Marvin Ely

"Children obey your parents in the Lord: for this is right." Ephesians 6:1.

"Children, obey your parents in all things: for this is well pleasing unto the Lord." Col. 3:20.

The foregoing verses show how important it is for children to obey their parents and not only that, but that they have respect for them. For in Ephesians we read:

"Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth." Eph. 6:2-3.

Indeed this is a wonderful promise to know that if children honor their parents they will be able to live long on the earth. Honoring one's parents does not stop when one becomes an adult for it still continues as an important commandment.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

Not only is it the duty of children to obey and honor their parents, but fathers or both parents should bring their children up in a manner pleasing to the Lord. To nurture a child means to educate or train; admonition means gentle or friendly reproof and counseling against a fault. We note too that nurturing and admonition of a child is to be done of the Lord. The book of Proverbs contains some good advice on raising of children.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

When a child is young his mind can be easily molded; therefore, it is important to train a child in the way he should go even from early childhood. Before they reach the age of accountability they are not held responsible for their actions for Christ took a little child and said, "for of such is the kingdom of God." As a child grows older he learns to do the things that are around him so it is vital that his surroundings consists of love and good works by the parents. In Proverbs 19:18 we read the following advice:

"Chasten thy son while there is hope, and let not thy soul spare for his crying." and

"The rod and reproof give wisdom; but a child left to himself bringeth his mother shame."

"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. 29:15-17.

Various dictators of this era have chosen children rather than the older people, to teach their fanatic doctrine to. When a child is young he can easily be formed into a tool of destruction for which these dictators took pride. They even taught them, anti-Christ; therefore, it is very important that parents teach children about Christ and His commandments in order that they might not yield to teachings contrary to Christ. A child properly taught by his parents will be better able to confront the problems of life.

"And ye will not suffer your children, that they go hungry or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers; he being an enemy to all righteousness; But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another;" Mosiah 2:25-27.

The above words of King Benjamin contain considerable wisdom on the raising of children for in it we learn that not only the physical needs of the children are to be taken care of, but they are to be taught about the laws of God. For transgressing the law of God and fighting and quarreling with one another brings about service to the devil who is the master of sin. This shows again the importance of teaching children properly in order that they might learn to get along with one another, to entertain tolerance in their hearts, to love one another, and to walk in the ways of truth. About us today are many things contrary to the above mentioned things, so it is necessary to teach children properly that they might choose the good instead of the evil.

Training a child might be likened unto pruning a fruit tree or grape vine. In pruning we save the desirable limbs and vines and cut off the undesirable limbs or vines. By doing this we leave the best limbs or vines and as a result the tree or vine will be more productive. If we expect a child to produce fully when he gets older, we must remove the bad and teach the good to him while he is yet young.

"Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." Deut. 5:32-33.

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the

days of thy life; and that thy days may be prolonged. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:1-2, 5-7.

In the above quotation we note the significance of teaching the children the commandments of God. This was written many years ago, but the advice is just as valuable as when it was written. Timothy is a good example of the importance of learning the Scriptures as a child.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." II Tim 3:14-15.

Having known the scriptures from a child, made it possible for Timothy to become wise unto salvation. Training children in the way they should go is a matter of great importance, and children should obey their parents in the Lord: for this is right.

THE MIRACLE OF DAY

By Ruth Willard

Some years ago I was visiting in Phoenix, at the home of my sister, now Mrs. Evalena Sills. At the same time, our late father, James E. Yates was there also. As was his custom, he spent many hours visiting people of his acquaintance, and talking to them concerning the spiritual values of life.

One Sunday afternoon it was my pleasure to accompany him on his visits. We stopped at the home of a man who had been an invalid for many years. He had been shut in without much contact with the outside world. This gave him plenty of time for reflection which he had, apparently, used to good advantage. He had studied the Scriptures much and had truly attained a high degree of spiritual perception.

This gentleman related several experiences of his, from which he had been permitted to gain remarkable insight into spiritual truths. He testified to some wonderful things that had happened in his life, to some marvelous things. He had been permitted to see some real miracles.

I had been sitting there listening intently, but not entering into the conversation myself. Suddenly our friend turned to me and asked, "Sister, what experiences have you had?" I was startled. At once I suggested that we would like to hear some more from him.

For the next few hours and days I kept asking my-

self that same question. What experience DID I have that would compare with his? I had to admit, there was none that could compare. All my life I had believed the gospel. I had been baptized at the age of eight and since that time my faith has never wavered. I believe I can truthfully say, that Faith has increased with the passing of the years. But why did not these wonderful, miraculous things happen to me?

As I went about my tasks, I kept thinking about it and questioning whether something in my life was lacking. I could think of no sin of commission, was there perhaps one of omission? Had I neglected to DO something? What could it be? No answer came to my mind.

One evening I retired still pondering the question. This dream come to me. I was standing on the balcony of our home, looking towards the mountains, eastward. Those of you who have been in Oak Creek Canyon in northern Arizona, will visualize the beautiful, high rugged, red mountains that guard Oak Creek here. At first it was dark. Then the rays of the sun began reaching up and over the top of the stately peaks. Increasing gradually, with more and more light and warmth, the sun finally burst forth in all its unspeakable beauty and in all of its wondrous glory! And Christ stood immediately behind it. I could not see Him but I knew that He was there—watching His children and extending to them (to every one and missing none) the love and the deep all encircling compassion that only the heart of Him can comprehend.

I was made to understand that even as the sun rising each morning is a daily miracle, so also is the steady constant ray of the love of our Heavenly Father, a miracle. These miracles we receive daily. Each morning these rays cover us anew, as the day's needs confront us. A sweet peace came to me.

I awoke. Soon the bright, warming rays of the sun came over the tops of our lovely mountains. I remembered my dream. Yes, that is wonder enough. I am daily grateful for the promise of Christ's constant concern for and care of us. This is my miracle. I am content.

A FRIEND

By Edna Smith

One night at prayer meeting I heard a poem recited, on the subject of friends. It caused me to think and contemplate on just what is a friend, and if I really were one.

To me a friend is one to whom I can tell my joys and sorrows and they will understand. They will understand when I am silent, sad, noisy or gay, but will not turn away. A friend will protect and honor one's confidences, give honest, sincere and helpful criticism to keep one's feet in a straight forward path. A friend will offer a helping hand when you err or fall to the depths of degradation, and will not push you farther down.

Christ, Himself, set the example of a friend, by be-

ing the greatest friend to all mankind, good or bad. He raised the fallen and gave Himself to die upon the cross that all men might have eternal life. There never was a greater friend—so by trying faithfully to follow His example, we become truly friends of God's children.

The old saying, "A friend in need is a friend indeed," is so very very true. A friend will not turn his back when you are in trouble, but will hold out a helping hand and aid in anyway he can.

I have been the most fortunate person alive, for I have so many friends, and oh how grateful to my Heavenly Father I am. My daily prayer is, "Let me be a friend to all." These following lines came to me so I jot them down here.

My Goal

Dear God each day I pray,
To be a friend to man.
To help from day to day,
In doing for all what I can.

May each act of friendship be,
Unselfish, kind and true.
A helping hand, a friend indeed
God's servant here endure.

Help me to be a friend to all,
That I may walk with Thee.
The truest friend of all mankind,
My Lord, My God 'tis Thee.

PRAYER

One is very fortunate who has a habit of prayer, for there is nothing can still the soul like purging the conscience before God; and cares, pricking annoyance, dreads and all mental tensions can be remedied in no way more satisfactorily than by letting the consciousness of God wash the soul.

A sense of friendliness and peace toward the Infinite is the surest medicine for sleep.

Dr. Frank Crane.

HOPE

"Hope is like the sun which, as we journey toward it, casts the shadow of our burden behind us. Ever learn wisdom from failure more than from success. We often discover what we'll do by finding out what we'll not do; and probably he who never made a mistake never made a discovery!"

—Samuel Smiles

TODAY

Today is, for all that we know, the opportunity and occasion of our lives. On what we do or say today may depend the success and completeness of our entire life struggle. It is for us, therefore, to use every moment of today as if our very eternity were dependeent on its words and deeds.

—Henry Clay Trumbull

Mrs. Leo Bittner M
Lamberton, Minnesota

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