

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.

Vol. 41

Independence, Missouri, June, 1964

No. 6

A Prayer For Unity



Dear Lord, we come before thee now;
While at thy feet we humbly bow—
Help each of us our cross to bear;
Our burdens and our joys to share.

Help us to see, to hear, obey
The word you've given for our day.
That we might tread the path Christ trod;
The path that leads us to thee, God.

Help us your word to understand;
Our hearts, our minds, our thoughts expand.
Help us to search thy word each day,
Yes, search with faith, dear Lord, we pray.

Give us the wisdom which we need,
To serve thee both in word and deed;
Help us to rid ourselves of doubt,
To keep us pure within, without.

Show each of us wherein we lack,
Give us thy Spirit, bring us back;
Yes, bring us back as one in thee,
Dear Lord, this is our humble plea.

Dear Lord, please fill our hearts with love;
The love that comes from thee, above.
Unite our souls and hearts in thee,
This is our prayer for unity.

—Anom.—

CONTENTS

Editorial	Page 82	More Excellent Way	Page 87
Local News	Page 85	Keeper of the Faith	Page 88
Church-Mission (Part II)	Page 86	Responsibility Time	Page 88
Reunion Notices	Page 95		

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri.

Phone: TEmple 3-3995

EDITOR: Richard A. Wheaton, 704 S. Elizabeth Rd.
Independence, Missouri 64050.

ASSOCIATE EDITORS: Clarence L. Wheaton, Sr., 204 W. Sea.,
Independence, Missouri 64050. Harvey E. Seibel, 8364 Midland Blvd.,
Overland, Missouri.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST (Temple
Lot), Box 472, Independence, Missouri. 64051.

Second class postage paid at Independence, Missouri.

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

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to:
The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.
64051

EDITORIAL

How responsible are you?

This forthright question has been much upon our mind in recent years and especially as we place ourselves in the proper perspective in the whole pattern of life about us, particularly that pattern within the Church, but not to the exclusion of our place in the civil society.

We have seldom been given such a vivid picture of our responsibility in life as has been portrayed by Ralph W. Loew, D.D., in the following article reprinted by permission from the column "Finding The Way" and titled "You, Too, Are Responsible" appearing in the April 18, 1964 edition of the Independence Examiner.

"Who's responsible here?"

That question, asked by a policeman at the height of a neighborhood disturbance, can be repeated in any number of situations. Look at the bumper-to-bumper traffic of many of our highways and you can ask, "Who's responsible here?"

Examine the acres of below par housing and slums and then ask, "Who's responsible here?"

When a parent admits that he has seen little of his teenage children and tells a teacher that "the school sees more of my child than I do," the question can be asked, "Who's responsible here?"

One of the difficult explorations for mankind is this understanding of responsibility. Dr. H. Richard Niebauer believed that the idea was of very recent origin as a symbol of our acts. Ancient words such as duty, virtue, goodness and morality were common; but "responsibility" was a newer word. Yet the search for responsibility has been an experience as old as mankind. "Am I my brother's keeper?" was Cain's question.

As civilization began to express itself, man was constantly confronting the fact that while a few might be guilty, all could be responsible.

If there is a community breakdown or a loss of morale,

you must ask the groups of that community what they have done to establish morale. You won't ask the federal government.

Basic to the development of this sense of responsibility is a new understanding of our involvement in communities, because we have developed a personal relationship to eternal values. Personal responsibility is the extension of the self not only to one's fellows, but also to values which give meanings to all persons. That's why the ancients spoke of responsibility in these terms:

"We ought so to fear and to love God so as to do certain things. Our honesty, integrity, relationship to our fellows, is dependent upon this initial responsibility to God. A man loves God, therefore he doesn't lie or steal."

Suppose someone from outside this planet came into the midst of many of the national and international tensions and asked the question, "Who's responsible here?"

It is the conviction of a mature faith that while some are guilty, all are responsible. It is to this quality of extraordinary responsibility in the ordinary events of today that man expresses his response in grateful vocation."
—Loew.

Webster defines responsible as; "Fit to be trusted with the carrying out of a charge or a duty; able and ready to meet obligations."

When we entered the waters of baptism and took upon us the name of Christ, and became one in Christ Jesus, we also pledged to accept the responsibilities and obligations implied therein. These responsibilities are not always pleasant, easy nor convenient to perform. If they were, there would be no problems in the world today, because everyone would be delighted to assist in their solutions.

The Church like the world is confronted with more problems than there are problem-solvers to go around. And why is this? Because there are too few willing to be "responsible here". Those who are able and willing, can not spread themselves thin enough to cover all the areas of responsibility.

The apathy so wide spread throughout our nation and the world is also too wide spread in the Church. In our civil elections today a fifty percent turnout of the registered voters is average, and there is probably less than seventy-five percent of the eligible voters who have bothered to register. This means that only thirty-five percent of the eligible voters of our country are responsible enough citizens, **caring enough**, to discharge their obligation of making **their** vote count, doing their part to make this country what **they** want it to be.

We see the same apathy in our Congress every day. It has been often reported by presumably reliable reporters that it is not unusual to have Senators and Representatives rounded up from various places just before the vote is taken, in order to get a bill passed or defeated. "Who is responsible here?" You and I, if we have not registered our protest either by letter or at the polls; you and I, if we are not interested enough to be informed of what goes on in our government, or community, our schools, our Church and our home. Yes, we stand convicted when we must say, "But I don't know that was happening. I was too busy

to be bothered with politics, or schools, or Church matters or family affairs."

Some may say, "But the Church is not that way."

Let me sight you a few facts. This past Conference was one of the larger Ministers Conferences in recent years and yet the average total vote on a measure was around 75. The total Referendum vote cast is seldom more than 300. Yet our membership is about 3,000—the total vote cast is only about ten percent. "Who is responsible here?" Certainly not just the 300 who did their best and voted. But the 2,700 who did not participate most share most of the responsibility. They turned aside into other activities and neglected a most important responsibility to the Church.

We have heard for many years the question, "Why do we have so many problems in the Church, why so much contention and strife?"

The answer lies in the figures quoted above. We do not have enough responsible members, those who will face the problems and lend their support to the solutions of them. We do not have the time to become fully informed and then do something constructive to remedy our own ills. Contrary to scripture, we become "weary of well doing." We would not trust our home, our children or our financial affairs to anyone else, but in this case we'll "let Joe do it for us, because it's only the Church, salvation and eternal life." But when "Joe" does it, it doesn't always suit us and we begin to contend, and criticize those "Joes" who have put forth honest effort, while we were busy at more pleasant occupations. It becomes very important to criticize, but nothing more.

There is an old and wise saying which reads somewhat on this manner, "If you have not striven with the problem, you have not earned the right to criticize those who have."

We cannot sit back in our peaceful and serene settings, aloof from those about us who labor with their might to achieve the aims and goals of the Church, and expect to share in the fruits of their labors. Nor have we earned the right to criticize them.

As Ralph W. Loew says, ". . . . while some are guilty all are responsible," we are indeed responsible unless we have discharged our responsibility by constructive activity in all of the affairs of the Church, our community and our nation. And when we criticize without having exercised our first responsibility we actually only criticize our own apathy.

The **constructive activity needed** can only follow a **well informed consideration** of all available facts and information. Activity based on half information, half hearted inquiry and aimless trying of one thing and then another, is worse than no activity at all. This kind of effort becomes a part of the problem and not a part of the solution. This kind of activity hinders rather than helps the Church, the community or the nation.

These principles can and should be applied to

every phase of our lives, whether it be our family responsibility, our Church responsibility, our community responsibility, or our national responsibility.

Let us then each and everyone begin now to **share** the responsibility of being a good Christian and a good citizen. We cannot be the best of one and not the best of the other also.

Let us not think that the sharing being spoken of is to put a part of **our** load on to someone else; they have, or should have a load of their own.

Rather, if we have unused energy and capacity for constructive labor, let us begin to accept those duties and responsibilities as we are called upon. Let us be available and present. Let us inform ourselves of what is transpiring about us. Let us study Church, as well as civil, literature in the light of the scriptures (Bible and Book of Mormon), not according to what someone else has said was there, not as they may interpret what is there, nor by what we or they may think ought to be there. By our own prayerful and careful study of what is there, let us set our course and render our decisions. The scriptures say we are responsible for our own actions and deeds, and for what we accept and believe. We shall not be judged in that day by what someone else thinks we should believe or should do; but by what is actually there, not in part, and not only by those portions which we think should be there, but by **all** the scripture preserved for our direction, for the scripture says in II Peter 1:19-21, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake **as they were** moved by the Holy Ghost."

These statements are true of both the Bible and Book of Mormon, not in part but in their entirety, and we bring to your attention the Book of Commandments XV:1-3 also 1835 Doctrine and Covenants 43:1, "NOW behold, because of the thing which you have desired to know of me, I give unto you these words: Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true: Wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written, concerning my church, my gospel, and my rock."

And in Romans 2:13, we read, "For not the hearers of the law are just before God, but the doers of the law shall be justified."

Some may say, "But what can I do, I have no talent for this or the other thing, what need can I fulfill?"

There is no talent so mean, voice so weak, nor hand so small but what God has a work for it to do, if the possessor of that talent, that voice or that hand, also possesses the desire to use it **in** God's work. Once we have found that desire or that desire has found us, we need only to approach Him to find out how we can

become useful to Him. Let no man tell you otherwise, for God has not brought us to a knowledge of His Gospel, given us a thirst for truth and a desire to assist, only to have us then sit in idleness until Christ shall come again.

No, for we are all called unto repentance from dead works and into a labor of loving kindness and care for our fellowman and the service of God.

This calling may come in many forms. It may come to some as missionaries who will carry His word into every corner of the earth. It may come as a minister to those near by, to visit and care for the sick and needy at home, not only in the Church but also our neighbors and friends; our fellowman. There are also those who are called to what is sometimes called "fire-side preachers", who have a talent for conversation that inspires the souls of men and women, gives them renewed hope and courage merely by answering their personal questions or discussing their problems with them. It also comes to each of us to share our part of the temperal responsibilities of the Church.

But there is still another calling not often recognized because it is often uncaudible to the ear of man, but is not unnoticed, unheard, nor unheeded by God. This is the calling of all the believers and followers of Christ to pray always; over all we do, as well as for all men seeking to do His will, yes, and even for our enemies. Probably Paul points this up best in his letter to Timothy 3:1-4, "Finally, brethren, pray for us, that the word of the Lord may have **free** course, and be glorified, even as **it is** with you: And that we may be delivered from unreasonable and wicked men: for all **men** have not faith. But the Lord is faithful, who shall establish you, and keep **you** from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you."

And the last and greatest calling of all men everywhere is, that we become living sermons of the "Gospel of Jesus Christ", not only in our associations and activities in the Church, but let us not forget that our responsibilities reach even into the world about us, into every phase of life bearing upon our existence. Whether it be ecclesiastical, educational, political, financial, or scientific, "**all are responsible**" to exercise such opportunities and rights as are ours to determine the course of events in this life; to do all within our abilities to turn the tide of those events to the Glory of God and the benefit of mankind.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48).

When we are less than perfect we are not only "responsible here", we are also "guilty". Since none of us claim perfection, we are to that extent of our imperfection, "guilty", and "responsible" for that guilt, that lack of perfection. For Christ has said in I Cor. 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." R. A. W.

FATHER'S DAY

Father's Day observance originally began in 1909. And thus it came about . . .

The idea of a Father's Day observance was created in the mind of Mrs. John Bruce Dodd, of Spokane, Washington, as a tribute to her own father who reared six motherless children. She felt that some special observance was needed to express love and devotion toward fathers.

In 1909, Mrs. Dodd presented this idea to her own minister. Through him, the plan was brought to the attention of the Spokane Ministerial Association, which approved it.

In 1910, the Spokane YMCA gave impetus to the Father's Day idea by setting aside a day to honor the fathers of the community in particular — all fathers generally.

The third Sunday in June was set aside for the observance and this day has been employed as the Father's Day date.

Woodrow Wilson helped mark the day officially in 1916. And, when Calvin Coolidge was president in 1924, he first recommended that the day be nationally observed.

Mrs. Dodd also selected the official flowers for Father's Day — a white rose for remembrance, a red rose for living tribute.

Father's Day is now also observed in Canada, Latin America, France, England, Belgium, Holland, South Africa, Yugoslavia, and in the Scandinavian countries.

KIDS: YOU, TOO, CAN HAVE GOOD MANNERS

By Jack Williams

(From Phoenix Gazette)

Just about the nicest thing that has come my way recently is a "Creed for Good Manners" sent to me by Jessie Ellsworth, an eighth grade teacher at Grandview School.

I didn't know that they taught these precepts any more; but this list is certainly worthy of clipping out and studying:

I will remember to greet everyone I meet with a cheerful "good morning," "good afternoon," or "good evening."

When departing, I will remember to say "good day," "good night," or "goodbye."

Even for small favors, I will always remember to say "thank you."

When asking a favor of another, I will remember to say "please."

I will speak simply and be friendly to all persons I meet.

I will enter the room quietly and stand at attention until spoken to — then I will state my message clearly and distinctly.

If something has fallen to the floor, I will replace it on the desk.

I will remember that there is a place for everything and will return everything I use to its proper place.

I will always ask permission to use another person's belongings.

What has been loaned to me by another, I will return promptly and will express my appreciation for having used it.

When older people are present, I will let them pass ahead of me and will help them if they need assistance.

At all times I will be cheerful and kind to my associates.

When spoken to, I will give my full attention to the speaker and will answer him to the best of my ability.

Whenever possible, I will share my ideas and possessions with others.

I will refrain from talking in the school corridors and like places.

In public gatherings, I will be quiet and attentive.

I will not tease others nor laugh at their mistakes.

Should I offend someone, I will apologize for the offense.

Should I be the cause of an accident or a misunderstanding, I will cheerfully accept the blame.

I will be friendly to everyone, but my associates shall always be persons of good reputation.

And for my father and mother, I will do their every bidding promptly and without argument.

For I know that courtesy, like charity, begins at home.

The creed summed up its importance with this credo: "Believing that good manners must adorn all knowledge and that they are the supreme quality of a beautiful personality, I shall labor to make them a part of my life."

GRAND JUNCTION, COLORADO LOCAL NEWS

As Advocate reporter from our area, I must get a long overdue letter written to tell of our activities in our Grand Jct. local over the past year. Since it has been a year, some of my news may seem outdated, but still, I hope, of interest to all.

Important events of the past year, which brought us great joy, were the baptisms of two of our youth and the blessings of two new babies in our local. We were happy when Janice and Patsy Ely, daughters of Marvin and Bob Ely, chose to be baptized. It was their desire to have Bro. Leon Yates baptize them and Bro. and Sr. Yates came especially for this last fall. The river was the selected spot and it was a beautiful day. Russell Edward Bell, son of the John Bell's, was blessed by his grandfather, Harvey Bell with Marvin Ely assisting. Timothy Ray Barton was also blessed

by his grandfather, Thomas Barton, Sr. and was assisted by his father, Thomas Barton, Jr. In thumbing through back issues of the Advocate, I am reminded of the importance of having the babies blessed as was so well pointed out by Sr. Mary Addie of Wis. in the Oct. issue. I, too, can relate a very special blessing which our son received as a very small child several years ago. I know many of you have heard this, but there are those which we have not been privileged to meet, who have not. We had gone with the Marvin Ely's to Denver — our mission being to attend church on Sunday which was to be held at the Malone residence. It was after we had left the Malone's and we had made our first stop and were all getting back into the car for our journey home — the women and girls in the back, the men and boys in the front — when Bob closed the last door. In doing so, he caught Duane's arm full force and Duane cried out in pain. Bob saw an offset, just above Duane's wrist, in crank-like appearance. This was frustrating to us for we were in a strange city and didn't know of a good doctor. But, Bob's first thought was to get the consecrated olive oil which was in the trunk of the car. It was applied and even though Marvin and Bob both say they feel sure his arm was broken, he immediately fell asleep. We had another stop to make on the outskirts of Denver for gas and when we made that stop, Duane got out of the car and was swinging his arms and as happy as if nothing had happened only minutes earlier. The arm was no longer out of shape and he had no after effects. Duane had been blessed a month after he was born.

Through the earnest efforts of our carpenter brothers in the church, Marvin Ely, who incidentally did much of the finishing work, Ted Ely, Harvey Bell, and John Bell, along with their somewhat inexperienced helpers, the work on our building progressed rapidly and the church was completed as intended for the present time. Even some of our "available" women were called upon to help finish some of our benches. It gave us pride in knowing, we too, could help toward the furthering of our building. Of course, there is much more to be added later and we now vision planting a lawn in the very near future. At my last writing, plans were being made for the purchase of our drapes, and I am glad to report, they too, were purchased and hung just before our last reunion. So, we feel we are making progress even though at times it has seemed slow. I feel we are indeed blessed to have such a nice place to meet.

Plans will soon be underway again for our summer Bible School. Our committee and teachers remained the same at our last one except, fortunately, we were very ably assisted by Alvina Bell as a teacher, who had not made her departure for the summer months, as she sometimes does. We were very glad to have Mrs. Floyd Broughton and her three daughters in attendance. Mrs. Broughton is Vieve Shaw's sister. And, it is our desire to create

(continued on page 93)

LET US HAVE PEACE

Notwithstanding the different questions at issue between believers in the Book of Mormon, there is certainly a large common ground upon which all stand. That the scope of this ground may be largely increased, we believe can be demonstrated whenever those holding different views are willing to meet together for a proper discussion of the differences in faith, doctrine, etc. Meeting together for the purpose of **arguing** and displaying the learning possessed by each will have but little effect toward attaining the desired end.

It is quite certain that a great and glorious work is ahead of some part, or perhaps all, of the believers in the restored gospel. If the work is to be performed **by all**, then it behooves the different fragments to get closer together and attain a condition in which God may use them. If the work is reserved for one or two

of the fragments to accomplish, then those who desire to engage in the work of the Lord should put forth an effort to discover whom are the favored ones, that they get in line and harmony with the chosen.

To reach proper conclusions, all interested must possess profound humility, coupled with deep faith and the broadest of broad charity.

We believe that the "Mormons" are now "making history," and whether that history shall be good or bad depends upon themselves. That it may be good, let all who have the hope of Zion at heart, endeavor to promulgate a spirit of peace and good feeling toward all who have a common cause. (Taken from the SEARCHLIGHT Vol. 5, No. 1, Feb. 1900.)

Did you include your Zip-Code No. in your address when mailing your tithing and other correspondence to the Business Manager?

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. **CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.**

THE TEMPLE LOT CHURCH, — IT'S MISSION.

Apostle Clarence L. Wheaton, Sr.

—Part Two—

Foreword

This is the continuation of the article under the above title which was published in the Advocate for January 1964.

At last we have been able to transcribe the questions and answers from the tape recording relative to the discourse, under above title, which I delivered, by invitation, in the Educational Building of the Reorganized Church at Independence, Missouri.

Due to the fact that the tape recorder did not pick up the questions clearly from the audience, I have had difficulty in getting them transcribed, and where this was not possible, it became necessary to improvise questions according to the answers that were given.

To our many readers who have been interested in this discourse and have looked forward to reading the questions and answers that followed, I wish to express my regrets for the delay in preparing this material as promised for the next (or February) issue. At the same time I wish to thank our many friends and readers who have written our former Editors, as well as to myself, commendations for the manner in which I represented the position of the Church of Christ in this matter, before the splendid group of Older Youth of the Reorganized Church, and hope you will be equally pleased with the answers to the questions which were asked.

The response to this message should be weighed with earnestness by the ministry and membership from both of these sister organizations, which show a

keen hope and desire that the day may come when we can discard the innovations which have crept into the Church since it was first organized on April 6, 1830, and come together as a working unit for God and his Church in these Latter Days.

My prayer is that this discourse which has aroused so much interest, which was delivered after much meditation and prayer, will sometime, some way, bring these two sister organizations closer together as a working unit to build the House of the Lord on the sacred Temple Lot which was dedicated in 1831 by Joseph Smith and several elders as the place of the Temple and the place of beginning the gathering of a people prepared for the coming of the Lord.

To our brothers and sisters across the way, the Reorganized Church, we may seem to be a "small band" of insignificant people, yet on the other hand we may be in the same situation as Christ, who was the "stone that the builders rejected, but is become the head of the corner," Mark 12:10.

The Questions and Answers

Elder Hughes, speaking to Clarence L. Wheaton: Will you just stand here please and we will receive these questions together now. I would just like to start out with one question, and then we can be thinking and getting our arms warmed up to raise them. I think this ideal of working together and becoming a unified group is excellent. What do you see as the greatest hindrance right now, if you can tell in a few words, of the Reorganized Church and the Temple Lot Church getting together?

Clarence L. Wheaton: Well, that is a question I
(continued on page 90)

**" MORE EXCELLENT WAY"
I Cor. 12:31**

Sermon in Phoenix, Arizona in May 1960.

Reading: Rom. 12:1 and 2. These words of Paul are good advice and admonition for us, that we may strive to do those things acceptable to the Lord and that we might develop our minds that we might know the proper and right thing to do at all times.

This being the Spring time of the year, many of us leave our work whenever we can to go out on the desert to see what new flowers are out or just to enjoy the beauty of God's green earth. But, sorry to say, many also seem to think it is their duty to help nature decorate the scene with scattered plates, cans and rubbish. And many of us do the same thing with our own lives and minds — we scatter debris through our life and mind which mars the beauty of an abundant life.

To those of us who seek real beauty, the miracle of life that surrounds us confirms the hope we have in a new life as Christ taught. It is a beautiful time of year, a time in which we may observe nature renewing its covenant with God. I believe that God in the beginning knew that we as His children would have need of this constant renewing in our minds as the pattern of nature unfolds before us and gives us a renewal of faith in the life to come. For how can we observe such beauty and yet restrain ourself from worshiping the God who created all these things? Each year we see and hear the miracle of Spring and yet we stubbornly resist its meaning.

God said; "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." And we exemplify this love when we love and serve one another. God sent His Son into this world to manifest His love for us. Christ could never have endured the hardships He did, had not this love for us been complete.

Christ was co-creator with God in the creation of this earth with all its beauty — He is the artist who paints the sun-sets in the Grand Canyon, the talented hands of the surgeon, the tender love of mother and the spirit of eternal love which dwells in the hearts of all those who believe in God.

He didn't enter the world as a conquering hero, but instead He was born in a stable. As a man He did not choose to live in the crowded city but He loved the out-doors, and He chose to work with His hands, and He was not afraid of hard labor. As a minister, He ministered to the poor and the needy and by the authority of God He said: "I will build my church."

At the feast of the Passover, He made this remark: "Verily I say unto you that one of you shall betray me." He could divine the thoughts of another when no words were spoken. And we can be sure that He is able to know our every thought today whether it be evil or good. He knew that He would be crucified and who it was who would betray Him. So He went to the garden to pray that He would be given strength

to face the trial before Him. And He admonished His disciples to "watch and pray, that ye may not enter into temptation. For the spirit is willing but the flesh is weak." Do we today have the intuition to recognize the things in our life that may betray us into a life of misery and regret? Are we sensitive to those things which threaten our spiritual welfare? We too could be betrayed, as was He, and not recognize the betrayer as Christ had the power to do. We could be betrayed by a frantic zeal to get security, gain popularity and not recognize the danger to our spiritual welfare. We are betrayed because we are led to believe that the gaining of wealth, position, popularity etc. will bring us happiness and when the goal is achieved, we have unhappiness instead.

Some may ask: "What is wrong for working for security?" Nothing — everyone wants to have a measure of security, but there are many people who stop at nothing to gain it. They exclude everything else and have a false idea of what true security consists of. Many people say they can't give anything to the church because they must save for security in old age. They put aside the most important service in their search for security. They are betrayed by their attitude and their mind.

There are many moral issues that come before us, and the way we meet them may make us unpopular with our friends, so we listen to small voices within ourselves, saying; "be careful what you say, it may not be popular with the people you are associating with." If we listen to this voice we are betraying ourselves. Many of us choose the easy way and are betrayed because of our silence when we should express our convictions for right.

We cannot rationalize indulgence by saying we are strong characters and certain things do not affect us. We know people who drink and say; "I can either drink or let it alone — I know just when I've had enough." We know people who think they know just how fast they can drive a car and still be in complete control when an emergency arrives — but thousands of those so-called strong characters are today dope addicts, alcoholics and criminals because they betrayed themselves by thinking they were too strong to yield to temptation. We should become aware of this possibility.

We can become betrayed by ambition for success regardless of who it hurts. Some people sacrifice their family, friends and everything to obtain what they think is success.

Worldly pleasures betray many people — pleasures legitimate in themselves but indulged in to extremes. In playing golf or bridge, games not harmful in themselves, the harm comes in spending too much time in them to the exclusion of everything else. We find that worldly pleasures is an easy trap to fall into and over indulgence brings false happiness. Christ's admonition is our greatest ally. He said: "Watch and pray, that ye enter not into temptation."

And from Paul we read: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of

man the things which God hath prepared for them that love Him."

E. J. M.

THE KEEPER OF THE FAITH

Many have asked, what does the word "faith" really mean? To some it means one thing, to others it means something else. To those who are not Christians, the word means very little. To those who are Christians, the word means many things.

The definitions of the word is the belief of testimony; believing without seeing. "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1). It means hearing and believing God's word.

The true faith is of the heart, it is the fruit of the Spirit; the works of the sincere love of Jesus for you. It expresses itself in words and action, and it is one of the essential elements in salvation. It gives us access to God. It helps to prevent spiritual death, and gives us strength to resist sin. The face of the Lord shines upon the faithful. By having the true faith, we are fellow helpers to those who have not the faith.

Who is the keeper of the faith? The Elders? The Minister? The Sunday School Teacher? You and I, all of us are. As soon as one has received the power of the Gospel of Jesus Christ, he has the desire to reveal the glorious facts of such a wonderful salvation to others.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned." (Mark 16:15-16).

Christianity is a teaching religion, and as such it appeals to the understanding, as well as to the emotions of serious minded men. No man can come to God, until he has the knowledge of how to come.

The process of becoming a Christian, of obtaining salvation, is not one of accident or chance. The will of God must be known by the sinner, before he can intelligently obey its provisions, and accept its promises. But these things cannot be known, until they are revealed by some authoritative or qualified source, hence, the great need for well trained and called men, who are workers in the Kingdom of God at all times.

"And Thomas answered and said unto him, my Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they, that have not seen me, and yet believed." (John 20:28-29). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." (Matt. 5:16).

Each of us who believe, and confess Him before men, are baptized, and keep all His commandments, are the keepers of the faith.

Laurence John Ballard

You cannot repent too soon, because you do not know how soon it may be too late. — Fuller.

RESPONSIBILITY TIME

Sermon by Don McIndoo

Phoenix, Arizona, May 1961

This is the time of year we all think of as vacation time, and most of us are looking forward to our own vacations. Whether we anticipate a change of scene and environment, or whether we expect to go to a bigger job than the one we are leaving, at least it is a change of scene and environment, or at least it is a change in work habits, a difference in activity. This is recreation. This is vacation. This we all need.

But can we separate recreation time or vacation time from responsibility time? Surely not. As I remember from years past, and this year will be no exception, vacation time places somewhat of a strain on our little church here. Always few in number, vacation reduce attendance. Reduced attendance sometimes brings a little discouragement. There are fewer people to do the job and this places an extra load and difficulty on those who must carry on the church activities. An added responsibility falls on their shoulders. And vacation time becomes responsibility time in a very real sense.

But this responsibility is two-fold. Those who go away have a part to carry too, though different from those who remain. All of us will be in one or the other of those groups. All of us will have a share in responsibility. Those who say behind are well aware of their heavy load. Theirs is the responsibility of maintaining our little church, of teaching the classes, of keeping things in order, of making sure that this little church of Christ is still here and functioning, and feeding those who desire to come, and above all, of keeping the children in Sunday school.

And those of us who go away? No matter where we may go, or where we are, we should never desire, nor can we escape, the responsibility of taking our church, our religion, our prayers, our worship with us. We have the responsibility of taking Christ and the Gospel of Christ with us wherever we go, of practicing our religion, of remembering our fellow worshipers, and above all, of being ambassadors for Christ in whatever community of whatever place we should happen to be along the road.

I was amazed at the story Sharon (Sister L. E. Kelley) told us in her testimony about God's protection, and care over them while en route to Missouri with a heavily loaded truck, and a carry-all with loaded trailer behind it. And Esther's (Sister O. A. Caviness) letter which told of the Christian help and assistance they received from strangers along the way. They were the recipients of such Christian blessings. When we go out on our vacations, and when we are in strange communities, let us see if we can't be the ones to give this Christian blessing and be grateful for the opportunity to both give and to receive of such blessing.

Will those of us on the highways away from a

church building be deprived of worshiping God? Let us read this story from Alma which is as applicable today as it was in his time. The people of the church had been cast out of the synagogues, and they had brought their problem to Alma who said unto them: "Behold thy brother hath said, What shall we do? for we are cast out of our synagogues, that we can not worship our God. Behold, I say unto you, Do ye suppose that ye can not worship God, save it be in your synagogues only? And moreover, I would ask, Do you suppose that ye must not worship God only once in a week?"

We too can worship God without a church building, and we too need to worship our God every day of the week, not waiting for Sunday. To worship Him every day and wherever we may be is the responsibility of those of us who will be absent from this little church during our vacations.

Mosiah tells us more of the Church of Christ in that day: "And it came to pass that whosoever was baptized by the power and authority of God, was added to His church And He commanded them that there should be no contention one with another, but that they should look forward with one eye having one faith and one baptism, having their hearts knit together in unity and in love, one towards another."

I don't know if our minds have always been in unison in our little church group here, but I really feel that they've been knit together with love, and with one mind and with one idea, and that idea is for the betterment of those we love and care for, and for the advancement of the Gospel of Christ in our lives. "And thus He commanded them to preach."

Now this is a definite responsibility that we have assumed and taken upon ourselves when we, like those people, were baptized into this Church of Christ. And regardless of the season of the year, winter, fall, spring, or vacation time, this responsibility is ours. Oh, people can shirk their responsibilities, but nevertheless they cannot escape them.

We heard recently the story of a church that had a sign printed on its doorway in large letters: "THIS IS THE DOOR TO SALVATION" and beneath this sign one spring, appeared this smaller sign: "Closed for the Summer."

If the church door is the door to salvation (and you believe it and I believe it) then we dare not close it for the summer, or for the winter, or the fall or for any other season. The responsibility is ours now, as it was the people in Alma's day, to carry on. But with that responsibility there is a promise. When God puts upon the shoulders of His children a burden, (and it **is** a burden, I believe, to carry on with a half-dozen or less) when He puts upon their hearts and their minds and their shoulders a burden, He gives them the promise of His help. Never does He place a burden upon His children but that He gives them the strength to carry that burden. The responsibility

to carry on is accompanied by this beautiful promise from St. Matthew: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

So let it suffice in saying that for those of us who will be here in the months to come, there is a responsibility of teaching, of carrying on the services here in this little church to the best of our ability. And the promise is ours that we will be blest by the spirit of Christ in our midst; be blessed by the fact that we are stronger than circumstances, that we have more determination than is enjoyed by some others; that we have more will to do our heavenly Father's bidding than those who give up when times are troublesome and the burden is great.

For those who go and for those who stay, this is responsibility time. Christ taught and Alma taught that God is a spirit and that we must worship Him in spirit. A church building is a good thing to have, but it is not essential. Here in this little church, or on the highways, among the pines, in the mountains or on the desert may be found both the privilege and the responsibility to worship God. Wherever you may be, your hearts and your souls are the true temples, and your minds and hearts are the true altars.

I'd like to close with this thought from the magazine section of The Arizona Republic for this morning. The article, by Roger Hull, is titled: "There are Two Kinds of People — Which One Are You?"

"Have you ever asked yourself this question: If every citizen performed just as you do, where would the country be? What if every fellow worked at his job the way you work, showed the same interest, the same diligence, the same faithfulness, the same skill and discipline? What would happen to our country?"

Now I'd like to paraphrase this paragraph just a little bit to read: "Have you ever asked yourself the question, if every Christian citizen performed just as you do, where would the church be? What if every fellow worked at his job the way you work, showed the same interest, the same diligence, the same faithfulness, the same skill and discipline? What would happen to our church?"

Here is the rest of Mr. Hull's article: "Someone has aptly said that there are really only two kinds of people: those who are part of the problem, and those who are part of the solution." Do you think only in terms of yourself — how much you can make, what you can get out of life? Those who think that way are definitely part of the problem. Or are you concerned with the contribution you can make — how much you can **give**, how much you can put in? **People like that are part of the answer.**

Vacation time and every other time is responsibility time. Whether we assume our share of responsibility or shirk it will determine whether we are a part of the problem or whether we are a part of the solution.

Which one are you?

He who would have the respect of his fellowman, must first respect his fellowman.

CHURCH—ITS MISSION

(continued from page 86)

rather hesitate to answer, but I will answer it this way. I think it will help you to see at least (what in my view), may be an hindrance. It may be a fear possibly of official position that some of us might have to give up, in order that this might be realized. Also that we might have to yield on some of our beliefs and doctrines that have crept into the church in these last days which would not be tenable according to the Bible and Book of Mormon.

I believe though, that it can be done by men of good will, who will pray and will meet together to canvass the ground and acquaint themselves with the differences that might exist.

Question: (I regret that we find it impossible to give these questions verbatim as those who asked them spoke too low for the microphone to pick them up clearly. C. L. W.) This question had to do with the leadership of the church involving the question of lineage through the posterity of Joseph Smith.

Answer: Well, that is a very interesting question. But I have always found from my study of the scripture, that which we might call lineage (in the priesthood) came down through the calling of God, primarily by revelation, and that we find in a study of that which is found in the New Testament, I believe that Paul (in substance) made this observation:

I received this gospel not by flesh or blood, but by the revelation of God.

(Since making the above statement I checked the reference, and find that it is thus in the scripture:

I certify you, brethren, that the gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. Galatians 1:11-12.

And again:

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Hebrews 7:1-3. These quotations added to clarify my answer. Emphasis C.L.W.

And I think that would be my answer here in that respect, I have nothing against those who are your leaders, they are good men, I believe they are devout men, but I do believe there is error in the belief of lineage.

Question: This question had reference to the Work-

ing Agreement between the two churches, viz, the Reorganized Church and the Church of Christ (Temple Lot).

Answer: In 1918 we reached 24 points of agreement between the two churches. They were ratified, that is by the committees on both sides, by the leading ministry of the churches, and then later by the two churches themselves in conference assembled.

Question: Who broke the agreement?

Answer: That is a sad story brother, I prefer not to go into that for fear we might raise some issues that none of us would want to be responsible for.

(Note: Since this question was asked and answered, Apostle Cole, of the Reorganized Church made an attempt to explain the question as to who broke this agreement on the following Sunday evening after which I approached him at the close of his address and pointed out to him that he had not been fully informed as to the background situation which brought about the abrogation of this agreement in 1926 by the Reorganization. Therefore, I feel that in justice to all concerned, that I am compelled now to answer more fully this question which I was rather reticent to answer that night for fear of provoking controversy, which we felt was not conducive to promoting a more brotherly approach to the matters directly before us, as Elder Hughes had indicated beforehand that he would frown upon leading questions and I felt that this was such a one and answered as I did to avoid controversy. Here are the facts for the record, as I was a member of the Joint Committee that brought about the Working Agreement.

On Thursday, March 8, 1900, the following resolution was unanimously adopted at a Joint-Council meeting of the elders of the Reorganized Church and of the Church of Christ:

Resolved that we endorse the revelations contained in the 1835 edition of the Doctrine and Covenants. — See Minutes of Joint Council, The Evening and Morning Star, for August 15, 1904, page 2.

When the work of this Committee was resumed between the committees of the two churches in 1916, which resulted in the Working Agreement of 1918, it was agreed that we would tentatively endorse the work of the former committee and leave this particular resolution stand without alteration pending a comprehensive review of the revelations given to the Church by Joseph Smith as contained in this first or 1835 edition of the Doctrine and Covenants, and the Book of Commandments which had been published here in Independence, Missouri in 1833. I was a member of this last committee, and know of a fact that the representatives of the Church of Christ were very reluctant to allow this resolution to be left as it was, in view of all the actions taken by the church we represented to the effect that we accepted such revelations in this 1835 edition of the Doctrine and Covenant so far as they were in agreement with the teachings of the Bible and the Book of Mormon.

It was argued by our Reorganized brethren that

we should leave this resolution just as it was, pending the comparisons of the revelations as above set forth, and we acquiesced, in order to move along with other considerations.

In the meantime, for a period of close to two years, or to about 1921, this committee met many times in the brick building just west of the Stone Church, with both the original Doctrine and Covenants and the original Book of Commandments, the Evening and Morning Star, which had been published in 1832-1833, and several other documents and books before us. Elder Arthur Allen, father of one of my closest friends, Amos E. Allen, of the Reorganized Church was the recording secretary for the committee. As the result of our labors, he compiled a typewritten manuscript consisting of 35 pages, showing something like 1900 changes of the revelations as originally published in the 1833 Book of Commandments.

It was agreed, that when we had completed this phase of our study of the revelations, that we would take up a consideration of how these changes and alternations effected the organization and doctrines of the church. To this arrangement we as representatives of the Church of Christ fully agreed, and worked in good faith to that end.

However, at the conclusion of this review, and to our amazement, Walter W. Smith, one of the committee representing the Reorganized Church, and at that time pastor of the Stone Church, betrayed the elders of the Church of Christ, as well as those of his own group, by making a very vicious and unchristianlike attack upon the Church of Christ, and the Book of Commandments from the pulpit of the Stone Church. To this, I, as pastor of the Temple Lot Church, requested the privilege of answering this attack from the same pulpit, but this was denied me. Consequently, I did reply from our own pulpit, and at the Conference of the Church of Christ, held April 2, 1921, the following action was taken:

Whereas, the position of the Church of Christ with reference to the 1835 edition of the Book of Doctrine and Covenants is not wholly understood,

Therefore, be it resolved, that we endorse the revelations as contained in that edition except where they differ from the way they were printed in the Book of Commandments, and the Evening and Mornings Star. That where such differences occur, such revelations shall be considered upon their merits. (See Outline History of the Church of Christ, page 123.)

Because of this breach which had been instigated by Walter W. Smith, no further meetings of the Joint-Council was held prior to 1926. At the April Conference of the Reorganized Church in 1926, they took this as an excuse to abrogate the Agreement as the result of thousands of their members transferring their membership to the Church of Christ as the outcome of the introduction of the innovation doctrine of Supreme Directional Control, vested in the hands of the First President of the RLDS Church. The Church of Christ has never repudiated this agreement. They have elected each year a standing Committee on

Church Relations, with the hope that sometime in the future, the effort will again be resumed to bring about a better understanding between these two churches. I regret very much the introduction of this bit of history into this present discussion, but felt obliged to do so after the explanation given by Apostle Cole before the same group before which I had previously refrained from discussing it. We will continue the questions. — C. L. W.)

Brother Hughes: Clarian, What is your name? Clarian Green? This is Clarian everybody.

Question: Do you have revelations today that are added to the Commandments?

Answer: We have revelations given to us from time to time, Yes. But so far, being a poor people, we have not been able to publish them in book form. We do have them published in many instances in our church paper and they are preserved in the records of our church.

Question: This question had to do with our acceptance of revelations of Joseph Smith as found in the Doctrine and Covenants.

Answer: We accept the revelations found in the 1835 edition of the Doctrine and Covenants up to Section 101, which is the same as Section 111 in your present Doctrine and Covenants. On the question of revelations, we accept them so far as they agree and are in harmony with the teachings of both the Bible and Book of Mormon. We feel that there are some things that should not be there.

Question: This question had to do with the organic structure of the Church, and when asked provoked considerable laughter.

Answer: Well, I am going to try to answer it honestly anyway. As a Church we do not accept of the office of a First Presidency. We do not accept of the office of Highpriests. We believe that Christ was the last great Highpriest Hebrews 3:1; 8:1 to 6, etc.) and we accept Him only, as our Leader and Commander in that respect. Those are two things. We do not believe in the principle of Baptism for the Dead as set forth in one of the later revelations. And there are several points of doctrine along that line. But I can say, as to the fundamentals, that the two churches are very much in agreement and harmony.

Brother Hughes: I would like to ask you a question now. You said that you accepted our priesthood, that would be, if I quote you right, you accepted our priesthood as being valid. Is that true or not?

Answer: The position that was taken by the two committees on Working Harmony, in 1918, still prevails in the Church of Christ, wherein they were able to trace their priesthood (and baptisms) back to valid original sources to the hands of the angel that ordained Joseph Smith (and Oliver Cowdery) in 1830. Now the reason we say that is this, and I think we are all well enough acquainted with the history of the Restoration, as to know how our people were divided at Winter Quarters and many of them went West into

Utah, at which time there was a wholesale rebaptism and reordaining; and we believe that when they were thus reordained and rebaptized by any group or faction of the Restoration, that that act invalidated any priesthood authority which they had. But we are able to say frankly, that we have in our number today (the Church of Christ), men who have been ordained in the Reorganized Church in former years who are still recognized by the same priesthood which they brought with them to us. Some of them are in the Council of Twelve Apostles. Others are Elders, others are Seventies. Others are Priests, and various offices which we have. We recognize those as being valid and we work together along that line.

Question by Elder Hughes: Would you recognize my ordination?

Answer: Well, I would not say that we would not. But it would depend on the point as to whether you had been ordained by someone that had been rebaptized or reordained after the death of the Prophet Joseph Smith. If you can trace it back to that source (as I set forth in answer to a previous question), why Yes.

Question: Then you would accept it, as long as there was no rebaptism or reordination?

Answer: That is right. We would be very glad to call you Brother.

Question by Brother Hughes: Is there any other questions? There must be some.

Question: The question was here raised as to who receives revelation in the Church of Christ.

Answer: Revelation in our church is not confined to any one individual. The revelation of God, I believe the scriptures teach us, is not confined to any one individual, but whomsoever the Lord calls or speaks through, he can use. (1 Cor. 12:8-10). Not speaking disparagingly of this gift, but we remember that once upon a time, a long time ago that the Lord even spoke through a donkey, (2 Peter 2:15-16; Numbers 22:22 to 35). He used that donkey as the means of (giving) a revelation or rebuke. Probably that was the best he had to use at that (day) time. But the Lord is not confined to give revelations to any one individual in the church so far as I know. I know, though, that belief is taught in some quarters.

Question: The question was here asked as to how we regulate or receive revelations in the Church of Christ.

Answer: We have a regulation in our Church that says that all revelation, past, present or future, stands upon its own merit so far as it is in harmony with the Bible and Book of Mormon, and they stand on the arbitrament of time. Now we realize there is the possibility that false revelation can be given. Those things must be tested. Not so many weeks ago, I was in attendance at a Reunion up in Wisconsin, in which one of the Twelve spoke in tongues, and it was later interpreted by another member of the Twelve. As the outgrowth of that gift, one man was

called to the Council of Seventy, and one was called as an Elder. The Elder has since been ordained, and the Seventy still awaits (General) Conference action. Yes, we have revelations to guide and direct us, we believe.

Question: At this point a question was asked as to our position relative to the peep stone story concerning Hyrum Page.

Answer: Well, I consider that he was just a little bit careless with the facts. I believe the story told by Joseph Smith in which he used the two stones in the rim of the bow, as is commonly referred to at times as the interpreters or the Urim and Thummin, is the correct manner in which the Book of Mormon was translated.

Question: Was there not some place which said, that revelation to the Church must come through the Prophet of the Church?

Answer: Yes, there was a revelation to that effect, but as a Church we have never felt that it was scriptural, that we were committed to any one individual. For instance, suppose that a man that was thus bound by that situation should fall into, well, error or transgression, and that we should consider that he was in error, could you put trust and confidence in a revelation that was thus received? In other words, it is by common consent that the body must accept or reject revelations which are given.

Elder Hughes: I would like to ask you one thing. Maybe this would change the view point of the questioning a little bit. What is some of the things your church is doing right now, today? I think this would be of interest to many of us. What are you doing? And where do you have branches and things of this nature?

Answer: Well, we have, from a missionary standpoint, carried the story of the Restoration into many places. Our missionaries have traveled from East to West throughout Canada, throughout the United States. Into Central America, the Holy Land, Europe and the British Isles. We have members scattered around in most of these places. And especially we have concentrated much of our preaching in times past among the various tribes of the Lamanites, which we feel is a necessary work. One of the first things the Prophet Joseph advocated and put into operation in his day was to carry a mission to the Lamanite brethren. Does that answer your question?

Elder Hughes: Yes, pretty good.

Question: A question was asked here concerning the "Elijah Messages" or as we know them the "Fetting Messages."

Answer: We have nothing in common with them. They are You mean down on Alton? That is Jimmy Savage and his group? Well, I refer to him familiarly as Jimmy Savage because nearly forty years ago I took him on his first mission so I know him.

We do not accept what is know is the "Fetting Mes-

sages," (nor those which have come through Draves or others. We consider them all false). We have nothing in common with them. There was a time when the first twelve messages came along that we gave some consideration to them, but when they began to introduce peculiarities and doctrines which were foreign to the real intent and purpose of the Restoration, we rejected them, and as a result that was a breaking away of these people, and others that we just could not see alike with.

Brother Hughes: We have one more question which we are going to let a representative from our observers ask, which will be the last question.

Question: What is the size of your organization?

Answer: The Church of Christ? Well, as I have said, we are just a small group. We have approximately three thousand members, more or less, they are scattered pretty well, but we have quite a number of organized groups of our church throughout the land.

(The person who asked the question, remarked that he had been here in Independence since about 1919, but had never visited the Church of Christ.)

Continuing the answer: You would be welcome to come. I extend you an invitation to come over and get acquainted with us.

Question: There is one thing that I could not understand. Do you hold meetings upon the Temple Lot?

Answer: Yes, we hold our regular services upstairs. Yes.

Interruption: Brother Hughes said, perhaps that is the reason he had not attended.

Answer: Well, I don't know, we have some that are up in their nineties. We have one brother who will soon be a centenarian, and he still climbs them.

Conclusion by Elder Hughes: Okay. Thank you very much Brother Wheaton. We sure appreciate your talk and the spirit in which you gave it and I think this goal of the unity of the Restoration movement is quite inspiring.

Clarence L. Wheaton: Thank you very much, Brother Hughes.

Elder Hughes: I think your questions have been very good tonight, and personally I have learned a great deal. I think I have learned a lot more by hearing Apostle Wheaton speak this evening than if I had read some of the Books, because I would rather just listen than read.

This concluded the address and the informal discussion which followed.

GRAND JUNCTION, COLORADO LOCAL NEWS

(continued from page 85)

as much outside interest as possible, in hope of gaining new members. We considered it a nice gesture when the mother of one of our outsiders furnished refreshments of cake and punch one day to honor her

daughter's birthday. Refreshments were furnished each day by church members. This appeals to the children, especially the very small ones. The crafts were very outstanding and were displayed at the concluding program.

Programs are planned for special occasions, such as Christmas and Easter, by our Chorister, Enid Bell, Pianist, Vieve Shaw, and Charlotte Hinkle, the third member of the committee. Also, a short singing session is held each Sunday morning, for the children only, and directed by Enid Bell, between our Sunday School and Church services. It is hoped we can make "songsters" out of at least part of our youth.

Entertainment in our group consists of occasional picnics and a party from time to time for the entire group. We have worked in two's this year to entertain but all of the group furnishes the refreshments at each party, thus eliminating a burden on any. Our last party was held at the Marvin Ely's. An Easter picnic was planned, weather permitting, and surprisingly it was a beautiful day. So, our plans were carried out, and we had a lawn picnic at the home of the Ted Ely's. Vieve Shaw and Margie Downs rented a community building to entertain the group at a supper and also to allow for the asking of outsiders. Alvina Bell and Enid Bell held a New Year's Eve party at the Harvey Bell's garage, which has made a very appropriate entertainment spot. Their offers to let us use it for our gatherings are appreciated, for it seems the lack of room, in our homes, creates a problem. Upon one occasion, it seemed like old times, to have the Rhondal Shaw's come for a load of belongings and a sing was held in their honor at the Bob Ely's. We do miss their bass and alto voices in our group.

Our young people continue to meet every Sunday evening for an hour, preceding church, with Marvin Ely, who originated the service, teaching them. Their meetings are partially conducted by the youth themselves and each one is called upon to offer either the opening or closing prayer at one time or another. At present, Patsy Ely is chairman, Allen Downs is Vice Chairman and Janice Ely is Secretary-Treasurer. They truly enjoyed the study of the article in the Feb. Advocate on THE TEMPLE LOT CHURCH — IT'S MESSAGE by Apostle C. L. Wheaton. They have held several parties throughout the winter, one being a sledding party on Glade Park. Chaperones were the Marvin and Bob Ely families and also Jim Shaw who took his "hill buggy." This created a lot of interest both to our group as well as the "on-lookers." Hot chocolate and vanilla wafers were served at the close of the party and it was fun but **cold**. Plans are being made now for a weiner roast to be held before Lois June Bell leaves for the summer months.

The United Workers meet once a month and our officers in that group are Chairman, Shirley Ely, Asst. Chairman, Charlotte Hinkle, Teacher, Alvina Bell and Secretary, Sybil Ely. Our next project will be to pur-

chase more silverware for use at our reunions. Activities of our men include men's study meetings held on Thursday nights without any set schedule and Priest visits are made by the two Priests in our group, John Bell and Bob Ely.

Presiding officers at this time are, Pastor, Bro. Marvin Ely, Sunday School Supt., Bro. John Bell, Church Secretary, Sr. Enid Bell, and Sunday School Secretary, Sr. Margie Downs. Teachers are as follows, Adults, Bro. Bob Ely, Junior, Bro. Marvin Ely, Intermediate, Bro. Jim Shaw, and Primary, Sr. Vievea Shaw.

Our sympathies and prayers go out to Sr. Wiseman in this, her time of sorrow. It makes us glad that Bro. Wiseman was able to attend our last reunion, and it takes us back to the circumstances which brought that about, which was related by Marvin Ely in his reunion report last year. Bro. and Sr. Wiseman were in Grand Jct. a few times and it had been their desire to move here before Bro. Wiseman's passing. We understand Sr. Wiseman does plan to come to Grand Jct. now. Those from Grand Jct. attending Bro. Wiseman's funeral were Marvin Ely, and Ted and Sybil Ely.

We are very sorry to hear of the several illnesses and trials which have befallen the Ralph Hepler family at Boulder. I feel the prayers of the saints are needed, at this time, in their behalf.

Outside visitors throughout the past year have been too few and I hope I do not fail to mention the names of any who have visited us for your visits are welcome. The Don McIndoo family paid their yearly visit to us and we still see the Tommie Barton family occasionally as well as Apostle Tom Barton, who is here at this writing. Other visiting Apostles have been Bro. (& Sister) Leon Yates, Bro. Wm. Sheldon, and Bro. (& Sister) Archie Bell. All of them brought good sermons our way and we were happy to have them. Bro. Edward Cowboy and his son, Homer, paid us another visit in the fall of last year and it was nice having them in our congregation. We hope to see them again this year. We were surprised when Mildred Hooker of Denver, one of our most recent visitors, appeared in church with her sister, Enid Bell, one Sunday. Due to weather conditions, she had to make an unscheduled overnight stay in Grand Jct. It was nice to have her visit us again. We were very sorry to lose Deanna Hinkle who left our group to make her headquarters in Phoenix. But, thanks to the Frontier Airlines, she still puts in her appearance now and then. We do hope to see many of you, both new faces and old, at our reunion this year. I know of nothing more uplifting, in our troublesome world, than gathering with the members of like faith, to feed on spiritual food. It makes our efforts all seem so worthwhile when our brothers and sisters gather with us.

It is my prayer that unity and love will dwell within our church. — Shirley Ely, Reporter.

NEWS FROM TEXAS COUNTY

First an apology and a correction. In the last writing I mentioned that the "Bill Kommer's" had visited here at Christmas time. My apologies to the Walter Kommer's who were the ones who really did visit here.

During February here it seemed as if all news was good news. Bro. Virgil Stark is improving rapidly after having cancer removed from his stomach. Our two sisters who recently underwent surgery surprised their doctors by their rapid recovery. Both came home from the hospital earlier than expected, both had special prayers in their behalf.

Jay and Dee Smith's son arrived in March but we still consider him good news. James Eric Smith is a fine big boy who whispered when he cried. At least he did for his first week.

Bro. and Sr. Joe Yates came down with Bro. and Sr. Oren Caviness the second Sunday in February and Bro. Yates was our speaker that day. His sermon started with the question of "Why can't we have a sermon on the good things of life here now, not all of the hereafter?" He mentioned that man is that he might have joy, and he listed some of the advantages and pleasures of a Christian life here on earth. Then he quoted Paul, "If a man had hope in this life only he would be of all men most miserable." His conclusion was that, even as our life span is tiny compared with eternity, so our earthly pleasures are pale compared to the greater reward of life hereafter.

Bro. and Sr. Archie Bell were here a week about the first of March. Bro. Bell preached the first Sunday and his subject was the ladder to perfection, "Add to your faith virtue; and to virtue knowledge . . . For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." During the week following Bro. Bell gave a series of lesson on the building of the church and its restoration as written in prophesy. He began with the prophesy telling of Christ in the "70 weeks" and showed how that part of it was fulfilled in the New Testament's account of His setting up the Church. From there, with prophesy and a bit of history he rather hurriedly brought us up to date on the restoration.

The second Sunday in March Bro. Caviness was our speaker and he took his sermon from the 24th chapter of Matthew, in particular the verse saying, "And this gospel of the Kingdom . . . "Showing that it must be the gospel as Christ preached it which would be preached in all the world as a witness unto all nations.

Ella Engle, Reporter

TEMPLE LOT LOCAL NEWS

Summer vacations are almost here once again and our local is getting ready for our Church School. Since we do believe in and teach the Book of Mormon we thought it more appropriate to call it "Church School" instead of "Bible School"; inasmuch as we teach from both the Bible and Book of Mormon. The

children seem to enjoy the school, which certainly makes it worth all the time and effort put forth.

On April 12, Jack and Judy Sprague had their children blessed. They are Robin Annette 4, Shaughn DeLos 3, and Danielle Lynette 5 months. Bro. Leslie Case and Bro. Nicholas Denham officiated. Jack is now stationed at Fort Bragg, North Carolina.

We were shocked to learn of the recent death of Larry Moyer, the son of our Sr. Katie Moyer. Our sympathy and sorrow go out to his wife and family and all those who held him dear. May God comfort them in their time of sorrow.

Bye for now and may God bless us all.

Mary Johnson, Reporter

APOSTLE WHEATON SERIOUSLY ILL

We are very sorry to make the announcement to the many friends and associates of Apostle Clarence L. Wheaton, that on the 18th day of May he suffered a heart attack.

He is, at this writing—May 19th—confined to the Independence Sanitarium, where he is undergoing treatment and complete bed rest, to the extent that he is not permitted to even feed himself. He will be in the hospital for the next three weeks.

He will probably be unable to return to his mission field or other church activities for six months or longer.

We most sincerely solicit the prayers of all the saints and his many acquaintances in his behalf, that his recovery may be rapid and complete.

R. A. W.

COLORADO REUNION NOTICE

The Colorado reunion will be held on the 7th, 8th, and 9th of August. The Church address is 3233 B½ Road, Grand Junction, Colorado. All those who plan on coming to our reunion please contact Marvin E. Ely, Route 4, 236-32 Road, Grand Junction, Colorado.

TENNESSEE REUNION

The Tennessee Reunion will be held on September 4, 5, 6, and 7 in Puryear, Tennessee. For further directions inquire at Foundry Hill for Rony Overcast.

Brother Rony Overcast, anxious to increase the number of Saints in this area, encourages anyone planning to move to Tennessee to locate as near Puryear as possible.

MICHIGAN REUNION NOTICE

The Michigan Reunion will be held at Flint, Michigan at 1802 Utah on the 20th and 21st of June.

Michigan Reunion Committee
Emery Pinder
C. L. Wheaton
Harold Polack

THE MISSOURI REUNION NOTICE

The Missouri Reunion will be held this year at the same place as last year, at Houston, Missouri; July 24, 25, and 26.

The camp grounds are not right in Houston, but can easily be found by any of the Saints who may wish to come. We have held our reunions at this place now for the past two or three years, and each year it has grown a little better, so come and help make this the banner year.

Bring a tent if you can and some bedding. The meals will be served at the meeting place, but the Committee will appreciate all the help you may be able to give in the way of supplies or donations.

For further information, please write Sister Margaret Keeney, Sister Ella Engle, or Sister Anna Keeney.

All are invited to come and enjoy a Spiritual feast with us.

Committee

NOTICE

Wisconsin Reunion Date Changed

The Wisconsin Reunion dates have been changed from August 8th and 9th to August 15th and 16th.

Isaac Brockman

WISCONSIN REUNION NOTICE

Our Wisconsin Reunion will be held at the Church of Christ, one mile east of Sparta on U. S. Highway 16, on the 15th and 16th of August. Those who have tents please bring them because we are short on sleeping space.

Wisconsin Reunion Committee
Isaac Brockman
John Davies
Viola Petrie

THE TENNESSEE REUNION NOTICE

South of the Mason Dixon Line

The Tennessee Reunion will be held at Puryear, Tennessee, September 4, 5, 6, and for all that can stay over the 7th (Labor Day), we will hold special services.

Labor Day, September 7, makes it easy for many to attend, as that gives them a day to get back to their home or to work; so plan to be with us this year and join us **South of the Mason Dixon Line.**

Write for information to Sister Myrtle Robertson, Route 1, Puryear, Tenn. or T. W. Paschall, or Eledr Rony Overcast, Puryear, Tenn.

All are invited.

Apostle Arthur M. Smith

REUNION DATES

The Michigan Reunion will be at Flint, June 20 and 21.

The Missouri Reunion will be at Yukon, July 24, 25,

The Wisconsin Reunion will be at Sparta, August 15 and 16.

The Tennessee Reunion will be at Puryear, September 5, 6, and 7.

The Colorado Reunion will be held in Grand Junction, Colo., the 7th, 8th, and 9th of August.

REWARD OFFERED

A reward of many smiles and expressions of appreciation is hereby offered for information leading to the apprehension of those of our number with talent to write good, constructive and affirmative articles on the principles of the gospel which this church has endorsed; The Restoration; Testimonials; Poems; and such articles as will be an inspiration and help to those who are seeking for truth and righteousness.

If you should have knowledge of such parties, pass the information along to the Editorial Staff of Zion's Advocate, and claim your reward. We hope, with your co-operation to make this year's Advocate the best missionary force that we can put into the field.

Please take a good look at yourself in the mirror, and see if it is not possible that **you** are one of those we are searching for, and give yourself up, by sending in the best article you ever wrote.

FATHER'S DAY LETTER

The following excerpt is from a son's letter to his father, who had been a missionary most of his life.

"It isn't everyone in this life who is blessed with such noble parentage, as that with which the Lord has seen fit to enrich our lives. It is this heritage, both by blood, and by example, that spur us on to face the battles of life in an unflinching way — in a way that will cast no reflection of evil upon those who begot us. As I grow older in experience and years, — I appreciate more and more the priceless privilege I have, in being the disciple of such a noble father. Since growing to years of maturity, and having opportunity to observe other men and fathers, I appreciate your life and character more and more. This is not to depreciate, either, the influence of a pure, sweet mother, whose life influence on the life of her son was none the less because of the influence of the other parent. Each had its priceless influence for good all along the years of my childhood and now, maturity. And so, in a word, I take great pride, today, in being your son, and I hope to do my best to walk in your footsteps as life's pendulum quietly swings to and fro, and we are each day sent nearer and nearer to that great gathering beyond this existence where we shall see as we are seen and know as we are known."

(Taken from the Hand of Fellowship)

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

	Price Each
Book of Commandments—Paper Cover	\$1.00
Book of Commandments—Leatherette	\$1.25
Outline Church History	\$2.00
Book of Mormon—Missionary Edition.....	\$1.25
Also Available at	5 for \$5.00
Book of Mormon—Cloth Binding	\$2.50
Book of Commandments Controversy Reviewed....	\$1.00

There are a few Books of Mormon available in Morocco leather binding. Please write for price.

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 up to the present time. None of the courses are as yet, complete.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri. 64051

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus' Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book	N/C
Records of the Bible.....	N/C
Records of the Book of Mormon.....	N/C
History and Religion—Chart	1.50