

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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No. 11

The Art of Thanksgiving



The art of thanksgiving is thanksgiving. It is gratitude in action. It is applying Albert Schweitzer's philosophy: "In gratitude for your own good fortune you must render in return some sacrifice of your life for other life."

It is thanking God for the gift of life by living it triumphantly.

It is thanking God for your talents and abilities by accepting them as obligations to be invested for the common good.

It is thanking God for all that men and women have done for you by doing things for others.

It is thanking God for opportunities by accepting them as a challenge to achievement.

It is thanking God for happiness by striving to make others happy.

It is thanking God for beauty by helping to make the world more beautiful.

It is thanking God for inspiration by trying to be an inspiration to others.

It is thanking God for health and strength by the care and reverence you show your body.

It is thanking God for the creative ideas that enrich life by adding your own creative contributions to human progress.

It is thanking God for each new day by living it to the fullest.

It is thanking God by giving hands, arms, legs, and voice to your thankful spirit.

It is adding to your prayers of thanksgiving, acts of THANKSLIVING.—(Essay by Wilferd A. Peterson— from The Art of Living.)

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ZION'S ADVOCATE

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EDITORIAL

History, both civil and ecclesiastical, shows that morality and spirituality decrease with self-acclaim, self-pity, discord, dissention and strife, in about that order and degree of decay and final destruction. The same history shows that great moral and spiritual growth occurs **only** when self-control, self-denial, self-sacrifice, long-suffering, humility and charity one for another, becomes the common practice rather than the exception.

This is true not only of nations and religious organizations, but of individuals as well.

Let us examine history briefly and see if these statements are drawn from fact.

The rise of every nation and empire in history has followed one pattern, the joining of small groups into a common union to which each was to contribute and in turn drawn upon for it needs.

From earliest times the average citizen who, when needed, left his fields and herds to join ranks with his neighbors to drive out the invader. When the danger was over he returned to his former occupation.

In time however they and their chiefs and kings became weary of being torn between the sickle and the sword, from which gave rise to a new system, the full time career soldier, whose only duty was to fight and drive off the invaders. In return he received his livelihood which the farmer and herdsmen provided. They in turn could devote their full time to their fields and flocks and not be molested by the invaders.

Villages and towns contributed food and supplies to war lords, in return for protection from marauding bands of un-allied villages and towns. But as the marauders were subdued and brought by alliance or

by force into peaceful association with one another, there has always emerged a strong leadership, usually dominated by a single individual who commanded the military forces, however crude they might have been.

However, as the organized forces became more experience in battle and more feared by the invaders, these armies became idle, restless and lustful for the spoil of battle, any battle. By this time the chiefs and kings had developed a taste and desire for the fruits and flesh of other cities and nations and discovered that war could be made profitable. It could bring riches, power, gratify lusts, and the at the same time occupy the armies.

With such wealth and power, came pride in personal achievement and lust for things of the flesh. A chief or king gave no thought to who had made such things possible; that if the farmer and herdsmen had not labored to feed his army; if the craftsman had not fashioned the spear, the sword and the bow, stronger than the opposing armies; if each captain and soldier had not responded to his commands; if the artisan had not been skilled in fine work; he would not be reclining in such luxury and ease; but would himself be a captive slave in some distant land, tortured in some dank dungeon, or lay slain upon some battlefield.

The order had changed. No longer did the armies exist to protect the laborers in the fields, but the surfs existed to supply the needs of the armies, who enforced the will and the ambitions of kings.

No man climbs to such high places in the world except at the expense and suffering of many people, many of whom are weak and unambitious; but some are strong, ambitious and cunning. The latter become disgruntled at the loss of wealth or the frustration in their desire to obtain it (a form of self-pity). They then begin to breed discord, dissention and revolt. This sometimes failed in the first attempts, but inevitably a stronger, more cunning or occasionally more "just" (for a time) leader overthrew the former regime and the pattern started anew.

Classic examples of this never ending round can be traced through Babylon, Persia, Egypt, the Hebrew nations, Greece and perhaps the most outstanding of all, the Roman Empire through it many Caesars.

However this historic cycle did not end with the fall of Rome, but it continues today in every facet of life around the globe, even in our own land; ambition for self-supremacy at any cost.

When such self-indulgence and greed becomes ripened, the evitable decay sets in.

Unfortunately such history is not confined to civil life and temporal ambitions; but the same unerring pen has recorded a like cycle in spiritual matters as well.

Eve first set the pattern of spiritual decay when she listened to the lie of Satan and disobeyed God, then

came Adam who preferred the companionship of the flesh to that of God. These were closely followed and exceeded by Cain when he became jealous of Abel (who had found favor with God) and slew him.

Job is an outstanding example of self-control, self-denial, self-sacrifice, long-suffering, humility and charity. Job was called a perfect man, yet Job was neither God nor the Son of God, but he was a child of God.

Many of the kings of Israel are object lessons in the rise to spiritual heights and subsequent fall to depths of immorality.

Perhaps the most outstanding of these is David, who as a shepherd boy found favor in the sight of God, and in simple, humble faith, grew up to serve God and his people, and became king of Israel and lead his people to very high level of spirituality. Then because of self-approval (self-acclaim), and lust for those things of the flesh, brought about spiritual and civil discord, dissention and strife, within himself and his people. This in turn brought about the curse of God upon Israel and the land until he (David) repented and turned again to God.

The Nephites who were saved from being put to death at Zerahemla at the time of Christ's birth were not spared because they prevailed in their contentions with one another over points of doctrine and how the sign would be given or even if it would be given, but they were saved and the sign was given because of the humility, **great faith** and their willingness to suffer death rather than to deny that faith. Neither were they spared at the time of Christ's crucifixion because of their self-esteem nor of their contending one with another over differences; but because they were **more** righteous than those who were not spared. Note the reading in 3rd Nephi 4:41,

"O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?"

There was still much to repent of and be converted of, even though they had been spared. There was no record of any one who came unto Christ and said, "I am blameless before thee for the conditions that are about me." Rather there was heard great mourning and lamenting. 3rd. Nephi 4:24,

". . . O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out."

Neither did that condition of peace, joy and prosperity that followed this great and terrible event come or remain for over 200 years because of cunning and deceptive methods of propogating the teachings of Christ. No, they came about by first the repenting and humbling of each individual, as an individual acting upon the dictates of his own individual soul. They were not compelled nor coerced into conforming

to the will of God. It was in like manner, that is, the individual refusing to repent and accept Christ, that they who were destroyed were judged, and not because of the accusations and contentions of someone else.

Joseph Smith and his early associates attained to great spiritual heights in the early church, but again, pride and haughtiness entered in and the earlier humility and self-control fled away and the degeneration of the church is a matter of history and of shame which we must all bear even until now.

We in our day, have also made our own contributions to the stains this people must yet wash away.

Though we have been reduced to a comparatively small number and our ranks divided time after time, we still stubbornly refuse to lay aside our self-esteem, our determination that if our own way does not prevail we will see the whole work destroyed rather than to keep our peace, and endure with humility, the long-suffering of Jesus Christ.

We take pride in being able to cut another down to size (literally or figuratively), to give him his "just desserts", to unleash our fury upon any and all, who give us afront.

Our failure to over-come this spirit is as great an evil and hindrance to the work as any other mentioned in the Scriptures and will just as surely destroy us, if we do not overcome it.

We fail to recognize the very great truth, that we are here by the grace of God, and that all we are or can ever become of lasting worth, comes only by and through His spirit, "of ourselves we are nothing". We cannot take thought and add one hair to our head; we cannot create one atom of matter, cannot destroy one atom of matter. Neither can we save our soul, except through the promise of God by obeying the Gospel of Jesus Christ.

The Church today suffers from an epidemic of over evaluation of our individual importance to the work. There is not a single one of us from the highest to the lowest, whom the Lord cannot get along without if we insist upon doing things our own way rather than His. There is no sanctuary for us in the Scripture that says this work shall not be left to another people, unless we qualify as one of those people by our actions and deeds.

How do we become one of these?

Prov. 16:32 says:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

From SAFE-WAY magazine we quote, "Little progress can be made by merely attempting to repress what is evil; our great hope lies in developing what is good."

Elbert Hubbard once said, "A good leader takes a little more than his share of the blame and a little less than his share of the credit." This applies as well to all followers of Jesus Christ, whether the front runners or those who come last.

The Master of men said it best of all when addressing the multitude, Matt. 6:1-4:

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their rewards. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

R.A.W.

WHOM WILT THOU WORSHIP?

The story goes that one Sunday Henry Ward Beecher had to be absent from Plymouth church, and his brother preached for him. The church auditorium was crowded, but when it was evident that the eloquent Henry Ward Beecher was not going to appear, many started to leave the church.

The brother of the great man was not disturbed. Calling for silence, he said, "All who came this morning to worship Henry Ward Beecher may leave now. The rest will remain to worship God." No one left after that.

Sunshine Magazine

THE LORD IS MY SHEPHERD

The Lord is my Shepherd, I am his lost sheep.
I have strayed from His fold to the hills wild and steep.
At first I but wandered a bit from His side.
Near the sound of His voice I had thought to abide.

But the bushes grew thicker, the grasses more tall.
I nibbled at some, then partook of them all.
There were many enticements to lead me astray
From the path of my Shepherd, where He leads the way.

But in turning again my dear Shepherd to find,
I have tarried to long and have fallen behind.
I dash about wildly, feeling anger and fears
That my Shepherd should leave me. I burst into tears.

Along came old Blackthorn, a buck shrewd and wise.
"He'll lead to my Shepherd," was my foolish surmise,
"I will follow him now, for he'll lead the way
And my Shepherd I'll find by the end of the day."

But deep in the thickets lay the course that he went.
I follow him blindly, till his strength is far spent.
I watch his last struggle, he could not arise;
So worn and so weary he gives up and dies.

The day is far spent, the night comes apace.
First one way, then others, I seek madly to trace
The path of my Shepherd. As the night air grows cold
My own strength is ebbing, my fears are fourfold.

Up the steep hills I rush, till I slip, slide and fall.
Now nothing can save me! Oh! nothing at all!
In anguish of spirit I cry out His name,
"My Shepherd! I need thee!" I feel my deep shame.

I crash in a thicket; it catches my wool.
I hang o'er the precipice, my fear has grown full.
The night air with sounds of wild beasts is rent
My plight I consider, and I sadly repent.

I lift up my voice and breath a deep prayer,
"Forgive me dear Shepherd for leaving thy care."
I sob out my anguish, and recount my woes,
And long for my Shepherd, my need for Him grows.

I dare not move lest the thorns loose their hold,
And I crash far below to destruction untold.
I shut my eyes with a feeling of dread
And wonder if morning will find me there dead?

Hark! Hark! At first faintly a loved voice I hear,
The sound of my name now reaches my ear.
My Shepherd is coming, His lost sheep to find!
No one is more loving! No one more kind!

There's a sound of His footfall, Oh joy! He is here!
Light and warmth from His presence I feel when He's near.

His strong arms reach out, and I strive to reach, too.
He has come to my rescue as I've hoped He would do.

Oh! How wondrous the feel of His hands holding me!
From the thorns of the thicket I am lifted quite free;
Held close to His bosom in arms strong and warm
I feel Him caress me, I am safe from all harm.

My grief disappears, I've forgotten my woes;
My heart runneth over, my love for Him grows.
Safe folded I rest, with the sheep of His fold,
My joy in returning can scarcely be told.

You who have wandered from the dear Shepherd's side,
Oh! Call on His name, He will seek far and wide;
For the Lord is your Shepherd, His fold is secure,
His sheep know His voice, His love shall endure.

Lovita G. Seibel

THE TENNESSEE REUNION

Time passes fast, and the Tennessee Reunion is now past history, but we are quite sure that none who were permitted to meet with us in this reunion, have forgotten the good times we had together, or the spiritual blessings that were so abundantly poured out upon us. These blessings really began before the reunion started, for at the regular Wednesday night prayer services, those that had already arrived in Puryear, felt the good spirit in the powers and the testimonies of the members gathered in the Church house, reflecting the earnestness of the local members in preparing themselves for this gathering of the Saints to worship God together; both those that lived near and those who would come from far away. In fact they were so ready, they could not wait till Friday, the opening day of the reunion, but asked for services to be held the following night (Thursday, August 27) and as Apostle Don Housknecht was among those who had come early, he was asked to be the speaker; At the close of this Wednesday evening prayer service, several came forward and asked for administration, and before the reunion was over we had the testimony of each of them of the blessing they had received.

Brother Housknecht, speaking Thursday night, August 27, used as his theme, "What price for my soul?" Then he drew from the experiences of Job, a very fine lesson on faith and patience. He had very good liberty in the presenting of this lesson, and so set the pace for all those that should follow him.

Friday was spent in making the final preparations for the care and feeding of the visitors, and Friday evening (August 28) found the Church house well filled with a very expectant people; not all members of the Church of Christ but some from other churches.

Apostle Leon Yates was the speaker for Friday evening and catching the spirit of the evening before, carried the banner of the Gospel of Christ to a high plane from which it was never lowered by those who followed in the services of the reunion.

Saturday morning at 9:30, we assembled in a prayer service, the time was well filled and only too short for all who desired to speak or bear testimony. At the 11:00 o'clock hour Bishop John Sweem was our speaker; Bro. Sweem gave us much to think about, not forgetting his duty as a bishop, reminding us of our obligation to pay our tithing.

At the 2:30 service, Elder Joseph Yates from Collins, Mo. was the speaker, bringing to us in his characteristic manner a lesson on service and the need to watch lest we become "driftwood on the shores of time" and lose our opportunity to be of service to our Lord and Master and our fellow men.

Following this service, a number of the folks got into their cars and drove to a small lake about five miles from Puryear where Apostle William Sheldon led into the water two young people, to be baptized.

Rose Mary Camper and her brother, Albert Camper; Rose Mary and her sister attended the Missouri reunion and told us then she would be baptized at the Puryear reunion, so we rejoiced over these two young people and prayed God's blessing may be their constant guide through life.

In the evening service Elder Kenneth J. Smith was the speaker with a full house and splendid liberty in presenting his subject to us, "The Gospel Deals With Life."

Saturday evening the grandson of Brother Overcast was blessed by Apostle Arthur M. Smith and the child's grand-parent Elder Roney Overcast.

Sunday morning we met at 9:30 in the usual Reunion Sacrament Service; here again our kind Lord and Master poured out on all who had come prepared to receive it, a blessing of the spirit of God. First we had the confirmation of the young sister who had been baptized, but her brother who had been baptized with her was not present at this service, but his confirmation followed in the next service. We heard of a vision in which great destruction was seen coming on the world and more especially upon this our own country because of the wickedness and sinfulness of this nation, and the near approach of the "Last Days" preceding the coming of our Lord. Many bore testimony of the truth spoken, as they too had been shown the same or similar things in their dreams. (Since this reunion, our attention has been called to the similarity or the harmony between this and what had been received in the Colorado Reunion, in the gift of tongues and the word of inspiration that was received at that time.) This service lasted till nearly one o'clock. Three of the Apostles were in charge of the service, and Elder Joseph Kidd, of Oak Ridge, Tenn. and Elder T. W. Paschall of Puryear, Tenn., passed the emblems.

In the afternoon service Elder Joseph Kidd with his usual deep study of his text, gave us another reason to build up our faith and go forward with confidence in the promises of the Gospel as found in the written word of the Gospel of Christ.

Sunday evening Apostle William A. Sheldon in a very characteristic way of his, called to our attention the need for our individual efforts towards salvation. Thus Brother Sheldon brought our reunion to a close, the end of a perfect day, and a perfect reunion. Some were weary but none unhappy. Some had already left late in the afternoon, and some were to go early the next morning, but as Monday was Labor Day there were some who remained for services in the evening making it a four-day reunion.

We have told you of the Spiritual blessings we enjoyed, and I would be very careless if I should fail to tell you of the wonderful way the physical man was vared for. Before the reunion started we asked who was in charge of the tables and how it was managed. I was told there was no one in charge, each one of the ladies knew what would be needed, and they were

to bring what they could, and felt led to bring. The result was wonderful cooperation! The tables were loaded with the good things to eat, and none were left hungry. We would be ungrateful if we failed to mention the many, many big sweet juicy watermelons Brother Herman Paschall brought from his field every day. All of the Saints, who were visiting this reunion owe a debt of thanks to the Saints of Tennessee for their hospitality and friendship.

There is just one more observation I would like to make in this report. And that is, at no time during the reunion or afterwards did we hear one harsh word spoken, no complaint or fault finding, nothing but unity and brotherly love. There were other men of the priesthood present besides those mentioned as the speakers, and these all found their place and did cooperate. None were left without something to do to contribute to the success of the reunion, and in this lies the spirit of success.

Apostle Arthur M. Smith

THANKSGIVING

Thou Visited the Earth

Our trust is in thee, thou Source of life and love.

O Thou who visiteth the earth and through sunshine and shower causeth it to bring forth its increase so that there may be food for every man and every living creature: Visit us, we pray thee, beak up our fallow ways, warm our cold hearts, and grant us an abundant harvest in faith and hope and love; through Jesus Christ our Lord. Amen.

PSALM 65:9-13

Thou visiteth the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest the corn, when thou hast so provideth for it.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

Thou crownest the year with goodness; and thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

JUST THINKING

If you want to try a tested method for getting ahead, try going the extra mile. Do all that you are supposed to do—and then some. Give your customers or your bosses all they have coming—and then some. Do the little things that lie beyond the call of duty. For in that territory out there beyond the call of duty, in that second mile, you'll find success.

John D. Murphy

FUNERAL SERMON FOR RAY MARTIN, COLLINS, MISSOURI, SEPT. 25, 1964

By E. L. Yates

This service today is not primarily for our brother who has departed. He now stands in need of nothing we can give. He has lived his life and in a God fearing and trusting way he has endured to the end. Those of us who have known him, and his way of life, have no fear as to the destiny of his soul.

We have gathered here that we might share the grief and sorrow of his loved ones, and that we might seek and find comfort in this seeming dark hour. Comfort cannot be found in the wisdom and words of man. If today, I should speak only my words and my wisdom, we would find but little comfort. So, we turn to the source of comfort, the source of the wisdom of the ages. In doing so we turn first to the 24th. chapter of Luke and read the first eight verses.

"Now upon the first day of the week, very early in the morning, they came upon the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words,"

There were those in that day who had learned to love the Master. They had recognized in him, wisdom, kindness, longsuffering, patience and a compassion and love so great that it reached out and encompassed all men. They had seen him heal the sick and even raise the dead. They had heard him speak great words of life, yet in the dark hour of his death they did not know where to turn for comfort.

In their great loneliness and despair there were some who went to the tomb to grieve, but there they found the rock rolled away and angels standing by with this message of hope; "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee".

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ORIGINAL ARTICLES

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

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

"PEACE I LEAVE WITH YOU"

Scripture reading: Ephesians 4:1-15, ". . . 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: 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 truth in love, may grow up into Him in all things, which is the head, even Christ: . . ."

Text: "Peace I leave with you, my peace I give unto you: not as the world giveth, giveth I unto you. Let not your heart be troubled, neither let it be afraid." (St. John 14:27).

We are striving this morning to bring to our minds some thoughts concerning the church—which is that church which Christ placed here on the earth. It is concerning that church, not so much as an organization, but the different workings in it, for those who have made a covenant with Christ to keep His commandments. The word "faith" is used in different ways. One way it is used is the faith which we exercise when we call on God for something. There is another faith. It is an expression of God's faith through which He gave a church here on earth for the benefit of mankind. It is this faith, His church, as applied to the individuals in it, we want to talk about this morning.

In the scripture reading from Ephesians (above) we learn that the individuals in the church are given gifts according to what God sees that individual can do for Him. He promised that His spirit would go with the gift, and it was all "for the perfecting of the saints."

When the individuals in His church accept His gift to them, and receive His spirit, then they are heirs of that wonderful promise read in the text—that special kind of peace. When Christ said, "my peace I leave with you," what kind of peace was He talking about? Here in our nation we have what is called "social security." And, it is a good thing. But there is but one place where we can possibly find spiritual security. That is from Christ himself.

It is His kind of security when He says "my peace I leave with you." He said that it was not according to the world, but it was a spiritual peace, a spiritual security. Two of the greatest nations as far as strength

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LIFE'S DIRECTION

I'd like to speak to you today on the direction we should go in life, and where we should go to find that direction. Alma spoke these words of wisdom to his son Helaman:

"O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support: Yea, let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord for ever; counsel the Lord in all thy doings, and he will direct thee for good:" Alma 17:68-69.

What better counsel than that could any of us have?

Both the Bible and the Book of Mormon contain many such inspirations as the one quoted above, and there is much evidence of the truthfulness of those books. Scientific discoveries have added to the evidence of them both, and their internal "directions" are the best we could find anywhere.

Unbelievers have cast aside these two books, especially the Book of Mormon. Why have they cast it aside? I have asked many people why they do not believe in the Book of Mormon. "Have you ever studied the Book of Mormon?", I asked. "No, we haven't," they said, "but we've looked through it and know what it is."

Actually "what it is" cannot be known without study. Still unbelievers cast it aside without studying it. A careful study of the Book of Mormon show it to be another witness that Jesus is the Christ. Some people who reject the Book of Mormon readily accept the Bible. Yet there is more external evidence to the truthfulness of the Book of Mormon than there is to the Bible. As we study the two of them we find that they are in harmony with each other. They are both the word of God and are to become "one" in God's hands, and in ours. Many readers of the Bible find it confusing. I am convinced that a careful study of both books will make many things clearer to us. We are now living in a time of great confusion, and we need all we can get to lead us through these confusing days.

Many years Daniel Boone traveled through the woods and was once asked if he was ever lost. After some thought he answered: "No, I was never lost but

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"PEACE I LEAVE WITH YOU"

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is concerned, on the face of the earth, have a treaty of peace between them. But both of them are building up munitions of war against the other. Now that is the peace that the world gives. But the peace that Christ gives is real peace. It is spiritual security, which is ours if we keep His commandments and accept our gift and work for Him.

Back at the time when Christ was born, spiritual security was promised. It was expressed in the angel's song, "Glory to God in the highest. Peace on earth, good will toward men." What was it that went before that peace? "Glory to God in the highest." The highest glory that we are capable of giving, we are to give to Him. Peace and good will to men was to follow that glory given to Him.

In Daniel 12:4, is found a prophecy concerning the time of the end. Here Daniel had been shown some future events and he was told to seal them up until the time of the end. He was told also that at the time of the end, many would run to and fro and that knowledge would be increased. We see the fulfillment of that today. Many people are traveling, and they go from east to west, from west to east—back and forth. At one time the migration was mostly westward, but now it is both ways—many going to and fro in busses, planes, railroads and automobiles. Also we see a great increase in knowledge in every field. These are truly signs of the "time of the end."

If knowledge is to be increased in things pertaining to the world, surely it will increase in things pertaining to the workings of God for the children of men. We should come to a greater knowledge of that peace He promised.

The opposite of peace is tribulation, and Christ has commanded His people to come out of the world. Here is what He said in St. John 16:33 . . . "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Perhaps we haven't followed close enough the teachings of Christ in order to have that peace He promised. In the above verse He is trying to tell us that the same power which He had to overcome the world, would be given to us if we qualify ourselves for it. We as a people, whether of the world or the church, realize that we are standing today on the threshold of great danger. We see different countries being overcome against their will—countries capable of governing themselves, but overcome by an enemy country. We see danger lurking on every hand, even danger to our own country. The Lord knew about that when He was here on earth, and He warns His followers, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, . . ." (Luke 22:36). Safety, peace and freedom from fear, are to be given those who are accounted worthy. Are we worthy?

Back to some of the words in the scripture reading: "Till we all come in the unity of the faith, and knowledge of the Son of God to a perfect man, to the measure of the stature of Christ." That is a pretty big order, but there's nothing impossible with God—nothing impossible with His help. Disputations among us hinder our progress toward perfection. We are told in Third Nephi 5:29-30, "And there shall be no disputations among you, as there hath hitherto been;"

Then Christ continues with, "Neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; For verily, verily I say unto you, He that hath the spirit of contention, is not of me, but is of the devil . . ."

Christ knew that there would be differences of interpretation on points of His doctrine. He knew the tendency of man to want his own way and to have all others agree with his interpretation. He knew also that if man would gain perfection, he must love his fellowman. He knew that to gain this perfection, man must have patience and brotherly kindness. Paul understood this and that is the reason that he wrote the Ephesians, "Till we all come in the unity of the faith." This means working together, side by side even though we do not agree on the interpretation of all points of doctrine. If we have that love, that pure love of Christ, we will be perfected in our understanding, by the power of God.

The world set up the goal for man, to be unity of understanding. Christ told us our goal was perfection. When perfection is attained, unity of understanding will be realized. Then will be realized the statement we find in Isaiah, 52:8, ". . . for they shall see eye to eye, when the Lord shall bring again Zion."

Sometimes we make excuses like this: "I have a temper. When I get to talking in earnest my temper gets the best of me, and sometimes I say things I shouldn't say." Speaking of temper, it is a good thing when under control.

Here's what I mean: The finest tool that a machinist uses has a temper. It is amazing the things he can do with that tool. He can cut a large shaft down to the proper size. That is, just as long as the tool holds its temper, he can use it! But as quickly as it loses its temper, it is useless to him. It is the same with us. The Lord can use us as long as we hold our tempers. But just as quickly as that temper gets away from us, we are useless to Him.

And So Nephi tells us that his people were blest when there were no disputations among them. The Psalmist said: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalms 133:1).

As Paul tells us, the Lord meant for us to work together in the unity of His faith. Even though we don't always see eye to eye on interpretation of scripture, we do not need to contend about it. Can we hold our

tempers, so that we can be useful to God, the great artisan? Can we break the habit of disputing one with another? A young colt has to be broken to the collar before he can be used to pull a load. We, too, have to go through the process of breaking sometimes before we can be used to shoulder the load and help do the work Christ put us here on earth to accomplish.

Sometimes I think we misinterpret the words of Jude (3rd verse) in which he says: ". . . Ye should earnestly contend for the faith which was once delivered unto the saints." Through obedience to the commandments which Christ had left with His followers, they lived together with one accord, and the power of the Spirit was given unto them to the extent that the world marveled at the things that were done in the name of Christ. But through disobedience many of them lost that blessing. They permitted the influence of evil to come into their lives and they lost that which had once been delivered to them.

Jude here was not telling them to contend over points of doctrine, but he was telling them to earnestly contend against that power of evil which had caused them to lose that which had once been delivered unto them. They were not to contend against one another, but against the power of evil. As Paul expressed it: "Our battle is against principalities and powers."

When Christ was speaking of His second coming He made a statement about a condition which would one day come about. He said: "Because iniquity shall abound, the love of many shall wax cold." When I think of the words "wax cold", I think of an experience when I was a youth. The automobile was beginning to be used quite a bit, and they came out with an oil that they said had a paraffine base. It was paraffine, and on a cold morning it would "wax cold". When it was real cold you could almost cut it with a knife. It had waxed that cold. If you put that oil in the motor without warming it up first, it might ruin the motor.

And Christ said that because iniquity shall abound, the love of many shall wax cold. In other words it would be like that oil. Instead of being usable—something that was of benefit to the motor—it was of no benefit whatsoever. The iniquity in the world is not going to affect those in the church. It is the iniquity within that hurts the church. When free from iniquity, what wonderful blessings were enjoyed among His people!

Here is an example: Christ was among the Nephites in the latter part of the year A. D. 33. We read these words written by Nephi: "And it came to pass in the thirty and six year, the people were all converted unto the Lord, . . . and there were no contentions and disputations among them, and every man did deal justly with one another." (4th Nephi 1:3).

Now they were following the example of that gospel. "And they had all things common among them . . . and were partakers of the heavenly gift." What was that heavenly gift?

That heavenly gift was the Holy Ghost, wasn't it? Because they had lived according to the gospel which had been delivered to them, they were made partakers of that heavenly gift, the Holy Ghost or Holy Spirit. The result was that they had no disputations among them, and they dealt justly one with another.

Paul in his writings to the Hebrews, told them they had gone through the different steps of the gospel and now were to go on to perfection. Peter gave an example of how to do that—how to go on to perfection. It was like going up a ladder and he told what the rungs of that ladder were. He said add to your faith, virtue, (Virtue means purity) and to virtue, knowledge. Sometimes we get this last admonition about knowledge a little mixed up. We seem to think we have to have all the knowledge there is, and after we have that knowledge, then, if we have time, we will purify our lives. But he tells us to purify ourselves first, and then go on to greater knowledge. He goes on to tell us to add to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. Charity is the pure love of Christ. He told us to love God with all our heart, mind and soul, and our brother as ourselves. This, is going on to perfection. And all things common comes after we develop these virtues, not before. This was true of the Nephites, and it was true in Bible lands, for only after Pentecost did they have all things common.

As we accept our own particular gift in the gospel, hold our tempers, cease to contend, give all glory to God, love our neighbor as ourselves, in short, go step by step of that ladder of virtues toward perfection, we then are partakers of that peace Christ promised. May the time soon come when fear in the hearts of God's people will all disappear and we will enjoy it, in unity that peace Christ promised—"That peace which surpasseth all understanding.

Sermon by Apostle Archie F. Bell in Phoenix, Arizona, January 1963 (Taken from the Hand of Fellowship).

THANKSGIVING PROCLAMATION

May we recall the courage of those who settled a wilderness, the steadfastness of those who in every succeeding generation, have fought to keep pure the ideal of equality of opportunity, and hold clear the goal of mutual help in time of prosperity as in time of adversity. May we ask guidance in more surely learning the ancient truth that greed and selfishness can never bring lasting happiness or good to the individual or to his neighbors.

President Franklin D. Roosevelt
November 30, 1933

Luck is what happens when preparation and opportunity meet.—Sunshine Magazine.

LIFE'S DIRECTION

(continued from page 167)

I have been bewildered a couple of times."

Have we ever been lost as a human race? O, we hate to admit that we've ever been lost. However we might admit that we've been bewildered. Any thoughtful persons may at times feel bewildered and confused about what is the right path to follow in life. We recommend sincere study of both the Bible and the Book of Mormon as a directing compass to lead us in the right direction and to overcome that confusion and bewilderment.

Years ago before education was as common as it is now, a man went to a grocery store where the groceryman started to wrap the grocery order in newspapers, and the customer asked him not to tear them, because he said, when he got home he wanted his girls to read them to him. He admitted that he couldn't read, but he said, "I CAN figure. I know what figures are, and in my travels when I come to a sign post I can tell how far it is to the next place, but I can't tell where I am going."

That is the way with a lot of people today. They know how far and difficult the journey of life is, but they don't know where they are going. They have no knowledge as to whether they are serving God or they are serving the Devil. The road is marked very plainly both in the Bible and the Book of Mormon, giving directions as to where we should go and how to get there.

I heard an old lady say one time, "I know everything that is in the Bible." When asked to tell something that was in it, she said: "Why, my marriage license is in there, and all my children's birth certificates are in there." There were several other documents of legal value she had in the book, and she knew everything that was in it. Now we all know that there is more in the Bible than such things as that, and only through study will we know them. I have been a Bible student nearly all my life, but I never read it without finding something new—something that I can't remember ever having read before. By re-reading, these things are brought back to our memory.

The admonition of Paul to Timothy is good for all of us:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15.

A Bible concordance and dictionary are valuable aids in studying the Bible. There is of course some value in picking up the book and reading at random wherever the book happens to open, but sometimes the preceding verses are necessary to the meaning. It is good to read slowly, and to stop and try to comprehend what we have read. The Bible and the Book of Mormon both are composed of several books within

a book. Each book is complete within itself. We need to begin at the beginning of each book, not in the middle, in order to get the real meaning. One good method of study is to begin with Genesis and to study the book chronologically, from beginning to end, thus learning of the genealogy of each writer as they follow each other. After the early Biblical history comes the prophets, then the four gospels, and so on, so that we learn the teachings of Christ.

There are ten sermons in the book of Acts; five of them preached by Peter, one by Stephen, and four by Paul. When we know the circumstances under which they were preached, then we have learned the idea of the Book of Acts.

If we will study in this manner, then we will have a desire to learn more and to live a better life. The more we learn the more we want to learn. The more knowledge we acquire from the Bible and the Book of Mormon the more fascinating it becomes. Many times my wife has called me to a meal while I was studying the Book of Mormon and she would have to call me a time or two before I would ever hear her, I would be so fascinated by what I was reading.

Studying the Bible by subject is another good method—such subject as faith, repentance, baptism, resurrection of the dead, eternal judgment, and others.

Many years ago in England, there was a novelist by the name of Mary Wollstonecraft Shelley who was the wife of the famous poet, Percy Bysshe Shelley. They went on a trip to Switzerland, and while there, each of them decided to write something of a supernatural nature. Mrs. Shelley's contribution was the well-known novel, Frankenstein. You may all recall that Frankenstein was a monster man created by a young medical scientist, whose intense studies led him to believe that he could create a living man. According to the story, Frankenstein, the monster man was the product of his own hands. In the story Frankenstein was supposed to have killed his creator's wife, brother and friend and caused his maker to flee from him the rest of his life, and he was eventually destroyed by the monster creation of his own hands.

Science today has discovered and created a lot of monster, such as the atomic and hydrogen bombs, something indeed to flee from, as we do also from airplanes and cars. We have learned to flee from our own discoveries and creations, for in addition to their practical value they are also potentially dangerous.

If we study God's word and make this our desire, to obey its teachings, we will create exemplary lives, and will have no need to flee from what we create there.

Let me assure you that God's word will give us all plenty of direction to make our lives worth living. Let us not cast aside these books because we cannot prove their contents. All of us, I am sure, know many

things which we cannot prove to everyone's satisfaction. We have accepted them on faith, and later they became knowledge to us.

God prepared a ball and compass for the direction of Lehi and his family from Jerusalem across the wilderness and the sea. We still have a ball and compass in the form of the two books, the Bible and the Book of Mormon, if we will but follow them. Shall we take advantage of such divine directions or shall we cast them aside?

Let us study them and let them determine our LIFE'S DIRECTION for good here on earth, and lead us to eternal life.

Al Voorhies, Phoenix, Arizona
Taken from the Hand of Fellowship

PURITAN

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against the stormy sky
Their giant branches tossed;
And the heavy night hung dark,
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as they flying come,
In silence and in fear;
They shook the depths of the desert's gloom
With their hymns of lofty cheer.
Amidst the storm they sang;
Beneath the stars, near the sea;
And the sounding of the dim wood rang
With the anthem of the free.

What sought they thus afar?
Bright jewels of the mine?
The wealth of the seas, the spoils of war?
They sought a faith's pure shrine.
Aye, call it holy ground,
The soil where first they trod;
They have left unstained what there they found,
Freedom to worship God.

Mrs. F. D. Hermans, 1766-1845
(A song in our Hymnals)

THE LIVING MESSAGE

Life is a book of volumes three:
The Present, the Past, the Yet-to-be.
The Present we're living every day.
The Past is memory soon fading away.
The third, the last of the volumes three,
Is hidden from sight; God holds the key.

—Rowena Jackson

"PEACE THROUGH FAITH"

You need **never** have a sense of fear
Or **ever** shed a bitter tear,
If you will take each little doubt
And **ask** **GOD**—what it's all about.

Just lay your fears—at the SAVIOUR'S feet
And all your troubles will retreat.
Depend on Judgment from ON HIGH
GOD never fails—to satisfy.

Worry not—o'er tomorrow's trials
OR—lose Faith over friend's denials.
It was a man—that **CHRIST** called **Friend**.
That basely denied **HIM**—**in the end**.

The trials that **must** be endured
Sins—**into which**—we all are lured,
Are part of a plan—that's formed Above
To test our worthiness— **of HIS LOVE**.

You **will** find peace—along life's course,
By going directly—to its **SOURCE**,
Despondent—you need never be,
For there—you'll find complacency.

Tomorrow's hours—will hold no fear
With **GOD** in charge of your career.
Your days and nights—be filled with joy
That nothing evil—can destroy.

Harry S. Tordoff

MAN

Man is the expounding organism that motivates this industrious society—

Building manificent and glorious empires, only to bring sin unto them and destroy them himself—Each man to himself, to build his own private empire, and swallows himself up in the pride of his own ambitions, only to meet the fate of never ending darkness.

Man is the creator of his own environment, the executor of his own fate, the victim of his own individual workmanship—

Constantly spinning and weaving a fine web, engulfing himself in the sphere of unrealism, an atmosphere contrary to the ideals of God—

Only when man is given full knowledge will he realize his foolish incentives and then it will be too late, he will be buried in the pit **he** dug.

William E. Frishkorn

Gratitude to God should be as habitual as the reception of mercies is constant, as ardent as the number of them is great, as devout as the riches of divine grace and goodness is incomprehensible. C. Simmons.

"BUT I LIKE YOU"
(A Story to Remember)

The game of Cowboys and Indians had been going on vigorously and, to stretch the meaning of the word a little, peacefully, out on the beach for some time. Then, suddenly, there was trouble.

One of the youngsters, a brown-haired Cowboy, about seven and the youngest of the lot, had been captured by the Indians and was tied to a stake—the stake being a huge, ugly hunk of driftwood that looked very much like the gnarled roots of an ancient tree. The brown-haired Cowboy objected to being tied to the driftwood. Whether, in his concept of the game, the driftwood was not legitimately a stake or whether he, out of some special sensitivity, found the ugly driftwood objectionable, I could not make out. But he was very definite about it. He would not be tied to it.

The boss of the game, the oldest of the boys, about ten or eleven and something of a bully, grew angry.

"Go on home, Yellow!" he shouted at the little fellow. "Go on home. We don't like you!"

The other boys, in the natural spirit of the gang, took up the words in a sort of sing-song. "Go on home, Yellow! We don't like you!"

The boy, hurt and bewildered by this sudden show of cruelty looked from one face to another. Then, after a long moment, in a voice quavering but deeply earnest, he said, "But I like **YOU.**"

The sing-song stopped before his earnestness. For a brief moment, it seemed as if his simple but grave, moving words would have some effect. Three of the boys looked at one another in uncertainty. They had been somehow touched.

But the bully had not been touched. "Go on home, Yellow!" he cried out again. And then to the gang, "Come on, fellers! Let's go!"

The game was begun again without the brown-haired Cowboy.

He looked desolately on for a minute or two, then turned and moved slowly away, following the frothing white line of the sea's edge, sadness in his drooping figure, bewilderment still on his sensitive face.

I watched him go. I felt profoundly sorry for him. It was as if I had just watched the stoning of a prophet.

He grew smaller in the distance, still his words stayed with me.

"But I like **YOU.**"

It is a long way from a mountain in Galilee to the beach at Malibu and today's world, yet that brown-haired boy, standing there in the sand, answering his young tormentors with an earnest declaration of his affection for them, vividly brought back to me those

dramatic, revolutionary words, "But I say unto you, love your enemies . . ."

He disappeared from my view around a wide sweep of the shore.

What would the years do to the little Cowboy? Could he go on saying to his enemies, "But I like you?" Could it ever be he would remain unspoiled in the world and one day be a saint?

—Myles Conoly (a writer)

Taken from the Hand of Fellowship

DON'T SAY IT

A superior man is modest in his speech, but exceedeth in his actions.—Confucius.

If you think that you are better
Than your neighbor 'cross the way,
Or that nature has endowed you
With a more perfect form of clay,
Don't say it.

If you know that you have talent,
And your neighbor has naught but gold,
Or that all his goods are mortgaged
If the truth were only told,
Don't say it.

If you know some dreadful scandal,
Such as gossips always court,
And could add a few words to it
When they call for your support,
Don't say it.

Let your life be true and earnest,
Court discretion for your friend,
And though often you are tempted
A word to say that would offend,
Don't say it.

Author Unknown

PLOUGH DEEP

What though you have found no treasure, nor has any rich one left you a legacy. Diligence is the mother of good luck, and God gives all things to industry. Then plough deep while sluggards sleep, and you shall have corn to sell and to keep. Work while it is called today, for you know not how much you may be hindered tomorrow. One today is worth two tomorrows. Never leave that till tomorrow which you can do today.

Benjamin Franklin

How well it is to remember that a smile is to conversation, what melody is to a song.—Enola Chamberlain.

When men speak badly of you, so live that no one will believe them.

Count your blessings, not your bruises.

THANKFUL

I'm thankful for the Pilgrims,
I'm thankful for Plymouth Rock,
I'm thankful for a lot of things,
A lot of things, I'm not.

I don't like wars; I think they're bad.
I do like things like Mom and Dad.
But on this very special Day,
I won't forget the word to say,
Thank You.

Greg Kelley, age 10
Phoenix, Arizona

FUNERAL SERMON

(continued from page 166)

The scripture then tells us that, "And they remembered his words". We too in our search and in our longing for comfort bring to our remembrance the words of that same Jesus who was placed in the tomb, and upon the first day of the week, after three days in the tomb arose in newness of life, proving the resurrection of the dead, proving also that for the righteous, in death there is no "sting", and for the grave, there is no "victory."

We quote words of the Master which are words of comfort and they are words of life. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day". John 6:53-54.

There were those in his day, when they heard this, said, "This is a hard saying; who can hear it?" They wondered how it were possible to eat the flesh and drink the blood of the Master, but in the 62nd. and 63rd. verses the Master gives answer.

"What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

It was the spirit of those words of life that brought hope and comfort to those who stood before the empty tomb as they began to remember. It is only the bringing to memory those same words of life that we will be able to find hope and comfort today.

Let us here read some of those words of life.

"For I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise is up again at the last day. And this is the will of him that sent me, that every one

which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:38-40.

Now in John 14:1-3, We read more words of life and hope.

"Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Christ made this great promise to his disciples in person, but he also has provided a way in which you and I can have a great assurance of the truthfulness of these things. Listen to his words.

"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25-26.

It was by that same power of the Comforter that David of old was caused to pen those words that have brought comfort to countless millions down through the ages.

"The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul; he leadeth me in paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over.

Surely goodness and mercy shall follow all the days of my life: and I will dwell in the house of the Lord forever." Psalm 23.

Yes, David mentioned the house of the Lord. He was speaking of that which is real. Because of his great faith, the Comforter had given him an assurance that a place had been prepared for him. That same assurance will be given to anyone who will be obedient to the commandments of God. Those of us who have known Ray Martin know full well that he had that assurance as did David.

One of his daughters said to me the other day, "Daddy has left us such wonderful memories." We are sure he has left his family many wonderful mem-

ories that will effect them for good. We are sure also that the memories he has left with his friends will effect them for good as long as life shall last. But the memory of him that will bring the greatest joy and comfort at this to both his family and his friends is the memory of his having embraced the Gospel of Christ and of having lived among his fellowmen in accord with the law of God.

Though memories may cause us to cry out in anguish of loneliness because of this loss of a loved one, may we at the same time feel and grasp the full impact of the Gospel of Christ and the hope that it brings as we remember again those words word of the Master.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

The Gospel of Christ gives to us an assurance of a life hereafter. True believers in the Gospel of Christ do not sorrow at the death of an obedient loved one, other than feeling a great loneliness. Christ has proven, though we die, yet shall we live, and when Job came into this great knowledge he cried out, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in a rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:" Job 19:23-26.

Again we find comfort in these words of the Master. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." John 11:25-26.

"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28-29.

Then, from the words of the Apostle Paul we read, "For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first:" I Thess. 4:16.

To the Martin family let me say, we, your friends and neighbors have met here because of our desire to share your grief and sorrow. We desire also to share with you the knowledge and the hope that your loved one lives. He has only answered the voice of the good Shepherd. He has been called home. What may we expect him to find in that new home? Let us listen to the words of Paul.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory.

But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." I Cor. 2:7-9.

So today we bid farewell to his house of clay, but not to that soul that has known God.

For, "Life is real! Life is earnest!
And the grave is not the goal;
Dust thou art to dust returneth
was not spoken of the soul."

Rest assured, those who love him, he will be given his rightful place in his Father's house of many mansions. In the words of Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, now powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38-39.

Ray Martin has made his walk in the march of time and has kept the faith until the end. In the memory of him, may we also keep our place in the march of time and walk upright before God and man.

THE MARCH OF TIME

Over the hills of time to the valley of endless years;
Over the roads of toil to the land that is free from tears;
Up from the haunts of men to where the angels are,
This is the march of men to the wonder-lands afar.

Troopers we are in life, warring along with wrong,
But promised unbroken rest in the happy land of song.
And whether we serve, or rule and whether we fall or
rise,
We shall come in time to that glory vale
Where never the spirit dies.

Back of the strife for gain, beneath the toil for fame,
The dreams of men in this mortal march
Have ever remained the same.
For they have seen through the distant years
The greater thing to be
When earth's garb shall be laid aside
For the robes of eternity.

This is the march of men, wheatever our race or creed;
And whether we are one of a savage tribe
Or of a higher breed,
We are conscious still of better things
That were promised long ago;
And we'll keep our place in the march of men
For the joys the soul shall know.

James E. Yates

OBITUARY

Ray M. Martin

Ray Melvin Martin, son of Samuel Benjamin and Armentha Martin, was born Sept. 17, 1899 and departed this life Sept. 21, 1964 at the age of sixty-five years and four days.

He was united in marriage Feb. 11, 1928, to Blanche Fern Chapman. To this union were born four children, Helen Kidd, Raytown, Mo., Marjorie Routh, Flemington, Mo., Donald Martin, Appleton City, Mo., and Betty Martin, Kansas City, Mo.

He was baptized into the Church of Christ in 1934. He spent the majority of his life as a farmer in the vicinity of Collins, Mo.

In addition to his wife and children, he leaves three sisters, Mrs. Essie Miller, Pasadena, Calif., Mrs. Ina Dunn, Independence, Mo., and Mrs. Opal Truitt of Humansville, Mo., three grandsons and a host of relatives and friends.

Funeral services were held in the Church of Christ in Collins, Mo., Sept. 25th. The sermon was delivered by Apostle Leon Yates and the concluding remarks and prayer at the graveside, were given by Apostle Arthur Smith. Added to the words of consolation was the lovely voice of Sr. Angela Wheaton in two beautiful songs. Interment was in Robinson Cemetery near Collins, Mo.

Ray Martin was loved and respected in his community by all who knew him. His kind and generous nature not only made him a wonderful husband and father but endeared him to his many friends. We would like to echo the comment made by one of his children which reveals much: "He left us so many wonderful memories!" Indeed he left many wonderful memories for all who knew him.

As we think of Ray in the future, as we often will—
may we remember him in the words of the poet, as—

"No, not cold beneath the grasses,
Not close-walled within a tomb;
Rather, in our Father's mansion,
Living in another room.
Just behind the hanging curtain,
Serving in another room.
Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?
Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my loves are happy—
Waiting in another room?"

—Robert Freeman

God has two dwellings; one in heaven, and the other in a meek and thankful heart. Izaak Walton.

OBITUARY

Alton B. Shankle

Alton Bee Parker Shankle was born at Puryear, Tennessee, June 17, 1904 and passed from this life September 16, 1964, at the age of 60 years, two months and 29 days.

He moved from Tennessee to Missouri in 1925. He was united in marriage to Bernice Nichels, April 4, 1926. To this union were born two children.

He united with the Church of Christ (Temple Lot) in 1936 and continued a member of that church the remainder of his life. He was ordained a priest in 1941 and was ordained an Elder in 1950. During his years in the ministry, he brought quite a number into the Church by baptism. He served several years as the Pastor of the local Church of Christ on Clairmont Drive in northern St. Louis.

Brother Shankle leaves to mourn his departure, his wife, Bernice, one daughter, Norma Jean Birdnow, and one son, James Alton Shankle, both of St. Louis, Missouri, eight grandchildren, one great grandchild, one sister, Mrs. Nell Williams of Detroit, Michigan and a host of relatives and friends.

Those who knew Brother Shankle well, loved him. This was attested by the many gifts of beautiful flowers on display at his funeral.

The funeral of Brother Shankle was held September 19, under the direction of Math Hermann and Son, in their chapel. The services were conducted by Archie F. Bell, member of the Council of Apostles.

The music at the service was the organ playing of two songs, Old Rugged Cross and Rock of Ages.

Interment was in the Laurel Hill Gardens Cemetery.

BEAUTY IS GOD'S HANDWRITING

Oh, the splendor of the universe! For many of us Autumn is the most glorious of all the year. God has dipped his paint brush in his palette of colors and splashed the hills and woods and fields with robes of saffron, and crimson, and gold, and yellow, and brown, and scarlet.

The maples and chestnuts and oaks vie with one another in autumnal beauty. The sumac dazzles the eye with brilliant scarlet. The sunsets are too gorgeous for human description.

In this amazing garden of beauty our lips involuntarily sing forth the praise of the psalmist:

"Bless Jehovah, O my soul;
And all that is within me,
Bless his holy name."

Charles Kingsley

Ability avails little without dependability.

OBITUARY

Louis P. Caldwell

Louis P. Caldwell was born at Butler, Penn., September 1870, and passed from this life Oct. 25, 1964, at the age of 94 years.

Bro. Caldwell was a retired mechanical and electrical engineer and lived in Independence, Missouri 60 years. His home was always open to missionaries and members of the church.

He was baptized into the Church of Christ (Temple Lot) in September 18, 1889 in Butler, Penn., by Elder Ephrim Thomas and received in Independence in 1921.

He was preceded in death by his wife, Edith Garrett Caldwell who passed away in December 5, 1957.

Bro. Caldwell leaves to mourn his departure, two sons, Donald G. Caldwell of Independence, Missouri, and William J. Caldwell of Independence, Missouri; a daughter, Mrs. Edith Louise Emmert of Independence also; a brother, Paul Caldwell, Pittsburgh; a sister Miss Clara Caldwell, Washington; eight grandchildren and 23 great-grandchildren; and a host of relatives and friends.

The funeral of Brother Caldwell was held October 28, at the Speaks Chapel in Independence, Missouri.

God's goodness hath been great to thee.—Let never day nor night unhallowed pass but still remember what the Lord hath done.—Shakespeare.

NOTICE

We are happy to comply with the request of Bro. Joe Kidd to announce his new address which is as follows:

Joe W. Kidd
118 Marshall Circle
Oak Ridge, Tennessee

LOTS AND LOTS OF TIME

There's lots of time for lots of things,
Tho' it's said that Time has wings;
There is always time to find
Ways of being sweet and kind;
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say;
Time for helpfulness, and time
To assist the weak to climb;
Time to give a little flower,
Time for friendship any hour;
But there is no time to spare
For unkindness anywhere.

Sunshine Magazine

Vivian Olson
Apt 7, 414 Belt
Bemidji, Minnesota

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 (Out of Print)	\$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