

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."—1 Nephi 3:187.

Vol. 46

Independence, Missouri, August 1969

No. 8

Let Something Good Be Said



When over the fair fame of friend or foe
The shadow of disgrace shall fall; instead
Of words of blame, or proof of so and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope for fair renown,
Let something good be said.

James Whitcomb Riley

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Phone: Temple 3-3995

EDITOR

Harvey E. Seibel, 1502 South Logan, Independence, Missouri 64055

ASSOCIATE EDITORS

Paul Johnson, 613 Stevens, Colorado Springs, Colorado 80906
Don E. Winegar, 2939 Buchanan, North Kansas City, Missouri 64116

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Secretary, Council of Apostles, Archie F. Bell, 802 South McCoy, Independence, Missouri 64050.

Secretary, Council of Bishops, Nicholas F. Denham, 4116 South Cottage, Independence, Missouri 64055.

General Church Secretary, James A. Hedrick, 3507 South Crane, Independence, Missouri 64055.

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EDITORIAL

DOES IT MATTER?

"... for the Lord can not look upon sin with the least degree of allowance" (Alma 21:18).

"... for whatsoever is not of faith is sin" (Romans 14:23).

In order to live truly as a saint there are certain rules that must be followed. Two thousand years ago the Lord laid down a set plan by which we might obtain salvation. The truths that Jesus put forth were eternal truths, truths which are just as applicable today as they were then. The fact that these truths are perpetual is evidence of God's unchangeability.

Today you hear another sort babbling away telling you that there are so absolute truths; that what may have been true yesterday may not necessarily apply today or what may be true for you may not be so for me. They try to qualify the word of God to suit themselves. However God changes not and when he said, "Thou shalt not kill" it was just as true yesterday as it is today. And when he said, baptism by immersion he didn't mean baptism by sprinkling.

To show the seriousness of not strictly adhering to God's way in even the smallest detail we cite you to a number of scriptural cases when even a slight deviation from the express command of God resulted in severe punishment.

Aaron, the priest of God, had two sons by the names of Nadab and Abihu. They had been consecrated to perform certain holy works through definite prescribed methods. Yet one day they took it upon themselves to make a slight alteration. "And Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded not. And there went out fire from the Lord, and devoured them, and they died before the Lord.

They paid for their error with their lives. Yet who would have thought it really made a difference which fire one used? After all, fire is fire, is it not? But in the eyes of God it was a serious offense.

Take Uzzah for example. He was a very well meaning person who was no doubt conscientious in his service to God. But one day when the Ark was being carried along a rough way, it appeared that it would fall to the ground. Uzzah, concerned over the welfare of the ark rushed up to steady it, "... for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God" (2 Samuel 6:6-7).

Again, when the children of Israel were in the process of taking the promised land, Joshua sent a detachment to take the city of Ai. They had just taken the city of Jericho through the miraculous power of God yet in spite of this they suffered defeat. Why? "And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish gar-

ment, and two hundred shekels of silver, and a wedge of gold of fifty shekels of weight, then I coveted them, and took them; and, behold they are hid in the earth in the midst of my tent, and the silver under it" (Joshua 7:20-21).

This man's sin was that he had taken, contrary to the express command, the accursed thing. The sin of one man caused God's disfavor to be manifested to the whole congregation. This was an example to them how seriously God regarded even what might seem to be a little thing.

There are no little sins in the eyes of God, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10).

A commandment of a different sort was given to Naaman when he sought unto Elijah for healing. He was told by the prophet to dip himself seven times in the river Jordan. Though he thought this ritual beneath him, upon a bit of logic he went ahead and performed the duty as he had been told. Had he stopped after the sixth time he would have remained unhealed. God specified seven times and so it had to be.

We all know what happened when the forbidden fruit was eaten. It brought about a two-fold death. The judgment followed just as surely as day follows night. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death"

(James 1:15). Sin is a serious thing in the eyes of God. "For . . . God spared not the angels that sinned, but cast them down to hell . . ." (2 Peter 2:4). Is it surprising then that the chosen seed of Abraham also suffered for their sins?

We can't expect to sin a little and avoid getting burned, for it is an immutable fact that when sin is once conceived, no matter how little it may be, or how we may rationalize it or justify ourselves, death has been conceived in our bodies. We cannot say, "Eat, drink, and be merry; nevertheless, fear God, he will justify in committing a little sin: yea, lie a little, take advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God" (2 Nephi 12:10-11).

Does it really matter? Does it matter today if we let our hair down a little? Everyone else is doing it! Can one good apple in the midst of a bushel of bad apples remain for long in and of itself uncontaminated? Obviously, the answer is no. Today, we are living in a very downgrading and yes even degrading society. Sin is rampant everywhere. Without God's help we cannot long stand spotless. It is a very insidious thing. We slip ever so little, slowly by degrees, not aware of our deteriorating condition. Isn't this particularly noticeable after a good spiritual reunion in which we have been greatly uplifted? At first in departing back into the world it seems quite repugnant to us. But after a week, two weeks or a month possibly, we slip into the old worldly routine. We tolerate a little more. Our senses have become dulled once again.

We are told to "Abstain from all appearance of evil" (I Thessalonians 5:22). Do we go along with the world or do we become separate only in part? Do we follow the latest fads and go along with the crowd? It is something to think about. How close are we to the line? What would Jesus do? Is it better to live just close enough to the line to be safe while not going all the way with God? Isn't this another way of saying, sin a little and a few stripes I may get? Isn't this treading the lukewarm degree whom God will spue out of His mouth? There can be no halfway measure for He says, "Be ye perfect." And "Choose ye this day whom thou shalt serve." And "Seek first the kingdom of God." If we are truly converted we could not help but fulfill this command. And if we were truly fulfilling this injunction then everything else would fall into its proper place in our lives for God would always come first. If God is not first in our lives then we are not living up to another command, the great commandment of loving God with all our heart, might, mind and strength.

Sabbath keeping is strictly enjoined. "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58:13-14). Are we doing so? If not what excuse have we? Does it matter if we alter it slightly to fit more into our way of life? It's really a question of, do we want to spend eternity with God or not. It can't be a matter of what our friends say, or but this is the way we've always done it but then it will interfere with my habits of life. Then there is tithing. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed ye? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts" (3 Nephi 11:11-15). Do we believe it? Actually the children of Israel paid four tithes, one tenth went to the Levites their ministers, one tenth went to operate their government, one tenth went to themselves for whatsoever their soul lusted after, and one tenth every third year went to feed the poor and the stranger, etc. What is our obligation? Do we want the blessing of Sabbath keeping and tithe paying? Are the rewards great enough to induce us both in this life and the life to come? Only those of a certain class will

escape the coming judgments and be allowed to dwell in Zion. The Book of Commandments says "For he that is tithed shall not be burned; for after today cometh the burning" (Book of Commandments 65:31.) "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh unrightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure" (Isaiah 33:14-16). "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his brother. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved" (Psalm 15).

"How shall we escape, if we neglect so great salvation" (Hebrews 2:3). The road to salvation is clearly stipulated. Faith, repentance, baptism of water and of the Spirit are all necessary prerequisites. But that is not all for if we truly desire to enter into that life which is everlasting we must endure unto the end, keeping the commandments and doing all good works. Then will our perfecting be made sure and then shall we be caught up at the last day to dwell with our redeemer at his coming, when he shall return in his glory to receive them which are His own.

H. E. S.

BAPTISMS

Michael Steven Morris of Belton, Missouri was baptized June 4, 1969 by Elder Glenn Gill and received the laying on of hands by Elders Vance H. Harris and Glenn Gill. He was received as a member of the Temple Lot Local, Independence, Missouri.

Phillip Lee Ranger, Ida May Davis and Robert Leighton Strole were baptized and received the laying on of hands June 8, 1969 by Elders Hubert E. Yates and John H. Jones. They were received as members of the Phoenix, Arizona Local.

BAPTISMS

Donald T. Sawyer and Lilas Lee Sawyer of Elsinore, California were baptized by Elder Hubert E. Yates June 5, 1969 at Phoenix, Arizona. They received the laying on of hands by Elders Hubert E. Yates and A. L. Voorhies and were received as members of the Phoenix, Arizona Local Church.

BLESSING

Donald Clayton Gill, the son of Glenn W. and Margaret E. Gill of Peculiar, Missouri, was blessed by his Grandfather, Elder Vance H. Harris assisted by Elder John Sweem March 2, 1969 at Cowgill, Missouri.

OBITUARY

THOMAS JOHN JORDAN

Thomas John Jordan, Apostle in the Church of Christ (Temple Lot), born November 12, 1876 in Egermont, Ontario, Canada, passed from this life June 7, 1969 in Regina, Canada at the age of 92 years.

The funeral service was conducted by Apostle E. Leon Yates at the Lee Funeral Home in Regina, Canada on June 11, 1969. Laid to rest in the Regina Memorial Garden Cemetery.

Those who knew our brother Jordan, shall long remember him. Our lives have been definitely effected for good for having been privileged to walk with him down the Gospel Road of Christ which leads to Life Eternal. He has reached the end of that road and we can be sure that he has heard the Master say, "Well done thou good and faithful servant, you have fought the good fight, you have finished the course, enter in thou good and faithful servant."

He was a great warrior. He spent most of his life in the front line of battle, making war against evil, and constantly pointing the way of safety, (the Gospel of Christ) to all those who would give ear. The weapons he carried were the Bible and the Book of Mormon, and with the great standard for righteous living contained therein; he constantly forced back the power of evil and was able to cause many to depart from the darkness of sin and to walk in the beautiful light of the Gospel of Christ. Even in the last years of his physical life, tired and almost deaf and blind, he continued in the warfare against wrong. He traveled into far places and with his physical strength almost gone, he would still proclaim to a sin sick world the story of Life Eternal. "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

His good companion, Mary, said of him, that in his last days he had no desire to talk about anything other than the Gospel of Christ, and while his memory seemed a little vague about the common experiences of his past life, yet in all things pertaining to the Gospel of Christ, his memory seemed to be as alert as that of a young man.

This great warrior has fought the good fight and has endured unto the end. His physical body has fallen to the earth from whence it came, but that great soul that lived in his house of clay, lives on and today we do not seek the living among the dead.

May we who yet face the great experience, be able to carry on the warfare for righteousness, with as great a dignity, faith and courage, as did our beloved brother.

Your loved ones and brothers and sisters in the Gospel bid you farewell brother Jordan, until we meet again with great rejoicing.

E. L. Yates

TWO DAYS OF WAITING

James D. Briant born June 23rd, 1935

Died May 23rd, 1969

James listened to brother E. L. Yates last fall and was very much impressed. He looked forward to brother Yates returning this spring. James was a quiet unassuming boy, the father of three children. He had been disillusioned in a local church years ago and was interested in the restored church brother Yates talked about. Brother Yates sent a letter the first of May saying he would be in Ft. Worth the 23rd. Brother Yates did not know James had been sick all through March and April and critical for seven weeks. He knew not that James wanted a friend to come and pray for him the night before he died, and I, his father-in-law was waiting for brother Yates to come. I did not know how close death was. I wanted a miracle from brother Yates. Not my will but thine be done, but I wanted my will, not God's. Several times on Wednesday James asked, "When will brother Yates be here?" "Tomorrow" was my reply.

Again on Thursday, the day began with, "When will Brother Yates be here?" At 1 p. m. I left James on the front porch by himself, and a friend and I drove off to check my truck out. Brother Yates and Francis came while I was gone, but that is their story. James waited by one and a half hours and was gone, contented that he had seen brother Yates whom he looked for the last two days. James looked forward to seeing brother Yates' pictures and hearing him Saturday night and Sunday night. He did not make it as brother Yates assisted at his funeral Sunday afternoon.

Fifteen people attended the meeting Saturday night and on Sunday night 17 were there; two different groups. Only God knows what will be the result of these two meetings. The seed was planted even in the midst of sorrow. But with the belief—I am the resurrection—this seed and James shall have everlasting life and light. Amen.

Missed by his family and friends.

We wish to thank your church and people for brother and sister Yates who helped us in so many ways in our times of trouble, and for his beautiful expression at the funeral. God bless you all.

George Hale and family
4809 Stephanie Drive
Ft. Worth, Texas 76117

A PLEA TO THE CHURCH OF CHRIST AND A TESTIMONY

Lovita G. Seibel

We are all members of one body, the body of Christ as the Bible teaches; and when one member of the body suffers the rest of the body suffers with it. (See I Corinthians 12:25.)

For a number of years one of our members has suffered, and his suffering has been a burden to the hearts of many. The youngest son of our Brother Arlo Gould suffered a birth injury which severely retarded his mental and physical health.

The evening of July 14, 1969 Bro. Leon A. Gould, Sr. Estella Smith, Bro. Seibel and myself went to my Bro. Arlo's for an evening visit. The condition of their son Larry has weighed on my heart for the past year and I had determined to share with them that which I believe God has revealed during the past several years.

After visiting for a short while I asked Arlo for his Bible. This he gave to me. As I looked up the verses which I wished to read, Bro. Seibel and my Bro. Arlo got into a discussion which lasted for some time. After a bit I grew discouraged and so prayed asking God for his help, as it seemed that the time was not right for that which I wished to convey to my brother Arlo and his wife, Lillian. I even closed the Bible. Then their discussion closed, and as a group we began to tell experiences and one was told of how the power of God had moved marvelously in the healing of a sister. Opening the Bible, I told them that I felt the time had come to tell them the things which I had on my mind. So I began, but before I had finished a car drove up into the yard. At first, not knowing who it was, I felt a little disturbed for should it prove to be people not belonging to the church, to continue might prove awkward. Still I did not feel it would be right to my brother and his wife not to complete what had been started. Soon we knew that Lillian was bringing in our dear Bro. and Sr. Harris, Bro. and Sr. Case and Bro. Geo. Reed. Before they came in I said, "I wish to finish what has been started here." Turning to Arlo I said, "With your permission." With eagerness he said, "We want you to finish."

Our friends came in, greetings were made, and chairs found for all. One of the brothers, having observed the Bible open in my lap said, "It looks like a study is going on." Bro. Seibel said, "Lovita was presenting something when you drove up, and she wishes to complete it." Arlo again said, "We want her to do so."

God moves in mysterious ways, and I recognize His hand in the coming of this group of the church people, and that it was needful that the before mentioned discussion took place so that they arrived at the most opportune moment, having come after the account was begun but before it was finished.

So I explained to them that in order for them to get the whole picture I would begin at the beginning and

recount all that I had told before their arrival. Which was done as follows:

Some years ago we lived in Las Cruces, New Mexico and church services were held in our home, the Alan Scotts meeting with us. During one evening prayer service Bro. Scott was called to be a priest, as we knelt in prayer Bro. Seibel prayed. As I listened to his prayer the knowledge came to me that his prayer was of more than just himself: I realized that he was praying by the Spirit. I had never heard him pray vocally for Larry until this meeting. The words he used were given much as follows. That God would heal Larry, and make him a man like unto Daniel of old who was ten times above his brethren. We were also told that this would be done according to our faith in this matter.

A while later when we were again in prayer service we were singing "Never be discouraged, trust the Father's word" and when we came to the line "We would not complain so sadly" the thought came to me of Larry and the burden his parents were bearing. I thought how difficult for them not to feel to complain, at least a little. Then the still small voice spoke to me and said, "He shall yet live to care for his father and mother in their old age."

About a year ago my sister Amy Schrader wrote me a letter telling of the serious and prolonged illness which Larry had been undergoing, and which the doctor seemed unable to curb. As I read her letter I was filled with foreboding that the child was going to die, and that because we had been negligent during the intervening years in exercising our faith and prayers in his behalf.

Bro. Seibel was at this time in the mission field with Bro. Sheldon. Being very distraught in mind I sought the Lord by myself, seeking forgiveness for being slothful, and seeking that God would stay the hand of death, that His will and purposes would not be frustrated by our shortcomings. We have a habit in our family that when we are faced with problems and troubles, and we feel we need God's guidance we take the matter to God in prayer; then open the Bible at random and begin to read where our eyes first fall on the page. Many times we have received wonderful guidance and instruction by this method. So after a season of prayer, taking my Bible, I opened it. It opened to the part of the Bible where family birth records are to be kept. I thought, what is the meaning of this? Then I noticed a piece of paper on which there was a reference to Zephaniah 3:18. I asked myself, can this be what God wants me to read? Turning to the scripture I found it read as follows, "I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Then reading on in the 19th verse I found God's promise, "Behold, at that time I will undo all that afflict thee. . ." This gave me the understanding that a solemn assembly of those to whom Larry's condition was a sorrow and a burden was to be had and then God would bring about the long promised healing. From that time my prayer's have been not only for

Larry's healing but also that God would sustain his life until these instructions could be carried out. Lillian then said that she knew that prayers for Larry had been answered, otherwise he would not now be alive, and that he is much better now, than a year ago.

Sr. Harris spoke up and suggested that a time be set when we could all offer up special prayers for Larry. After a little discussion it was decided at Bro. Harris' suggestion that every evening at 6 P. M. would be the time we would unitedly, wherever we were, engage in prayer in his behalf.

Then the thought was suggested that others should be drawn into the group for this purpose. Bro. Seibel said that he was especially impressed by the Spirit that Bro. John Gill was to be included, and he requested Bro. Reed to tell him of these things. On further consideration it was suggested that the whole church should be invited to join with us in this matter. The Zion's Advocate was offered as a means of acquainting the church members of this need. Bro. Arlo was asked if he desired that this be done and he said "yes." He also requested that Sr. Gladys Nast be given a personal invitation to join the group.

Then Bro. Reed said he thought we should begin by having a season of prayer, so all knelt and the desires of all our hearts for the healing of Larry were offered up to God. We were united before Him as touching this request.

It might be well to include some of the thoughts expressed in one of the prayers. It reminded how that a man afflicted from birth came to Christ, and the disciples asked if his condition came about because of his parents sin? To this Jesus said, "No," that it was for the purpose of showing forth the power and glory of God to that generation. The thought was expanded that the healing which we were seeking would show forth the power of God to the present generation.

After rising from our knees some comments were made, and when it seemed appropriate the suggestion was made that we should go one step further at that time, but the request should come from the child's parents. Lillian stood up saying, "I will get the oil." Arlo expressed his choice of spokesmen and the four elders present went to the bedroom to attend to the ordinance of administration to Larry. Bro. Seibel anointed, with a very short prayer, and Bro. Harris confirmed the anointing. Bro. Seibel reported the presence of the Holy Spirit was so strong that tears flowed down his cheeks steadily, the look on the faces of the others showed they received a similar experience. During the intensity of the confirming prayer the aimless turnings of the child's head ceased, and his wide staring eyes held the expression of a captive spirit beseeching for help.

From where I sat I could hardly hear the words of the prayers, until at the last Bro. Harris raised his voice slightly. He spoke the most beautiful words, requesting God to heal the child, and to raise him up a

bright jewel to his parents, a bright jewel to the church, and a bright jewel to God.

Before the group separated we sang, "Praise God from whom all blessings flow" and Bro. Reed offered the benediction.

We, as a group, are extending the invitation to all who feel this child's affliction as a burden of sorrow upon their hearts to join with us in our six o'clock evening daily devotions in his behalf. As Brother Reed said, if Church members throughout our country join in this effort, because of the time difference from east to west, prayers for Larry would span a four hour period daily. Also, since Lillian's health is not of the best it has been determined to ask that she be included in our daily 6 P. M. devotions. May God bless you all.

FROM THE EDITORIAL STAFF

Because one member of our staff is residing at a distance of 600 miles, we would like to request that all material submitted to the Advocate for publication be sent in by the first of each month instead of the fifteenth. This will allow us sufficient time for correspondence before our fifteenth deadline at the printer.

Please mail all material for the Advocate as follows: Missionary Reports, General Church Notices, General Church Reports, Articles and copies of taped sermons to Harvey E. Seibel, Editor.

Reports from local churches, special reports, reports from committees, Sunday School notices and reports, United Workers reports and notices, and Young Peoples Christian League reports and notices to Elder Paul Johnson.

Poems, baptisms, births, marriages and obituaries are to be sent to your editor, who will in turn collaborate with Brother Don Winegar, Associate Editor, in the preparation of all such material for submission to the printer.

Thank you.

ERRATA

In the Testimony Column of the July issue of Zion's Advocate, the spiritual experience entitled, "I Had A Dream" was given to Elder Hans Hansen of Hammond, Indiana. Please accept our apologies for this oversight.

Your Editor

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (I Timothy 6:6-8).

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called" (I Timothy 6:10-12).

WORLD CHURCH GROUP STARTS STIFF BATTLE AGAINST RACISM

(Reprinted by permission of Detroit Free Press)

LONDON — (UPI) — The world's churches should purge themselves of racist practices and begin economic sanctions against corporations and institutions which encourage blatant racism, a World Council of Churches (WCC) consultation on racism recommended Saturday.

The consultation also said churches should give reparations to the racially oppressed and should even support violence if it is "the last remaining means to eliminate political and economic tyranny."

SUCH ACTIONS would be unprecedented on an international church level, the consultation said.

The consultation called upon "American and other member churches to make a serious and negotiated response to the demand of reparations" made by the national Black Economic Development Conference in Detroit last month.

The recommendations of the six-day consultation will be sent to the WCC's ruling central committee for approval, which would make them official but non-binding policy for the fellowship's 235 member churches.

Churchmen, black power advocates, sociologists and conservative thinkers from six continents comprise the consultative body charged with suggesting action for combatting racism for the WCC.

THEIR recommendations included:

*Churches must confess their "involvement in the perpetuation of racism . . . and make public disclosure of their assets, income, investment, land-holdings and financial involvements."

*Churches' financial practices should be analyzed to see how they "contribute to the support of racially oppressive government, discriminatory industries and inhuman working conditions."

*Religious institutions are urged to "divest themselves of their excessive material wealth by immediately allocating a significant portion of their total resources, without employing any mechanisms of control to organizations of the racially oppressed."

*"The World Council of Churches and its member churches should begin applying economic sanctions against corporations and institutions which practice blatant racism."

*The WCC and member churches should "support and encourage the principle of reparations to exploited peoples and countries to the end of producing a more favorable balance of economic power throughout the world."

*"That, all else failing, churches support resistance movements, including revolutions, which are aimed at the elimination of political or economic tyranny which makes racism possible."

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

THE ORGANIZATION OF THE CHURCH TO BE APOSTOLIC

Reprinted from May 1, 1923 Issue of Zion's Advocate
By Clarence L. Wheaton

The church, like any other organization where a number of people are associated together in a common cause, can best function when there is an orderly and systematic way of carrying on its affairs. It has sometimes been represented that Christ established no system of officers specially chosen to administer in his church, but we believe a careful examination of the Scriptures will prove that he did. From our point of view it is as important that the church should be organized the pattern given for our guidance, as that the gifts should be in the church; indeed, we do not believe the Spirit of God will continue to be manifested in the church if it is not organized according to the divine plan, because of the confusion, friction and discord that will ensue if the church is not organized as it should be. We believe this position is fully sustained by the following:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about by 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: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love" (Ephesians 4:11-16).

When the gospel was restored in these last days we find this promise recorded, coming as a revelation to Joseph Smith in March, 1829: "And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church like unto the church which was taught by my disciples in the days of old" (Book of Commandments 4:5).

Again, we find that we are to take the Bible and the Book of Mormon as the standards of evidence: "And again, the elders, priests and teachers of this church shall teach the scriptures which are in the Bible, and the Book of Mormon, in which is the fulness of the

gospel; and they shall observe the covenants and church articles to do them: and these shall be their teachings" (Ibid 44:13).

Thus we have pointed out to us just where to go to find instructions as to how to organize the church "like as it was taught by my disciples in the days of old." Notice that it is not to the Book of Doctrine and Covenants, nor the Book of Commandments, but to the Bible and the Book of Mormon. That is the way they they did in 1830. Joseph Smith, in his history, giving an account of the organizations of the church on April 6th, says: "We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us: and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, the church of Jesus Christ, organized in accordance with the commandments and the revelations given by Him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament." (Mil. Star, Vol. 14, page 27, Supplement)

The "commandments and revelations" referred to must have been chapters 15 and 24, in the Book of Commandments, later appearing, in changed form in the Book of Doctrine and Covenants, sections 16 and 17, because these were the only two revelations or commandments bearing on church organization that had been given prior to April 6, 1830. A reading of these revelations will show that they accord perfectly with the New Testament pattern set forth by Paul: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. (I Corinthians 12:28). This is not an isolated statement. It was borne out by other passages. We wish to call attention to the fact that in the organization of his church upon the earth Christ chose, first of all, the apostles. (See Mark 3:13, 14.) They were with him constantly during his ministry, receiving instruction from him concerning their calling and work. When he departed, the burden of the church fell upon their shoulders, not only the missionary work, but the general oversight of the church as well, and after the resurrection he appeared unto them and opened their understanding concerning the scriptures and their work among all nations. (See Luke 24:44, 53.) We nowhere find where any higher authorities than the apostles directed the affairs of the church. The first act performed by that quorum after the ascension of the Master was to fill the vacancy in their number made by the transgression of Judas. (See Acts 1:15, 26.) This would have been a fitting time to have chosen a first presidency, if such was to have been a part of the

church organization, since He who had been with them had departed, but from the history just referred to we find that "they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1:26).

"But did they not have someone who stood at the head of the organization?" someone may ask. We answer, yes, Jesus Christ was the head of the church, and the apostles were his representatives on earth—"and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Ephesians 2:20). Some have contended that Peter, James and John were the presidency at Jerusalem, but upon careful examination we will find that these men were always—associated with, and a part of, the quorum of the twelve in their ministry. As an example, we find that Peter stood, on the day of Pentecost, with the eleven other apostles, and preached to those who gathered on that occasion. (See Acts 2:14.) Again, upon another occasion, when the converts sold their possessions of land and worldly goods, they brought the prices "and laid them down at the apostles' feet." (See Acts 4:34, 35.) When the enemies of the church called a council at Jerusalem, Peter and the other apostles answered. (See Acts 5:29.) So far we have not found one passage that would indicate that Peter held any higher authority than any other apostle, but only that he was equal with them.

When the number of the disciples had multiplied and it became necessary to arrange for some systematic way of looking after the widows, etc., that the apostles might not have to leave their spiritual duties to attend to temporal matters, and a call was sent out to the membership, did the call go out under the direction of a Presidency? No; it was the twelve who called the multitude of the disciples together. (See Acts 6:1, 2.)

When demands arose along spiritual lines were they attended to by a Presidency? No; when word reached Jerusalem that converts had been made at Samaria, the apostles sent two of their number, Peter and John, to confirm them. (See Acts 8:14, 15.)

Contrast the above with some purported revelations given in these last days, and we find quite a change indicated in the way of doing things. Notice the following: "The twelve are a traveling, presiding high council, to officiate in the name of the Lord, **under the direction of the presidency of the church**, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations," etc. (Doctrine and Covenants 104:12).

Again: "It is the duty of the twelve to preach the gospel, and administer in the ordinances thereof, as is directed in the scriptures which ye have received. They are called and set apart to this duty; and are to travel and preach, **under the direction and counsel of the presidency**" (Doctrine and Covenants 122:3).

We find the following remarkable statement regarding the authority of the first presidency: "The twelve are not subject to any other than the first presidency, viz., myself Sidney Rigdon and Frederick G. Williams,

who are now my counsellors (and where I am not there is no First Presidency over the twelve)" (Mil. Star, Vol. 15, page 595).

Show us where, in the name of consistency, this kind of procedure is in harmony with the way the affairs of the church in the New Testament were conducted, yet we were told in an early revelation that the church in these last days was to be established "like as it was taught by my disciples in the days of old" (Book of Commandments 4:5).

Let us now briefly review the evidence in the Book of Mormon relative to church organization, for we are told that the Bible and the Book of Mormon contain the fullness of the gospel. Concerning the twelve apostles we have the following: "And it came to pass that the angel spake unto me again, saying, Look! And I looked and beheld the Lamb of God, that he was taken by the people, yea, the Son of the everlasting God was judged of the world; and I saw and bear record. And I, Nephi, saw that he was lifted upon the cross, and slain for the sins of the world. And after he was slain, I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the lamb; for thus were the twelve called by the angel of the Lord" (1 Nephi 3:86-88). Verses 113, 117-167, 191, 239, of the same chapter, show that the twelve were the ones upon whom would fall the responsibility of carrying on the work of the church. When Christ appeared unto the people on this land after his resurrection we read:

"And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called (now the number of them who had been called and received power and authority to baptize were twelve). And behold, he stretched forth his hand unto the multitude, and cried unto them, saying, Blessed are ye, if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants" (3 Nephi 5:44, 45).

The following is recorded in the 7th chapter: "And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph" (3 Nephi 7:13). In the 9th chapter of 3 Nephi we find the names of the twelve, and a record of how they started out upon their ministry among the Nephites, but there is not found any passage that would even remotely suggest that they were "to officiate in the name of the Lord, **under the direction of the presidency of the church**," as signified in the Book of Doctrine and Covenants, 104:12. We see that the Bible and the Book of Mormon agree that the twelve is the highest quorum in the church.

When John, the Revelator, was shown the church, represented as a woman about to flee into the wilderness, he saw her clothed with the glory of the sun, with the moon under her feet, and a crown of twelve stars upon her head. (See Revelation 12:1.) Some would have us believe that the head represents the first presidency, and that the stars around her head, but please

notice that the stars are upon the head of the woman. This same church was to remain in the wilderness 1260 days, when it was to be restored to the earth again, and so the Lord told Joseph Smith, "I will establish my church, like unto the church which was taught by my disciples in days of old." (It may be of interest to note that this statement found in the Book of Commandments, 4:5, was eliminated from the revelation when printed in the Book of Doctrine and Covenants in 1835.) The church that meets with the approval of God must be like the pattern that was taught by the disciples of Christ; must be like the church that Christ, himself, established among men. It should not take much argument to convince the latter day saints of this. Joseph Smith understood what the church was to be like when he proceeded to organize an apostolic form of church government as has been stated before. It was an apostolic system that was set forth in the early revelation also referred to before (Chapter 15, Book of Commandments), and later the elders preached the restoration of the church that had been driven into the wilderness, which, we have seen from both the New Testament and the Book of Mormon, was a church in which the twelve was the presiding or directing, or the highest quorum in the church. We would ask the reader not to forget that the Lord did not consider that any more light was needed as to the fundamentals of church organization prior to April 6, 1830, that is revealed in the New Testament and the Book of Mormon, and the only two revelations giving any instructions along this line that were given before the church was organized, the first known as chapter 16, in Book of Commandments, which only reiterates the principle set forth in the New Testament and the Book of Mormon, and calls attention to the fact that others were to be called, "Yea, even unto twelve" (verse 27). The second revelation referred to is chapter 24 in the Book of Commandments, also known as "Articles and Covenants," and no such thing as a first presidency is mentioned here, either. Not one word had been said about a first presidency when the church was organized in 1830, nothing to indicate that there ever would be a first presidency.

As further evidence to show that when the church was organized Joseph did not consider himself, Oliver Cowdery and David Whitmer a first presidency, Joseph, in his history, refers to chapter 15 of the Book of Commandments to "illustrate the nature of our calling to this Priesthood," as well as that of others who were to be called. (See page 20 of supplement to Mil. Star, Vol. 15.) This shows that he understood their calling to be that of apostles. This is plainly evident in verses 10 and 11 of chapter 5, Book of Commandments—"And now, Oliver, I speak unto you, and also unto David, by way of commandment: For behold I command all men everywhere to repent, and I speak unto you, even as unto Paul, mine apostle, **for you are called even with that same calling with which he was called.**" The idea is advanced by some that the presidency are apostles, but notice that Joseph, Oliver and David were not instructed to call twelve others besides themselves, but

only to call enough to make the total number, including themselves, twelve. "And now behold, there are others which are called to declare my gospel, both unto Gentle and unto Jew: **yea, even unto twelve**" (verse 27).

The revelation we are examining was given to the church almost a year before the church was organized, and before the men named in it had been ordained to the Melchisedek priesthood, as the following from the history of Joseph Smith will show: "We had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as their spiritual teachers or not" (Mil. Star, Vol. 15, page 20 of supplement). Take this in connection with what he said a little later in his history, and we will find that Joseph was proceeding along lines "according to the order of the church as recorded in the New Testament." Notice the following quotation in which Joseph fully expresses the idea that he understood the importance of the work he was to do, for he says:

"Among other things of the kind, we obtained of Him the following, by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according to His will and commandment, we should proceed to organize His church once again upon the earth" (Ibid, page 22). This has reference to chapter 24 of the Book of Commandments, which we call Articles and Covenants," which might be truly said to be the constitution of the church. It was given ten months prior to the date upon which the church was organized, preparatory to the organization of the church, and not in this revelation nor in the other given before the organization of the church (chapter 15, Book of Commandments) is anything said about first presidency. Surely it seems that God intended to set in the church "first apostles," etc., since he designates no other office to be superior to them.

SUMMARY

Now, to make a brief summary of the matter presented above, what do we find?

First, that God promised to establish his church in the last days "like unto the church" in "days of old;"

Second, that ten months before the church was organized, the Lord gave two revelations directing that the church should be organized after the apostolic plan set forth in the New Testament and the Book of Mormon;

Third, that the pattern furnished by the church "in days of old," the pattern set forth in the New Testa-

ment and the Book of Mormon, the patten pointed to and commanded in the two revelations given preparatory to the organization of the church, **make the twelve apostles the highest quorum in the church.**

MISSOURI REUNION NEWS

The Missouri Reunion was held at the Independence East Local June 27, 28 and 29 with Apostle Clarence Wheaton, Missionary for this field, in charge.

We had a time of rejoicing.

The reunion was opened Friday morning at 10:00 o'clock with a prayer service. In charge were Brother Maynard Case and Brother Kenneth Smith.

Preaching was held at 2:30 P. M. with Elder John Sweem of Hamilton, Missouri as the speaker.

Apostle William F. Anderson was the speaker for the evening service.

Saturday, prayer meeting was held at 9:00 o'clock with Brother John Randall and Brother Richard Wheaton in charge.

Preaching followed the lunch hour at 2:30 P. M. with Brother Hubert Yates, Jr., of Phoenix, Arizona occupying the pulpit.

At 6:00 o'clock there was a baptismal service in the lower auditorium. We were happy to see three enter the water and make their covenant with the Lord. Those who were baptized were Joan Marie Kommer, Diane Massey, and David Keeney. All are grandchildren of Brother and Sister Ervin Keeney of Houston, Missouri. We are happy for them and the parents of each of the children. Those who officiated in the baptisms were Brother Don McIndoo and Apostle Don Housknecht.

At 7:00 o'clock we had a talent service. Those who took part in this were young and old from different locals. This gave many an opportunity to use the talents God has given them. Following this, Apostle Leon Yates of Macks Creek, Missouri, occupied the pulpit and gave us much food for thought.

At the opening of the Sunday morning service we had the ordinance of the Laying on of Hands for those who were baptized the evening before. Those officiating were Elders Don McIndoo and Oren Caviness. They then received the right hand of fellowship which was a very touching experience.

This was followed by prayer and at 10:30 A. M. the Sacrament of the Lord's Supper was served, followed by a testimony service.

At 2.30 P. M. Apostle Robert Jensen of Bellevue, Nebraska was the speaker.

Brother Don McIndoo spoke at the evening service after which he showed slides on the story of the Book of Mormon which was very interesting.

There was much counsel and advice given to us at the services. We were admonished to pray for our ministry. The ministry was admonished to visit our

people more as they need encouragement. The thought of Zion was also stressed and especially the bringing about the cause of it. But we cannot do it in our own strength. Doubt and spirituality cannot exist together.

Other thoughts were also brought out. If we are touched by the Masters' hand, there would be no generation gap. Young and old will work together in the gospel of Jesus Christ. His words are manna to us. This manna may come to us in different ways through our desire to have it through the spiritual gifts.

Our favorite passages of scripture brought us cheer and comfort. We were reminded to kneel and pray as those of old as related in 3rd Nephi 3. They both saw and heard great and marvelous things. Paul also had need of revelation daily. So do we. These were just a few of the thoughts that were given for our counsel.

Several musical numbers were enjoyed at the preaching services. Sister June Sarratt, Brother Rex Weaver, Sisters Margret Gill, Martha Bruner, and Mary Lois Bryant took part in this service, using their talents for all to enjoy.

We enjoyed the association of our Brothers and Sisters in the Gospel and we appreciate so many coming from far away places. Over two hundred attended on Sunday.

We want to remember our good sisters who provided the delicious meals each day. Those in charge of the meals were Sister Loraine Welton and Sister Grace Rudd, and those who helped were Sister Minnie Smith, Sister Barbara Burgen and Sister Estella Smith. Others helped with the dishes and serving. I'm sure all who were there appreciated what was done. The tables in the dining room were covered with white table cloths and decorated with a bouquet of artificial flowers which made a very lovely setting for our meals and our visit with those around us.

Out of town visitors included many of our Brothers and Sisters from Kansas, Tennessee, Oklahoma, Michigan, Nebraska, California and Arizona as well as those from around the state of Missouri. There were many from the Temple Lot Local that attended. We are happy that so many could attend. Hope you will all come another time.

The reunion was closed with singing, "God Be With You Till We Meet Again," and with prayer.

Reporter Ruth Randall

GRAND JUNCTION, COLORADO REUNION JUNE 20, 21, 22, 1969

Today marks two weeks after the close of our 1969 reunion. I had thought to make the report of this happy time immediately, but other matters also pressed that could not be put off. So I hope that the Spirit that blessed us during our reunion will refresh my

memory so that I will be able to make an accurate report.

To make the report complete, I feel that I must go back to the Wednesday evening prayer meeting preceding the reunion. Bro. and Sr. Leon Yates, Sr. Helen Roberts, and Bro. and Sr. Don McIndoo and family had already arrived and increased our numbers. We enjoyed a marked degree of the Holy Spirit throughout the meeting, which lasted two hours. During the last song, our Pastor was made aware by the Spirit of the great need of a young sister who received immediate help by the laying on of hands. This blessing, we have great hope, will remain with her a lifetime.

Not all arrived to enjoy this reunion with us that we had looked forward to greeting; and we hope to be granted another time when those we missed this year will be able to come. We were happy to have with us Bro. and Sr. John Sweem, Bro. and Sr. R. L. Shaw, Bro. Joe Yates, Bro. and Sr. Leon Yates and Sr. Helen Roberts from Missouri. From Arizona our visitors were Bro. and Sr. Don McIndoo and family, Bro. and Sr. Jim Yates and family, Bro. and Sr. Hubert Yates and family, Bro. and Sr. John Jones and David, Bro. Bob Strole, a new member, Bro. and Sr. Arden Ely, Sr. Bonnie Sanders, Bro. Victor Housknecht, Bro. and Sr. Don Willard and their granddaughter, Marlene Moser; and Bro. and Sr. Bill Malone and sons, who brought with them Sr. Malone's parents, Mr. and Mrs. George De Boer. We were all happy to meet the De Boers and have them meet with us.

Bro. and Sr. Jack Martin and daughter, Laura, were moving from Georgia to California this summer and stopped over for the reunion. From the new Denver Local, we were joined by Bro. and Sr. Jim Shaw and family. Sr. Shaw came in a cast for a broken bone in her foot, but nevertheless she helped with the kitchen chores. Also, the "Sparky" Malone family of Denver, Bro. Paul Johnson from Colorado Springs, Bro. Marvin Carroll of Hayden, Sr. Cecelia Campbell of Nucla, and Sr. Goldie Hepler from DeBeque and her two small granddaughters were here. Not all were able to be here for the full three days, but spent as much time as circumstances permitted. We recalled two, whose faces have been familiar in past reunions, that have passed from this scene of action, Bro. T. J. Jordan and Bro. Tom Barton.

The first meeting was a prayer and a testimony service opening at 9 A. M. with Bro. Marvin Ely and Bro. Jack Martin in charge. The time was well filled with testimonies, prayers and songs until a little after the noon hour. At 3 P. M., we had a preaching service with Elder Jim Yates as the speaker with Bro. Bob Ely in charge. For many of us it was the first opportunity to hear Bro. Yates speak. He brought us many thoughts on "faith," certainly a timely subject. He drew a word illustration, likening faith to an electric current where a light is turned on at the flip of a switch. If a light does not appear, we know something is wrong—perhaps faulty wiring, switch, or bulb; but seldom is the trouble in the generating plant. So, if we approach God, and there is no "contact," we should look to ourselves for

the failure, for it is not God's failure. He recalled many instances in the Scriptures of miracles wrought by faith even down to our day; and that without faith, it is impossible to please God. At this service, we enjoyed a special song by Irene and Rhondal Shaw, Wanda Yates and Don McIndoo, "A Beautiful Life," accompanied by Kathy McIndoo.

At 7:30 P. M., a half hour of song service was enjoyed and at 8 P. M., the speaker was Bro. Joe Yates. He stressed the point that the God we endeavor to serve is a personal God, concerned and caring for us. If we will do His will as far as we know it and then ask for further direction, the way will be opened for us. He reminded us that there is an opposing force which is going about to deceive us and to cheat our souls of eternal life if we become careless and he gave us the oft-needed admonition of the importance of charity in our lives. The special song with this service was "Face to Face" by John, Enid and Jane Bell.

On Saturday morning, our worship again began at 9 A. M. with a prayer meeting. I'm certain all were aware of a great degree of the Spirit in our midst that flowed from one to another, softening our hearts with sympathy for another's woe. Some were administered to by laying on of hands. Some of our young people testified with a touching example of humility. Elders John Jones and Jim Yates were in charge of this meeting. Encouraging testimonies and prayers and our beautiful restoration songs more than filled the time.

The afternoon's sermon was given by Bro. John Sweem, with Bro. Paul Johnson in charge. A special song, "Jesus, Lover of My Soul," was sung by Jim Yates, John Bell, Don McIndoo and Rhondal Shaw. In his opening remarks, Bro. Sweem reminded us of our duties for the temporal welfare of Christ's Church. Then he called our attention to the wonderful way in which the Scriptures are written. They never become old for we always learn when we read them and our understanding is opened to receive them. He led us to think again on the many marvelous promises to the faithful, and that the Church as organized by Christ, is needed in all its parts until we "all come to a unity of the faith . . ."

At 7:30 P. M., we were entertained by the singing of Bro. and Sr. Rhondal Shaw and several numbers by the Shaw sisters, Joye, Verda and Rita. All enjoyed hearing these young and older voices exercising their talents. At 8 P. M., Bro. Don McIndoo was our speaker. Hubert Yates, Paul Johnson, Enid Bell and Margie Downs sang the lovely song, "Love Led Him to Calvary." Bro. Don said that Moses' words that there is "set before us life or death, blessing or cursing" is as applicable today as when he spoke them to the children of Israel, and that we make the choice. The Lord desires that we choose "life" and "blessing," but mankind is naturally selfish and willful. Satan tempts us through this weakness, so we must set our goal and make our decisions for good. He also emphasized that righteousness is not negative (don't), but positive (do). We were encouraged to help strengthen our brethren. Afterward, Bro.

Don showed his Book of Mormon Story in slides, "Out of the Dust," to an appreciative audience.

Sunday morning, we again met at 9 P. M. for a Sacrament meeting. The following five hours went by more swiftly than one could scarcely believe, and even the small children did not seem to grow restless. Not until 2 P. M., did a pause offer to close the meeting. Bros. Marvin Ely and Leon Yates were in charge, with Eros. Bob Ely and John Bell assisting. This writer found much hope and encouragement in the manner in which our young people came forward with testimonies and the interest with which they gave their attention and presence to each meeting. Not all of the testimonies could be related, of course, but we will try to share a few. One of the younger married men, Bro. Bill Malone, expressed his thankfulness for the love of God. He spoke of having experienced the love of his parents, his wife and children, but the greatest love he had experienced was that of the people of God for him and for one another as they were moved by the Spirit.

Young Bro. Jim Yates told of the miraculous healing that had come to him when scalding water burned his face from a truck radiator. He said as he touched his burned face, the skin came away on his hand, and the doctors were puzzled as to how his eyes had escaped injury. Bro. Jim gave thanks to God for the protection that came to him in this accident. Sr. Meredyth Malone spoke to encourage the young people to seek the Lord's guidance in choosing a lifetime companion, as she feels this is one of the most important steps in their lives. A young sister, Marlene Moser, testified that she had once thought she could find happiness in worldly pursuits and had become completely disillusioned by those vain things. She found only in turning to God could she find comfort and peace.

Our afternoon service was of necessity set at 4 P. M., with Bro. Leon Yates as the speaker and Bro. Hubert Yates in charge. Victor Housknecht, Hubert Yates and David Jones sang "Did You Think to Pray?" again accompanied by Kathy McIndoo. Bro. Yates reminded us that we had the task of keeping ourselves from becoming complacent after scriptural and temporal feasting such as we had enjoyed so much. We must be alert, to our times and hear the Word with faith remembering that the Gospel is not a cunningly devised fable, but the power of salvation. The Lord's atonement is for broken hearts and contrite spirits. God does not change; hence the same doctrine is found in the Bible and the Book of Mormon. After the service, the young people had a question and answer class. When word went out that the evening meal was ready, they preferred to continue their study.

Bro. Hubert Yates preached the last sermon of our reunion that evening. Bro. Victor Housknecht was in charge of the service. "No Disappointment in Heaven" was the special presented by about eighteen young voices. The speaker urged the need of each of us to be led by the Spirit, for without it, we go into forbidden paths. This Comforter was promised to teach and bring things

to remembrance. He answered from the Scriptures that God's arm is not shortened, nor His power diminished" to men's charge that God does not work today. He admonished that we completely yield to our Heavenly Father.

After this service came reluctant "good-byes." Some had to leave before this service as many miles lay between them and Monday's work. We of the Grand Junction local were grateful for the efforts made by our brothers and sisters to come and share this reunion and for the willing help in special songs and with the kitchen chores.

On Saturday, after the evening service, the young people were entertained by the Downs family to a bonfire and wiener roast with pop and ice cream bars. Some of the not-so-young also enjoyed their hospitality.

We parted from this reunion with a firm determination to strive more diligently to keep the Lord's commandments, exercise our faith that it might be strengthened, and to grow in charity. We look forward to meeting again in such manner that the Lord will be pleased to meet with us again, and that His signs will follow us that believe..

Alvina C. Bell, Reporter

INDEPENDENCE EAST LOCAL NEWS

Summer has really made her appearance the past few days. With so much rain, the air is humid and uncomfortable. But the Lord is so good to us, we should not complain.

On Sunday, June 15th, at the 11:00 o'clock hour, we had as guest speaker, Brother Rupert Fletcher, of the Cutlerite Church of Christ. At this service Brother Rex Weaver favored us with a solo, "Beneath the Cross of Jesus." Brother Fletcher said in the opening of his sermon that it is very saddening to see the conditions of the world today. The Prophets of old looked down through time to our day and wished they could live in this time. Surely it must have been beyond our present time, when righteousness shall cover the earth, that they were looking forward to. He said we should be glad we were born of good parents, for we could have been born in any heathen nation, such as the Congo. He told us many things about the Latter Day Church History. He read several prophesies given to the Restoration Church about the building of the Temple, the Sealed Records to come forth, and many other things to be considered by the people as members of the Restoration. In closing he said, whatever is wrong with the church, it will be changed as God wills and the way he chooses.

The evening service at 6:30 was a round table discussion. Our pastor was in charge of this service. Parts of the scripture were topics of discussion. It was enjoyed by all.

Sunday, June 22nd, at 11:00 o'clock, Brother Rolland Sarratt was the speaker of the hour. We judge things by things most obvious, but God judges from the things

that are true. He uses weak things to confound the wise, were his opening remarks. He then talked on our racial problems that we have today. There have been laws and rules made to correct this but it seems it hasn't done the job. He read from the Book of Mormon of the origination of the American Indians, how they were cursed with a dark skin because they would not obey God. When they were obedient, they became a fair and delightful people. Those, of the light colored skin, who married the dark skinned people would become dark and loathsome. The Lamanites of today are not necessarily all descendants of Laman and Lemuel but are mixed with the Nephites. The Nephites, as a white race, were all destroyed because of wickedness. He spoke of the wickedness of today. In his opinion, it is not pleasing to God to mix races in marriage. He said all people should have the same opportunities for an existence on the earth. He read parts of George Washington's dream where it tells of the dark clouds to appear, but a light from heaven came down and broke up the clouds. His closing thoughts were: We have Zion to look forward to and it will be a great event when we all bow before Christ when he comes.

At the 6:30 service, our speaker was Brother Vance Harris. He opened his sermon with these thoughts: We are all trying for perfection; when we reach it, we know not. We were told to gather ourselves together in these latter days, and this we haven't done yet. He read from the 24th chapter of Matthew where the apostles asked what would be the sign of his (Christ's) coming? Jesus answered them saying, Take heed that no man deceive you. Many will come in my name saying, Lo, here is Christ, Lo, there is Christ. There shall be wars and rumors or wars and these are the beginning of sorrows. Christ is coming to earth but many will come in Christ's name. How will we know the imposters? We must study the scriptures and pray that we will not be deceived. We must always be on our guard. Our Father will guide us if we come to him and endure to the end. In closing he said, Let us help others to see also.

The William Nast family enjoyed their vacation recently. They visited in St. Louis, Springfield, and Branson on their trip.

Brother Robert McCubbin's family returned home safely from their trip to Florida. Sister McCubbin's mother has greatly improved for which we all very happy to hear.

The Calvin Randall family recently spent the week end in Buffalo, Missouri, visiting her sister and family, Mr. and Mrs. Jerry Barkley who recently moved there from Independence.

Brother and Sister Rex Weaver have had as guests at their home, Sister Weaver's mother, Mrs. Mayo of Muskegon, Michigan.

We have been saddened by the death of some of our acquaintances. Brother and Sister Kenneth J. Smith, Jr., better known as Jimmie, were called home from San Antonio, Texas, by the sudden death of Sister Smith's grandfather, Leslie P. Fields, who suffered a

heart attack. Our deepest sympathy is extended to the family.

Brother Noel Gouldsmith, Sr., passed away July 1st. He is the father of Sister Richard Randall. Richard is the oldest son of Brother and Sister John Randall. Brother Gouldsmith will be better known as the man that printed the new Zion's Praises, of which our Church people have purchased many copies. He was 63 years of age. He suffered a stroke on Sunday morning and passed from this life Tuesday evening. He was a member of the Reorganized Church. He was a good husband and father, neighbor and friend. We are going to miss him and his good work. Our deepest sympathy is also extended to this family.

Ruth Randall, Reporter

REUNION NEWS

The Colorado Reunion of the Church of Christ was held at Grand Junction on June 20, 21 and 22, 1969. Approximately 90 people attended the three day gathering. Visitors included two Apostles, a Bishop, Elders, Priests, Teachers and members from various parts of the country.

Often the question is asked, "Was the Spirit there?" We testify that the Spirit was there in abundance.

For several weeks before the reunion, the Saints gathered in prayer services at their individual locals asking the Heavenly Father that His Spirit would guide and bless the up-coming reunion.

At the Wednesday evening prayer service held in Grand Junction prior to the opening of the reunion, our prayers were answered by the outpouring of the gifts of the Spirit, and this Spirit continued with us through the reunion. Near the close of the service one of the young sisters who was an epileptic became ill. She was administered to by the laying on of hands by the Elders and received an instant healing through the goodness of our Heavenly Father.

The reunion commenced on Friday morning with a prayer service which lasted until noon. Dinner followed at the T. R. Elys. The afternoon service beginning at 3:00 was a preaching service by Elder Jim Yates. His subject was "Faith." At 7:30 that evening there was a song service with a preaching service following at 8:00, with Elder Joe Yates as our speaker.

On Saturday morning another spiritual prayer service was held which started at 9:00 A. M. and continued to 1:30 P. M. At this service Elder Don McIndoo was set apart in the capacity of a Seventy. Many names were submitted to us that we might remember them as we prayed, especially remembering our brothers and sisters in Yucatan. Several of our "Teens" took part in this service, and many testified that where the Spirit is leading us, there is no "Generation Gap."

At our afternoon service, we heard Bishop John Sweem admonish us about the need of our responsibility concerning tithes and offerings, in order that our missionary effort might be increased.

Saturday evening, Elder Don McIndoo's sermon was truly an example of preaching the gospel of Jesus Christ. After the sermon, Brother Don showed a tape and slide program which told the "Book of Mormon" story from beginning to end.

Sunday morning we opened with a sacrament service which was followed by prayers and testimonies wherein the Spirit was so poured out upon the people that the service continued until 2:30 P. M.

The afternoon preaching service by Apostle E. Leon Yates took place at 4:00 P. M. We were reminded of many things which we need to be diligent of in our spiritual life.

Then came a special part of the reunion that the young people were waiting for: It was question and answer time! The young people gathered in the church and directed their questions to a well qualified panel which consisted of Don McIndoo, Jack Martin, Joe Yates and John Sweem with Apostle Marvin Ely as moderator. We soon found out that in spite of being young in years, that these young people are very serious about the gospel of Jesus Christ.

Elder Hubert Yates emphasized the power and strength that comes from God to us as he occupied at the Sunday evening service. As is our custom, we closed the reunion by singing, "God be with you till we meet again," and our prayer was for those who were and would be traveling to their separate homes, and that God's Spirit might be with those reunions which are yet to be held this summer.

Your Reporter,

Mrs. James Shaw

There is joy in my heart
and the words of the joy
are the words of the Lord.

There is sorrow in my heart
and the sword of the sorrow
is the Sword of His Word.

There is Life in my heart
and the strength of the Life
is the Strength of His Sword.

There are words in my heart
and the Joy of the words
is the Joy of the Lord.

Estella Smith

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (I Timothy 1:5).

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Timothy 4:8).

AN AUTOBIOGRAPHY

I give my name later.

I walk the ways of earth with soundless footsteps.
I steal unawares into human hearts. I speak in whispers.
I am the harbinger of fear.

I paralyze the strong arm of Christian service, and
blur the clear vision of the keenest eyes.

I enter the house of God, and using the voice of
preacher or teacher, I speak words which dim the lamp
of hope.

I cause good friends to eye one another askance,
and pass upon the street without a word of greeting.

I creep in as the companion of sorrow and pain,
persuading the soul to distrust its safest moorings.

I cause the tired pilgrim to throw away his staff, the
hungry man to refrain from eating, and the thirsty
man from drinking.

I enter the classroom, and cause youth to hear words
which lead them away from the safe NARROW-WAY
of life, and into the dangerous BROAD-WAY of death.

I stand beside the couch of the dying, weaving black
shadows which obscure the SON, and cause them to cry
out with anguished heart.

I give the voice of truth an uncertain sound, and
cause those who dwell in the temple of faith to distrust
its foundations.

I visit new-made graves and rob those whose tears
fall on the upturned sod of the hope that a better day
will dawn.

I have two sisters who go about clothed in the garb
of night. The name of one is Despair; that of the other
is Unbelief. They never smile. I always go before
them. When I beckon, they advance.

I have the serpent's breath and the eagle's wing. I
am swift and deadly.

I feed on the choicest possessions of life. I am the
supreme wrecker of most precious things.

My name is DOUBT!

"No man that warreth entangleth himself with the
affairs of this life; that he may please him who hath
chosen him to be a soldier" (II Timothy 2:4).

"Henceforth there is laid up for me a crown of
righteousness, which the Lord, the righteous judge,
shall give me at that day: and not to me only, but unto
all them also that love his appearing" (II Timothy 4:8).

"And he that will not harden his heart, to him is
given the greater portion of the word, until it is given
unto him to know the mysteries of God, until they know
them in full" (Alma 9:18).

"And again I say unto you, the Spirit saith, Behold,
the ax is laid at the root of the tree; therefore every
tree that bringeth not forth good fruit, shall be hewn
down and cast into the fire; yea, a fire which can not
be consumed; even an unquenchable fire" (Alma 3:90).

ZION
By
Janice Hansen

I stood alone on the hilltop,
My heart so sad and worn;
For this was the day of reckoning,
And I felt lost and forlorn.

I saw a great crowd gather,
In the restful valley below;
The quiet was so peaceful,
The sun set the heavens aglow.

The breeze rippled through the treetops,
Twas a majestic splendor to see;
But I stood alone on the hilltop,
There was no place for me.

My heart cried out in anguish,
But no sound escaped my lips;
I saw the holy city,
Twas at my fingertips.

The hillside was so steep,
That I could not climb down;
Down to the beautiful city,
To place my feet on the holy ground.

The people were working together,
Working toward one accord;
But I stood alone on the hilltop,
Cast out from them and my Lord.

I fell to my knees and trembled,
Had I thrown all this away;
To enjoy a few worldly goods,
The evils of my day?

I heard the heavens rumble,
Then lightning cracked the sky;
The clouds rolled open a doorway,
Angels sang from on high.

Music filled the heavens,
The sight I had never seen;
It was a breathless wonder,
Majestic and supreme.

Then silence again filled the sky,
And I fell to my knees in awe;
I could not begin to explain,
The sight which my eyes then saw.

Twas my God coming through the doorway,
My Savior was at His side;
Their eyes were radiant with love,
For this my Lord had died.

Together they entered the city,
The people were jubilant and glad;
But I stood alone on the hilltop,
So lonely and so sad.

And the world was filled with wonders,
Then God ascended above;
And Christ stayed to dwell in the city,
The wonderful city of love.

I gazed at the city below me,
My heart cried, "Oh, let me in."
But no one could even hear me,
For my life had been full of sin.

The wonderful, holy city,
I knew it was called Zion;
The people did not need me,
Their work had already been done.

And now they would reign with my Savior,
Live for a thousand years;
While I stood alone on the hilltop,
My eyes running over with tears.

If I had only listened,
And kept God in my heart;
I, too, would be in the city,
My reign with Christ would start.

But this is not my glory,
I must pay for my sin;
So I stand alone on the hilltop,
O'er Zion, while my Saviour reigns within.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:20).

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward." (I Corinthians 3:11-14).

"... remember that it is upon the rock of Redeemer, who is Christ, the Son of God, that ye must build your foundation whereon if men build, they can not fall" (Helaman 2:74-75).

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (I Timothy 5:22).