

Zion's Advocate

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

Volume 30

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Number 7

How To Measure a Man



The man's no bigger than the way he treats his fellow man!

This standard has his measure been since time itself began!

He's measured not by tithes or creed big-sounding though they be;

Nor by the gold that's put aside; nor by his sanctity!

He's measured not by social rank, when character's the test;

Nor by his earthly pomp or show, displaying wealth possessed!

He's measured by his justice, right, his fairness at his play,

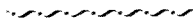
His squareness in all dealings made, his honest, up-right way.

These are his measures, ever near to serve him when they can;

For man's no bigger than the way he treats his fellow man!

—Anon.

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ZION'S ADVOCATE

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EDITORIAL

This is the month we celebrate Independence Day. I wonder if we ever pause in our plans for that day to determine the full meaning of the word "Independence." It means: "To be free from control by others." This word, along with its relatives, has quite a place in our history. For example:

A group of religious people separated themselves from the Church of England about the beginning of the seventeenth century. They called themselves **Independents**. They did not realize the religious freedom they desired, so a few from this group went to Holland seeking this religious independence. They did not find it. A few years later they returned to England and got a grant to go to America. This they did. They intended to join the Virginia colony but were driven from their course North.

They land in the part of the country we refer to as New England, today. There they developed practices and principles which were, years later, included in our American Constitution. Among these were Freedom of Religion and Public Schools. The nucleus of their thinking and planning was Freedom.

This thought of freedom eventually brought about the Declaration of Independence and the War for Independence. A new nation was born. A nation of thirteen States, which is less than a century and a half, became a union of forty-eight States. Well did Ezekiel prophesy of it wherein he says:

"I will crop off from the top of his young twigs a tender one, and will plant it, upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

Moses, in his final writings of the Tribes of Israel, refers to the fact that Joseph, in his work, will use the thousands of Manasseh and the ten thousands of Ephraim. He is to push the peoples of the earth together with them.

The land of America was given to Joseph. He was to be independent. We can see on the horizon a dark cloud which threatens the independence of our country. There are some who would subject us to the control of a world organization. The dream of our forefathers would be lost by this act and God could not use our government to bring about His purposes. The Scriptures show plainly that God will work through an agent which is independent of other powers on earth.

A short time after the Church was restored it was told to go to Independence, Missouri and locate a spot of ground. God told the Church that He intended to start His final work among all His people there. God has decreed that His government or His Zion shall be free from all world powers and shall be for the protection of His people. It shall be independent. Then shall come to pass the time when the peoples of the earth shall say "Come ye, and let us go up into the mountain of the Lord, to the house of the God of Jacob; and He shall teach us His ways, and we will walk in his paths."

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Kingdom of Heaven Tract, No. 1.....	.20

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. This is due to lack of funds.

Send ALL remittances for the Sunday School Association to: General Sunday School Ass'n. Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

The article in this issue entitled "Scripture" brings some thoughts to mind that we have considered many times in the past. In the Book of Mormon, reading from Nephi to Moroni, we find there was some one keeping an honest record of happenings among the Lord's people. This was not only a history, it was a record which could be used as Scripture. This work is, in my opinion, just as essential today as it was then. Let us give this some serious consideration between now and next conference.

A. F. B.

FROM THE MISSIONARY FIELD

We have received three missionary reports this month: In The Master's Service, by Apostle Leon A. Gould; The Church of Christ Moving Ahead, by Roland D. Sprague, of the Seventy; Journeyings, by Apostle Wm. F. Anderson.

IN THE MASTER'S SERVICE

Immediately after the close of the conference, April 11, preparations were made to visit Council Bluffs and McClelland, Iowa, according to previous promise, to carry out plans for the ordination of Brother Clyde W. Ellis to the office of priest, in harmony with the call of God to him. So early Sunday morning the 12th, Sister Krause, Brother Darby, and myself embarked with Brother and Sister T. J. Jordan, in their car, which was homeward bound, via Council Bluffs.

A goodly number of saints met at the home of Brother Clyde Ellis, in McClelland, at 7:30 Sunday evening, where an inspiring ordination service was held. Brother Ellis was ordained by Apostle T. J. Jordan after which a number were administered to, and words of admonition, warning and comfort given. It is needful that the saints in this area should be organized into a local soon. This is true of other places in this field; also, that a more fitting observation of the Lord's day might be provided, where the saints can meet together oft, and speak often one to another, that the Lord's day may be more generally observed as a day of worship and of rest from the things of the world; that a greater preparation may be made by all for the coming of the Lord, which great day is near at hand.

To devote the Lord's day to desultory reading, or aimless visiting, or careless indulgence in worldly pursuits or pleasures, is to fail to make proper preparation for his coming, and should be avoided lest we be classed with the foolish virgins, who had permitted their gospel light to be lost entirely, or to be dimmed by spiritual inactivity. No one can successfully serve two masters. Sooner or later he will find himself clinging to one and despising the other—and in the majority of instances clinging to the wrong one.

Monday afternoon, the Jordans, with Sister Krause, Brother Darby, and Brother and Sister Winegar, started northward, via Vesta, Minneapolis and Bemidji, and the writer returned to Independence by bus.

Homeward bound, wife and I traveled all day the 24th in a downpour of rain, from Hill Top cabins, five or six miles south of Clarinda, Iowa, to Lambertson, Minn., safely, notwithstanding the constant wavering of the mesmeric windshield wiper arms, apparently endeavoring to put us to sleep, and were

kindly received by the Bittner family. Next day we went on to the home of Sister Krause, in Vesta, 26 miles, where we found Apostle C. L. Wheaton and wife, and Elder Fernando Ojeda, who had arrived the evening before.

Services began at once Saturday evening, and continued over that and the succeeding week end. Saturday night Brother Wheaton conducted a picture lecture in the home of Sister Krause, to a houseful of saints, relatives and friends. Elder Fernando and the writer occupied the Sunday morning hour, and in the evening the service was held in the Community Hall at Lambertson, which had been secured by Sister Bittner for the occasion. The hall not being available until Friday evening, Brother Wheaton continued his lectures in the Bittner home Monday and Tuesday evenings. Next day Brethren Wheaton, Ojeda, and the writer drove to the Leonard Carter home near Alexandria, who had become interested in our message four years before, and a meeting was held in his home that same evening, to a room full of attentive listeners. An elder of the Utah persuasion, from Alexandria, was in attendance, and attempted to urge the claims of the Utah church, and while acknowledging the Manifesto, forbidding the practice of polygamy, sought nevertheless to support its rightness; and when Brother Wheaton pointed out some not too savory episodes in the lives of some of their followers, as found portrayed in some of their own church publications, he bluntly countered, "Well, I don't believe you are telling the truth." Brother Wheaton took it with a smile, and suggested that he become a little better acquainted with his own church history.

The Utah brother admitted their own defections, and told of one whole city of their people which had been disfellowshipped for following the teachings of a dissenter; but failed to catch the thought that if these dissensions continued until their 800,000 members, or more, dwindled to a couple of thousand who still stood for the original Mormon church as organized by Brigham Young six or eight years after the death of Joseph Smith, that the two thousand would represent Young's original church, rather than the 798,000 which had dissented away, regardless of the size in numbers of the dissenting organizations. And it was hard for him to understand that the Church of Christ, with less than 3,000 members, could be the original Church organized by Joseph Smith, notwithstanding the size of the factional dissensions that took place after the death of the prophet.

However, his branding Brother Wheaton as a liar, had a rather disquieting effect on our host, who had invited the brother into his home to hear Brother Wheaton's message, and he was not at all pleased with it.

The Utah brother's contention that polygamy was justified from a statement in the Book of Mormon was rather lame. He was dubious even where to find it, but thought it was in the second chapter of Nephi. He undoubtedly had reference to the second chapter of Jacob, although he couldn't quote it correctly.

Meeting such an opponent as this, causes one to go back and examine their defenses, and turning to the second chapter of Jacob we read:

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak

unto you concerning a **grosser crime**, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your **grosser crimes**.

"For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.

"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a **righteous branch** from the fruit of the lions of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes."—Jacob 2:29-38 (Book of Mormon, pages 171, 172, Authorized edition; pages 132, 133, Utah Edition.)

In the foregoing is stated the sole provision for raising up a **righteous seed** unto the Lord, in which he would command his people; and the command given to them was: "For there shall not any man among you have save it be one wife; and concubines he shall have none." That was the **righteous** provision for raising up a **righteous seed**, and there is no other. The people were not ignorant of this law previous to Jacob's declaration, for he continues:

"And now behold, my brethren, ye know that these commandments were given to our father Lehi; wherefore, ye have known them before; and ye have come unto great condemnation: for ye have done those things which ye ought not to have done."—Verse 44.

And so their **grosser crimes** (polygamy and whoredoms) had been committed in defiance of the commandments given by their father Lehi, and which are again restated by Jacob.

I know some "seek to excuse themselves" because of that which is stated by Jacob in his 39th verse; but they are the ones who understand not the scriptures, but seek to excuse themselves in committing whoredoms like unto the people in Jacob's time. The verse reads as follows:

"For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise, they shall hearken unto these things."—Verse 39; (Verse 30, Utah Edition.)

And when he commands his people, that he may raise up a righteous branch or a righteous seed, he will command them as he did Lehi, and as he did through Jacob: "For there shall not any man among you have save it be one wife."

To presume to give any other application to the language in verse 39, would be to make God a changeable, two-faced being, who would in one age, in order

to raise up a righteous branch unto the house of Joseph, command to abstain from the **grosser crimes** of polygamy and whoredom, and to have but one wife; and who at a later period, in order to raise up a **righteous seed** would command his people to practice the **grosser crimes** of whoredom and polygamy, with many wives. Such a thought is monstrous and untenable. For God says, "I am the Lord, I change not." (Mal. 3:6); "With whom is no variableness, neither shadow of turning." (James 1:17.)

When God restored the Church in 1830, he gave commandment to his people like he did to Lehi, and Jacob:

"Whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh; and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Revelation given March, 1831, Book of Commandments, 52:16-17.

If any people wander so far from God that they can not be commanded of him, as they were of Lehi, and Jacob, and by Joseph Smith the prophet, they lay themselves open to the leadings of deceptive spirits, and the doctrines of devils, and they have need to repent and get back into the favor of God, where he can command them as he has done heretofore, "otherwise, they shall hearken unto these things," which have already been commanded through his prophets.

During the two nights and a day we were at the Carter home, Brother Wheaton preached the equivalent of seven sermons, and Elder Ojeda won the friendship of all he associated with.

Returning to Lamberton, Friday, another service was held in the community hall in the evening. Next day we returned to Vesta where services had been advertised in the Legion Hall for Saturday and Sunday nights.

Sunday morning, March 3, four carloads repaired to beautiful Lake Chetek, fifty miles south and west of Vesta, where three were baptized, Sister Della Bittner, and her daughter Darlene, and her son Leopold (Jacob), whom many will remember meeting at the late conference. Della is a daughter of Sister Krause. It was a memorable day, and there was much rejoicing.

Here Elder Ojeda performed his first baptism, which seemed quite fitting, as he and Jacob had become bosom friends during the sessions of conference. Brother Wheaton baptized Della and Darlene. Thus the seed planted many years ago, and being watered from time to time, has now brought forth fruit. As it was said in former days, "Paul" planted, "Apollos" watered; but God gave the increase. "So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor." I Cor. 3:7-8.

Returning from the lake to the home of Sister Krause, a substantial dinner was served, after which a confirmation and sacrament service was held, during which words of counsel and spiritual instruction were

given. Little Patrick Irvin Kremlin, grandson of Sister Krause, and son of Leroy and Alene Kremlin, was blessed. Later a Sunday School was organized, with Leo Bittner as superintendent and Evva Krause, assistant superintendent.

The evening service at the hall, with a midnight lunch at the Krause home, concluded the day's activities, after which many "goodbys" and "We'll be seeing you's" were said; and early next morning, after final farewells, the Wheaton Chevy pointed its nose south, and the Gould Chevy pointed its nose north.

From Thursday night, the 22nd of April, till Saturday night, May 2, we were continually weather-beaten by fierce winds, and almost continual downpour of rain, nevertheless we were able to carry on in the Master's work, and in it we did rejoice. Sunday morning the skies cleared and the sun began to shine, and has continued to shine so far as the north-bound Chevy is concerned. May God's blessing be with his people; and "effectual doors" be opened before all his ministry this conference year, is our prayer.

Leon A. Gould

Bemidji, Minn., May 8, 1953.

THE CHURCH OF CHRIST MOVING AHEAD

Your correspondent brings you this report from one of our outposts as we visited this embattled position which was set up about a year ago. There have been no casualties here, but they have received reinforcements; and more volunteers are expected before the summer is over.

The commanding officer at present is Elder D. Ray Bryant, ably assisted and counseled by Elder John A. Sweem. Already on your maps many of you have pin-pointed this outpost, Cowgill, Mo., the Georgeville Local of the Church of Christ. We have established our position and are dug in. The scouts are feeling out the territory in many directions. One of our new soldiers of Christ, Bro. Woodrow Basham, reported to your correspondent that he had given out two Books of Mormon to be read. One he had given to his mother along with the geography of Mexico and Central America by L. E. Hills. He reports she is very interested and has hopes of setting her free, through Christ the Lord, from sin and death.

Another maneuver against the enemy may save another spiritual life. Bro. Basham found a neighbor sick with mumps, and by the act of a good Samaritan, offered to plant his corn. So he took his tractor and planter and the Book of Mormon, giving the sick neighbor the book with the kind suggestion, "Now that you can't work, here is your chance to read this book that you said you wanted to." The man has now read and returned the book with the comment, "There are a lot of things in it like what is in the Bible." We might call this outpost Heartbreak Ridge or Old Baldy but for one reason. Here, instead of destroying lives, they are fighting to save lives; and they are inching steadily forward.

We are solidifying our position here also in our Sunday School, of which Bro. Basham is the superintendent. On Sunday morning, May 17, a highly interesting and constructive discussion of the Kingdom of

God, or Heaven took place. The teacher was Bro. Sweem, who laid out the study course and ably briefed us. We wish to report that we are grateful for his alertness and the thoroughness of his command in this study. Deep interest in the welfare of each other can be felt here, and we see the strength of the gospel showing in their faces and actions. Their spirits are strong; they are sure of their course; they are learning to be tolerant of each other, a highly encouraging element in any position of Christ's army. In talking to Bro. Basham later in the day he informed us that he liked very much the way Bro. Sweem was teaching. He said something like this, "We are really learning, we are not just reviewing things we already know."

Our brother told of reading in the Book of Mormon the account of those who were converted to Christ and made a pledge to never again take up arms or kill any more, and of how they let their enemies kill them rather than to break their promise. This thought from Bro. Basham, and the following reading from Alma 24:76-77, "And they were all young men, and they were exceeding valiant for courage, and also for strength and activity; but behold, this was not all; they were men who were true at all times in whatsoever thing they were entrusted; Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God, and to walk uprightly before him", is the main reason to pass on to you the encouragement that I found out on the battle field. This whole story is inspiring and is very good food to build faith, the kind of rations our soldiers need. Take your books, all you good soldiers, and read it again and again.

We will close our report without a list of casualties, but rather a list of willing and eager soldiers (workers) and prospective reinforcements. They are: Sister D. Ray Bryant, Sister John Sweem, Sister Woodrow Basham, Brother Gerald Bryant, Sister Gracie Bryant, along with the aforementioned brothers who are enlisted soldiers. The prospective ones are: Carolyn, Kay, Tommy, and Carl Basham, Marcia Bryant, and Bro. Gerald Bryant's good wife, Wilma, and we hope and pray Bro. Basham's mother and many others; for "As the seed swelleth, and sprouteth, and beginneth to grow, then ye must needs say that the seed is good; for behold it swelleth and sprouteth, and beginneth to grow, And now behold will not this strengthen your faith? Yea, it will strengthen your faith, for ye will say, I know that this is a good seed, for behold, it sprouteth and beginneth to grow." Alma 16:156-157.

Lift up your heads and be lifted up, ye soldiers of Christ everywhere, let us keep the front lines moving forward until the glad day when the gospel will fill the whole earth. Let us pray for this outpost, and all others. "For here we have no continuing city, but we seek one to come. By him (Christ) therefore let us offer the sacrifice of praise to God continually, this is the fruit of our lips giving thanks to his name. But to do good and communicate, forget not; but with such sacrifice God is well pleased." Hebrews 13:14-16.

God bless you everyone.

Your correspondent,

Rolland D. Sprague

Independence, Mo., May 17, 1953.

JOURNEYINGS

I left home the morning of May 28, arriving in Grand Rapids, Michigan, the following morning, where I was met by Brother Bowman, and was taken to his home. I had promised Brother and Sister Bowman that I would come to their home on my next visit to Michigan, and of course had to redeem my promise.

On arrival at their home we learned that they had made arrangements for a picnic for the day, so we freshened up a little and we hied off to a distant lake where a pleasant day was had with the Bowman clan, some spending the time fishing, others boating or swimming, some winding up with burned backs.

Sunday services were held in Brother Bowman's home, a goodly number being present. Brother Bowman is building a two-door garage and is to fix it up where they intend to hold meetings as soon as it is finished.

On June the 5th we journeyed to Maple City, where there was to be all-day meetings on the sixth and seventh. We arrived at the home of Brother and Sister Price, where we were made welcome. We learned that the brethren were doing some work on the church, so we drove there, and were pleasantly surprised to find Brother Housknecht.

We were told of a Scenic Garden that was not far from the church, and Brother Bowman took the trip and we visited the garden. We found it was a scene depicting the life of Christ from the cradle to the ascension. It was very well arranged and was privately owned. From there we drove around a very beautiful lake. It is claimed it is the third most beautiful lake in the world. It is not one of the great lakes, but a smaller scenic lake.

Saints gathered in from various parts of the state and it was decided to have a service Saturday night. Brother James Wilkenson was chosen to be the speaker. All seemed to be well pleased with the effort.

It was pleasant to have Brother Housknecht, and it was enjoyable to be with him for a short time again.

Sunday morning dawned clear but rather cool. A fire had to be built in the little basement church. A prayer service had been arranged for nine o'clock and the church was fairly well filled. Sacrament was served, it being the first Sunday in the month. Much of the sweet Spirit of the Master was present with us. The time was well spent and the Lord spoke. Brother Otto Pollack was called to the office of elder, and Brother Harold Pollack to the office of priest.

Following the morning meeting, arrangements had been made to care for the physical needs, and a lunch was served at the church, and a social time was had. At 2 P. M. there was a preaching service, at which time ye writer was the speaker. Again at four we had the privilege of hearing our colored brother, Brother Batey. He is an elder and held that office in the Reorganized Church for a number of years. His counsel was timely and well received. Brother Batey and his sister live on a farm some twenty-five miles from Maple City. They are among that class that sometimes are referred to as aged. Sister Batey is blind, but otherwise in good health. They are both alive in the gospel. Pray for them; they are isolated.

The time for parting came all too soon and good-bys were said. What a joy it will be when we can

come together in that great meeting that will last for a thousand years, and the Master will be there in person! Let us strive to be worthy to take part in that great gathering.

On the thirteenth Brother Bowman started his chariot, and with Sister Bowman and Brother Wilkenson we journeyed to Edgerton where the state reunion was to be held. Arriving there in good time we found that Brother and Sister Smith had already arrived, they being the first. It was not long till car after car came rolling in and we were assured of a good attendance.

Brother Brantner had been successful in not only securing the use of a hall, but also a church building. In the hall they cared for the outer man, and in the church the inner man was cared for.

The first meeting was called for ten o'clock which was to be prayer and testimony. The writer was requested to have charge of that service, so in company with Brother Housknecht we called the folks together. From the beginning the interest was good, and a number of prayers were offered in asking that the Lord would favor us by the presence of his Spirit, after which we listened to many very earnest testimonies, expressing their gratitude to God for blessings received.

The outer man had to be cared for and all repaired to the dining room where the food was to be dispensed and a social time be enjoyed.

At 1:45 we were again called together. This time to do the necessary business pertaining to the caring for the reunion for another year. Brother Brantner was chosen to succeed himself as chairman of the reunion committee. Brother Harold Pollack was chosen as assistant, and Brother Arthur G. Smith was chosen to succeed himself as secretary and treasurer. It was decided to hold a reunion next year, the second week end of June, the place being left to the committee.

The next service was a round table in charge of Brother Smith. A number of interesting and instructive questions were asked and a very enjoyable and educational time was had.

At the evening hour Brother Smith was the speaker, after which all repaired to their several places of abode.

Sunday morning dawned a little cloudy, but it cleared, and we were favored with sunshine most of the day, as we had been on Saturday.

It had been arranged to have prayer meeting at nine Sunday morning. Brother Smith and Brother Cleo Heath were in charge. That prayer meeting lasted till about 12:30. The Lord again spoke and gave counsel.

Then again all repaired to the dining room where dinner was served and a social time was had.

At 2 p. m., Brother L. E. Welch was chosen to be the speaker, and again at five there was a preaching service, preceded by song service at which time Brother Luskie accompanied with his accordion. These song services were much enjoyed by all.

It would not be possible to convey to you through this means the joy experienced by those present. We heard from several such expressions as, "I sure have enjoyed being here, and have been instructed and helped."

The time for goobys came all too soon and were reluctantly said.

Such gatherings are helpful and should tend to strengthen and encourage those who attend, and bring a closer fellowship to all who attend.

Wm. F. Anderson.

QUESTION BOX

The following questions were submitted by Sister Forest Robinson of Vandalia, Ill. The questions were received too late to be answered in this issue, so will appear with the answer in a later issue.

Question:

Was Joseph Smith the Choice Seer referred to in II Nephi, 2nd chapter? In verses 44 to 48 it refers to this seer does it not, as being the seed of Joseph son of Lehi? Were they not of the tribe of Manasseh? And are not the remnant of these people referred to as Lamanites or Indians today?

EXCERPTS FROM LETTERS

From Anna Keeney, a dear Sister who lives at Houston, Mo., who is going through quite a severe trial since the conference time, comes this letter of deep appreciation to you all.

"Dear Saints,

"I do wish to thank the General Conference for the beautiful flowers sent to me while I was at the hospital. They were so beautiful to look at during the trying hours. I brought them home and they are growing in my yard and will be a constant reminder of the saints and their prayers for me while there, and of the Elders who so kindly drove to the hospital to administer to me.

"I received many cards and letters from the saints and from the United Workers for which I wish to thank each of them for remembering me. You will never know how much it means unless you've had the experience of anxiously waiting for mail time in the hospital. May God bless each of you and help you to live in such a way that you may be worthy of the name of Christ. I thank God for the Gospel and all it means to me."

The following "Testimony" comes from the West from an aged Sister who lives in Sagle, Idaho. Her name is Lily Shirk.

"I am past seventy years of age, and have lived alone for two years, on a stock ranch in the mountains of Idaho, with about forty head of sheep and goats and a team of horses to care for, after being deserted by a truant husband.

"I am not as active in body as I once was, and were it not for the protection of our Heavenly Father, I would not be alive now, as I have many dangerous experiences in handling the team, to provide myself with wood, and feed for the stock.

"I used to be afraid to stay alone, but I read in Proverbs 1:33; 'But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil.' So

that fear has entirely left me, and I have learned to put my entire dependence in God, as it is over two miles to the nearest neighbors. My neighbors worry about me a great deal, and have made more than one trip up here, to see if I was all right—once on snowshoes, when there was four feet of snow.

"A number of years ago, as I was reading the Book of Mormon, I read the following scripture in Alma 14:103-104: 'Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing; unto such it is given to know the mysteries of God; yea, unto such it shall be given to reveal things which never have been revealed;

"'Yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance.'

"For some reason I was very much impressed with this scripture, although I was quite sure that it would be impossible for me to ever attain to a spiritual standard that would entitle me to the fulfillment of such wonderful promises.

"Many times since, I have turned to that passage and read it over, and each time I seemed to receive strength and courage to keep on trying.

"A few days ago I was stricken with a severe heart attack. The heart beats were very irregular, then the heart would flutter, and the severe pain I knew I could not stand very long, unless relief came.

"Suddenly that dear sweet voice of the Spirit of God told me what to do, and in ten minutes time the severe pain began to ease up, and I only had a few slight pains that evening and next day, and only two or three pains since that, that could scarcely be called pain, and the weak spells I've had for so long are disappearing.

"In this wonderful blessing that has come to me, has come to pass the fulfillment of a prophecy given at the time of our marriage, by the Elder who performed our marriage ceremony, Brother Wilbur Yates, That, a thing would be brought to pass, in our lives, that would bring great joy to many people. And that our name would be known in far distant places.

"My heart's desire is to get this remedy before suffering humanity as soon as possible, but I have been admonished to use wisdom in doing so, as the people now, are much the same as ancient Israel, when the brazen serpent was raised up for them to look at and be healed—some wouldn't even look at it.

"I will gladly instruct any that care to write me."

Sister Shirk asks for our prayers. Let us remember both of these dear ladies.

Y. P. C. L. NEWS

The last Thursday in May all the young people went to the home of Barbara Babcock where the monthly social was held. The evening was begun with a prayer by our chairman, Brother Marvin Case. We then divided into carloads for a scavenger hunt after which a prize was given to the winning carload and then refreshments of ice cream, cup cakes, and punch

were served to all. Because this was the last meeting that Brother Fernando Ojeda could attend we gave him a farewell gift; a silver identification bracelet with an expansion band. This was presented to Fernando by our chairman and then we closed with a prayer.

The first and third Thursdays of June were used as our usual Church History classes. The second Thursday night was a social given at the home of Mary Lois and Alvin Harris. It was a wedding shower for Mr. and Mrs. Kenneth Jay Carter, a young couple not belonging to the Church but who were married in the little white church on Thursday morning, June 4. The shower was sponsored by the Young People but all the church members were invited to attend. Mr. Carter was unable to come because he works nights. Mrs. Carter opened their many gifts after which refreshments of lemonade and cookies were served. Then while the older guests visited, the young people played games. Many pictures were taken during the evening and all had a wonderful time.

Also during this month a few of the members of the Y.P.C.L. helped with the children in the Vacation Bible School. Although it was quite a job we enjoyed doing it.

Virgil Rudd of the Air Force is home for a ten day leave from Carswell Air Force Base, Fort Worth, Texas, thus affording him an opportunity to again meet with us.

Ronald Yates, a priest in the Church at Phoenix, Arizona, has been a recent visitor to our meetings.

Rolland Sarratt of Collins, Missouri, is living with his brother Daryld now and we are happy to welcome both of these young men to our group.

Don't forget to let us hear from you. The address is:

Secretary, Y. P. C. L.
Church of Christ (Temple Lot)
Box 472
Independence, Missouri

Mary Lois Harris, Reporter

NEWS FROM FLINT, MICHIGAN

Since last reporting through the Advocate of Flint Branch activities, we have made many plans, several of which have been carried out successfully.

In commemorating Mother's Day this year, the children of the Sunday School gave a program during the Sunday School hour. Each child contributed by way of either recitation or song. Musical numbers from the young people and verse by one or two of the adults filled out the hour which brought pleasant memories to all. Each mother present was given a token of remembrance.

It is apparent that the talents of our growing children and young people are going to contribute much towards the success of our branch. Steps are being taken now to promote a children's choir which is something different in the way of using some of the talents of our children.

The men folks are planning on having a bee to fix up and paint up in and around the church. A family style ham supper sponsored by the women's department, was held this month. No set charge was made for the supper, but a free will and most generous offering was made by those attending. We haven't been in the practice of taking collections in our meetings, but have rather depended upon the offerings dropped into the chimney of the miniature church made and donated by Brother Frank Eddy to the local church for that purpose. This means of contributing towards the local church expenses has been appealing to the children in particular, as a bell rings within the church as each contribution is made.

Visiting speakers since last reporting have been Elders Ivan Inch of Wyandotte and R. D. Davis of Pontiac. The local is looking forward to visits from the ministry of other locals and missionaries to this field in particular. We have only one of the ministry here to help us, he being Bro. Leslie Adams who is a priest. Bro. Adams has moved his family here from the farm that he might be more helpful to the branch and I am sure he would appreciate the help of outside ministry, as would we all. Bro. Housknecht has left on a missionary trip and will soon be in his field in the Eastern states. Hoping that the future holds much in store of continued prosperity for all because of faithful endeavor in that which is spiritual. Our prayers are for all to this end.

Doris Housknecht

INDEPENDENCE NEWS

Just returned from a vacation trip to Minnesota, the land of a thousand lakes, are the families of Bro. and Sr. Alva Wheaton and Bro. and Sr. Eddie Mann and children, Dexter and Elisabeth. They brought back their portion of fish caught in the lakes and report an excellent time enjoying the wonders of nature and visiting with the Saints at Bemidji.

The church folks surprised the Bob Case family for a house warming in their new home in Raytown one Monday evening. A short program of song and reading was provided by the committee as well as refreshments of punch and cookies. A pleasant social hour was enjoyed by all and when all left Bro. and Sr. Case extended a warm invitation for each to return for a visit.

Sr. Gladys Nast and Sr. Marion Sprague were hostesses at a "stork" shower in the Sprague home. Sr. Irene Maley was the guest of honor.

Jimmy Smith and Jennifer Nast, two of our "small fry", were hospitalized for tonsilectomies the latter part of May. Both had sufficiently recovered to be able to attend the Bible School which convened on June 1st, and were as full of pep as the other youngsters.

Bro. and Sr. Richard A. Wheaton and family drove to Grand Junction, Colorado to attend the reunion there and to visit with friends and relatives. They reported excellent meetings and an enjoyable time. They were united there with Bro. Richard's parents, Bro. and Sr. C. L. Wheaton and Bro. Fernando Ojeda, who had preceded them to that area by a couple of weeks, and who will resume their journey southeastward and into Mexico.

Bro. and Sr. "Skeet" Leon Yates and son Ronald

of Phoenix, Ariz., who had attended the Colorado reunion, came on to Independence for a visit with the folks here, and to attend services in this place. Accompanied by Bro. Vincent Yates they motored to the Lake of the Ozarks for a few days and will extend their visit here before departing for their home.

In May, Bro. and Sr. Earl S. Darlington of Hot Springs, Montana, were visiting with home folks and attending services here. Sr. Darlington is Merle Lee, daughter of Bro. and Sr. A. M. Smith of Ava, Mo. The Darlingtons are the parents of a little daughter, Lucinda, about 18 months of age and a little son, Clyde Bertrand, a babe in arms.

Other visitors to our services include Bro. and Sr. Charles Ballantine of Lamoni, Iowa, accompanied by their daughter and her husband, Bro. and Sr. Floyd Wright. Bro. Wright is a principal in the schools at Lamoni. Bro. Leon A. Gould was here for a short while lending his services to readying the Church History.

Of interest to all is the news that has come to Bro. and Sr. D. Ray Bryant of Cowgill, from their son Loren, who is in a prison camp in Korea. A letter to his parents written in April told them that he is well and receiving good treatment. This is verified by a communication to Loren's parents from a fellow prisoner, at home now in Massachusetts, who was released at the time of the prisoner exchange.

Sunday, May 17, was quite eventful in services at the "little white church on the corner." Sunday School was as usual followed by a sermon on "Building" by Bro. B. C. Flint. He made comparison with nature's building, material building, and spiritual building. All must be on a solid foundation to withstand the forces that be. At five-thirty that evening we met at the baptismal font and witnessed the spiritual birth of our Bro. Earl S. Darlington. The laying on of hands for reception of the Holy Ghost and the extension of the hands of fellowship were at the following prayer service. Also, Clyde Bertrand, the infant son of Bro. and Sr. Darlington, was blessed under the hands of the grandfather, Bro. A. M. Smith, who officiated assisted by an uncle of the baby, Bro. K. J. Smith. Following a season of worship together, Bro. Clarence L. Wheaton gave us the story of the Book of Mormon by the use of slides. This was the first of a series of two slide lectures. The second was given the following Monday evening.

The morning sermon for May 24, was by Bro. A. M. Smith. He testified of the truthfulness of the Gospel and God's goodness to His people and admonished this people to remain faithful despite adversities. This was Bro. Smith's farewell to us before he and Sr. Smith departed a few days later for a visit to the eastern states and the east coast where they expect to board ship to go to the European mission. That evening Bro. J. M. Case preached on "The Discerning of the Spirit of God and from Whence the Power and Authority of it Comes." It is recorded, "he took bread, and gave thanks and brake it, and he took the cup, and gave thanks." Luke 22:19; 24:30. In Habakkuk 3:4, it reads, "he had horns coming out of his hands: and there was the hiding of his power." Thus we hold the oil to bless and purify it.

Speakers for the next Sunday were Bros. Leslie

Case and Richard A. Wheaton. Bro. Case is lineman for the Kansas City Power & Light Co., and he likened the power of God to the power line beginning with the power supply house emitting the wires or Holy Ghost through the poles or ministry to all parts of the line or God's people. Bro. Richard spoke of the detailed use of the power and the good or destruction that might result.

At the evening prayer service on the last Sunday in May, Bro. Joseph Smith, youngest son of Bro. and Sr. A. M. Smith, was ordained to the office of an Elder. His father officiated in this ordination assisted by Bro. K. J. Smith.

So far in June we have heard from Bro. Forrest Maley who compared the possession of "tricks of a trade without being a tradesman" with the possession of "tricks of the Gospel without being a Christian." Bro. Vance Harris told us why God's laws should be more appealing than man's laws; Man has no lasting reward for obedience but God promises an eternal reward for obedience to His laws. Bro. Marvin Case told us of the mission of Christ and admonished us again not to trust in the arm of flesh but to seek God in prayer.

We have just completed a two week's session of Vacation Bible School by letting the children demonstrate their learnings during the Sunday School hour of Children's Day. Thirty-three children from ages 3 to 12 were enrolled in the school and divided into three classes. The course of study of the pre-school age group was a series of lessons concerning "what I can do to help God's Kingdom." The primary age group studied the application of the Gospel principles as taught to the Jews and this was illustrated by "The Stick of Judah" which each pupil made. The Junior class studied the teachings of the Gospel upon this continent and illustrated them by each pupil making a "Stick of Joseph." One object of these courses was to teach the children that the two records as we have them in the Bible and Book of Mormon are to grow together in convincing God's covenant people of the truth.

Lois Harris, Reporter

CHILDREN'S CORNER

Contributions from the children for this column will be appreciated either in rhyme, story or letter.

GOD WATCHES

God watches a show—and all of us are in it.
 But it is not the kind of show
 Where the curtain closes and God goes home,
 Because this show goes on all the time,
 And He sees us all, all the time.
 Then, when we get through with our part,
 We can go where God is
 And watch the show, ourselves, by His side.

—By Janice Sprague, age 5

(As told to her mother, November 2, 1950).

ORIGINAL ARTICLES

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

SCRIPTURE

Apostle Leon A. Gould

Do we ever stop to consider what Scripture is? Do we just take it for granted that because it comes to us in a book as a sacred whole, it must always have been that way? Have we ever stopped to consider that scripture was first in the lives of the people, as a fact, as an inspiration, as an actual living thing, before it became scripture? What scripture did Noah have concerning the flood, before he and his sons by toil and sweat built the ark, and gathered within it all that God commanded them to gather? None at all unless it were the words of some previous prophet concerning that event to come; but that inspiration had been in the life of the prophet before it was recorded and become scripture.

What scripture did Moses have concerning himself and the deliverance of the Israelites from Egyptian bondage? Nothing, except that which was lived in his life, and in the lives of his people Israel, and which when recorded became scripture. He did not have even the Book of Genesis concerning the Creation and the lives of Abraham, Isaac, Jacob, and Joseph who was sold into Egypt, and who were the progenitors of the people he was to lead out of Egypt, until the God of heaven by inspiration gave it to him.

Then we may be sure that scripture is that which is lived in the lives of a people, or of a man, with whom God has contact, and which events, when recorded, become scripture, reflecting as they do the power of God in the lives of the people, as they lived scripture.

Had a man, not in contact with God, done the things that Noah did, and built a 600 foot boat in the desert, though he had written upon tons of papyrus concerning the greatness of the undertaking, it would have been history, and perhaps interesting reading; but nothing of it would have been scripture, because God had no part in it, and eventually the boat would have rotted down.

But because God had contact with the people of Israel, that which they lived and taught through their generations became scripture. And we have Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the Books of Samuel, and of the Kings, etc. These books are scripture, because the things they contain were first in the lives of the people,—a people with whom God had contact.

And when we read in I Kings 4:25: "And Judah and Israel dwelt safely, every man under his vine and his fig tree, from Dan even to Beer-sheba, all the days of Solomon," we know and understand that this was an event in the lives of the people, before it became scripture. And being an event in the lives of a people with whom God had contact it could not help but be scripture when it was put upon record.

And when the Prophet Micah, 300 years later, (see Micah 4:1-4), looking back to this event in the lives of his forefathers, and under the spirit of prophecy fore-

told that this same condition of safety would obtain in the last days in Zion and in Jerusalem, what he foretold was scripture, because it was in his life as an inspiration from God. Likewise when it shall be fulfilled, whether it be fifty years, a hundred years, or a thousand years from now, the recorded fulfillment of it will be scripture because it will be something that is found in the lives of a people who are in contact with God, and it can no more help being scripture then, than it could help being scripture when found in the lives of the people in the days of Solomon.

There was no New Testament scripture in the days when Christ and his apostles labored in their ministry, except that which was made in the lives of the people of that day who had contact with God, and was later recorded. From the time of Zachariah's vision, when the angel announced the birth of a son, and Mary's vision when an angel announced the birth of another son, from the song of the angels rejoicing at that birth, the story of the wise men, the flight into Egypt, the return to Nazareth, scripture was being made as it was being lived in the lives of the people. Eventually it was written and became a divine record, including an account of their visions, their teachings, their prophetic utterances, miracles, healings, and also their sins as well as their righteous deeds. That is scripture. The only kind of scripture we have, or have ever had; and, safe to say, will ever have.

One of the most consummate pieces of folly ever committed by man, or a set of men, was to draw a line **here**, and say, **here** scripture ends—Scripture can go no farther; for we have declared that the "canon of scripture is full."

Scripture can never come to an end, nor the "canon of scripture" be full as long as there still remains a remote chance that a man or a people will contact God, that a prayer from mortal lips will be heard by God; that God may vouchsafe an answer to that prayer; that a prophetic utterance, ancient or modern, will be fulfilled; that the mind of man may be opened to the visions of God, whether in the open daylight, or in the visions of the night; that an angel should wend his way to earth with a message for mankind; that a people having contact with God should in any measure manifest the living of the Gospel of the Son of God, together with their faithful deeds, their sins, and their heresies—for this, too, will be scripture; Whether in our day, or a hundred or a thousand years hence. It can not help but be scripture, no more than the events of the past could help being scripture. The "canon of scripture" can never be full, nor scripture come to an end, until the possibility of man's contact with God comes to an end, or until "that which is perfect is come" and all, who desire, have contact with God, and live in his presence.

If no scripture is being lived today, and in the process of making in the lives of the people, then there are no people in contact with God, nor being led by his holy will.

The man who will scoff at the thought of scripture

being in the make today in the lives of the people of God, is in the same category with the man who scoffs at the thought of scripture being in the make in the lives of Adam, Enoch, Noah, Moses, David, the prophets, or in the New Testament era.

When God scattered the people from the tower of Babel abroad, "upon the face of all the earth" (more that 2,200 B.C.) some came across the sea, and inhabited this land of America, as is demonstrated by the fact that in Mexico, in Yucatan, is found the same style of artifacts, instruments, and relics as are found also in the ruins of Babylon. The excavations of these ancient ruins show that they had contact with, and an intimate knowledge of God. There is also an historical account of their being led to this country by the hand of God, and of their prosperity, and decay, found in the Book of Mormon, pages 714 to 760, written by their prophet Ether. This account tells of the things that were in the lives of that people who had contact with God, and these things can not help but be scripture.

And so with the two colonies which came out of Jerusalem in the reign of Zedekiah, King of Judah, about six hundred years before Christ.

Their record shows that they were descendants of Joseph, the son of Jacob, through Joseph's oldest son, Manasseh. They were led of God to this land in fulfillment of the prophecies contained in the Bible, and their history is a sure witness to the truthfulness of the Bible. God spoke to them in vision and in dream, and through the ministrations of angels. He sent them prophets to declare his will unto them, and to foretell the coming of the Messiah, his death, and resurrection.

After his resurrection, Christ appeared to them on this continent and taught them as he had the people at Jerusalem. The Book of Mormon gives the history of their coming here, and their occupancy of this land from 600 B.C. to 420 A.D., their prosperity, their righteous deeds, their inspired utterances and teachings, their sins and transgression, and their eventual downfall and decay as a nation. The account of Jacob's posterity upon this continent is as authentic as the account of Jacob's posterity upon the eastern continent. Their accounts go hand in hand, each complementing and bearing testimony of the other.

The people upon this western continent, being led of God, living the events before they were recorded by inspired writers, and these events showing forth the power of God, when recorded they became scripture as fully and completely as the events in the lives of the people upon the eastern continent, and showing forth the power of God, became scripture, when recorded by their inspired writers. The Book of Mormon could not help being scripture, any more than the Bible could. Both were made the same way; being first in the lives of the people, then incorporated in a divine record for the glory of God and the instruction and exaltation of his people. Any man, or any group of people having conscious part in the fulfillment of prophecy today, can not help but be living and making scripture.

Are you seeking a "church home"? There are thousands to be had for the asking, and varied to suit the caprice of any human heart. But if a "church home" is the height of your religious ambition, believe me it will not be worth the trouble to find it—just a

place in which to sit down and be comfortable. But if you want to become part and parcel of a group of people who are in touch with God, who are consciously fulfilling prophecy, and who know, because God is speaking to them, that they are fulfilling their part in the over-all plan of the Creator from the beginning, and who are, like all of God's people, past, present, or future, making scripture, because they are first living it in their lives, that when the record is transcribed it will show forth the mighty power of God, as all scripture of the past has done, then you are seeking that which is of more worth to you than all else in the world, not merely a "church home" in a fashionable world, surrounded by wealth and ease and comfort; but an opportunity to work with God in bringing about the fulfillment of his prophetic promises concerning the destiny of the world in the latter day, and the establishment of the reign of peace, and an **Eternal Home** in the Kingdom of God. "Seek, and ye shall find."

"THE GOSPEL OF CHRIST"

Elder Rolland D. Sprague

As we bring this subject to you, for no other purpose but profit and learning, we wish to direct our thoughts for spiritual meditation around three statements from the Bible which I consider key thoughts to all our studies.

They are: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth: to the Jew first, and also to the Greek." Rom. 1:16. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psalm 19:7. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8-9.

Before going further I wish to say that I agree with our editor where he says, "We know there are sufficient scriptural references to answer any questions we have written, **and more.**"

We feel sufficiently secure in stating that this "key" properly used will unlock the door and set all free from doubt, confusion, fear, ignorance, hate, prejudice, intolerance, and insure everlasting life with God.

Many of you will probably, about now, say "This is all very good, just what is needed, but pray tell just what is the Gospel of Christ?" We hope, God willing, to answer this question to the good of every soul that reads this.

We start our definition by saying: the Gospel of Christ is that well laid plan from before the foundation of the world which makes us sharply aware of the sin within us and offers the way to be rid of it and directs us in righteous living. It is the laws and covenants of the Old Testament not fulfilled in Christ and all things whatsoever Christ told his ministry to teach, which things or teachings and commandments will keep Christ with us even unto the end of the world. "Go ye therefore, and teach all nations, baptizing them

in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to **observe all things** whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:19-20. He that hath an ear tuned to God, let him hear what the Spirit saith unto all men. The Holy Spirit inviteth and enticeth all men to come unto God. "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12. Christ said he came to fulfill, not to destroy and whatsoever thing was fulfilled in him had an end. This should make it very clear that there were teachings which were before his coming which were not fulfilled and which would be in force until fulfillment.

The Gospel of Christ had its less perfect counterpart in the commandments and governing orders which were had with the children of Israel, the law of Moses being added to the gospel because of transgression. The added law of necessity must be taken away, but those things of the law which were before the law of Moses and are still a part of the Gospel of Christ of course will not be taken away. For example, the first and great commandment, "Thou shalt love the Lord thy God with **all thy heart**, and with all thy soul, and with all thy mind." Matt. 22:37. The same command is found in Deut. 6:5. Now this is as it should be, for we are told, the plan of redemption or salvation was laid before the foundation of the world. This plan is so well laid, that it can only be understood by those who are willing to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly** dividing the word of truth." II Tim. 2:15.

When Christ began the unfolding of the great plan, this marvelous work and a wonder he made two very important declarations, they are: "I am come that you might have life and that you might have it more abundantly," and, "I will build my church."

There are two important facts laid before us in these declarations. First, Christ had come to restore life, which man had forfeited by disobedience, for before Adam sinned he had life and walked and talked with God. Now something greater is to be, he shall again have life, but through submission to the gospel of Christ he shall have it more abundantly than Adam enjoyed.

Secondly, though there were many churches in the land when Christ came and even though they claimed to believe in God, and had many of the commands of God with them, Christ was telling them their churches were not his churches, nor could their churches guide them back to life more abundantly.

Christ told his ministry, "Teach them to observe **all** things whatsoever I have told you." Which in effect says very plainly, if they don't, "observe all things whatsoever I have told you," they will not have life, nor will they come into the Church of Christ. If we observe all things that Christ taught, which is the perfect law, we shall then have our souls converted, our flesh shall be made subject unto the Spirit and we will have the more abundant life.

The Gospel of Christ has its beginning on earth among men in an organization. The apostles in keeping with the command of Christ to **teach** all things gives us this organization as follows: "And God hath set some in the church, first apostles, secondarily prophets,

thirdly teachers, after that miracles, then gifts of healings, helps, governments, and diversities of tongues." I Cor. 12:28. "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, for the edifying of the body of Christ." Ephesians 4:11-12.

"And are built upon the foundation of the apostles, and prophets, Jesus Christ himself being the chief cornerstone; In whom all the building fitly framed together groweth unto an holy temple in the Lord." Ephesians 2:20-21. We gather from this, that there are in the Church of Christ certain offices which are for the promotion of the gospel of Christ. These offices are filled by men called ministry who work under Christ the head of the church.

These same scriptures teach us that with God there is no shadow of changing, that he is the same yesterday, today and forever, and that whatsoever God doeth it shall be forever. So the first step for all who would find the Kingdom of God, will be to find the Church Christ built with all the offices still in it that he put there in the beginning and with a living personnel, carrying on the work of teaching the gospel of Christ so that Christ may be with them even unto the end of the world. When the seeker finds this Church that Christ built he will want to enter, to become a part of this church. Christ, knowing that this would be so, gave instructions, which if followed, would get them in; if not followed would leave them on the outside. Everything must be in order fitly joined together. The first principles of the gospel as they are set forth in the scriptures are: Faith, Repentance, Baptism, Laying on of hands, Resurrection of the dead and Eternal Judgements." Heb. 6:1-2. We are told in the scriptures that we must have faith in order to please God. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. The whole 11th chapter is very instructive reading on the subject of faith. The scriptures inform us that repentance is a Godly sorrow for sin, something that comes not by force, but from a humble, converted heart. Baptism will best be emphasized by the statement of Christ which is, "Except a man be born of water, and of the spirit he can not enter the kingdom of heaven," and the fact that Christ was born of water under the hands of John the Baptist. While the baptism of the Holy Spirit is inseparable from the baptism of water, it comes only by the laying on of the hands of the ministry whom God has called by revelation, and who have received authority, to do this special work of God's through the ordinance of ordination by one who has the proper authority.

There are very few if any who will question the principle of the Resurrection of the dead, for all believe that Christ arose from the dead. The Old and the New Testament both teach that the body and the spirit shall be reunited and that the righteous in an immortal body shall dwell with God in eternity. Any Bible concordance will give abundant reference material to support a resurrection.

Of eternal judgments, much can be said, but like resurrection the whole scripture deals extensively with this subject. We shall be judged of our good works as well as our evil. "For God is not unrighteous to forget your work and labour of love, which ye have showed

toward his name, in that ye have ministered to the saints and do minister. And we desire that everyone of you do shew the same diligence to the full assurance of hope unto the end." Heb. 6:10-11. "For we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then everyone of us shall give account of himself to God." Rom. 14:10, 11, 12.

Remember now that these things just called to your attention are included in the Gospel of Christ, and we must believe them and observe them if we would have Christ with us, if we would have eternal life. If a man leaves out some of the teachings and commands of God and teaches men to do like wise he shall have his portion left out of the kingdom of God. If you will take your Bible now and turn to Matthew, chapters 5, 6 and 7 and read these teachings, often called the Sermon on the Mount, which teachings Christ told his ministry they should teach all men to observe if they would have Christ be with them always, even unto the end of the world, you will be very close to knowing what the gospel of Christ is.

From Zephaniah comes this warning call, "Seek ye the Lord all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

The 13th chapter of Corinthians gives us a very clear picture of a gospel principle which is charity. This whole chapter is a must in Christian study, but from it I want to quote; Charity; "Beareth all things, believeth all things, hopeth all things, endureth all things." I Cor. 13:7. Charity is the pure love of God; it is also our pure love for God. So then if we have Charity we will bear all things of the Gospel of Christ, believe all things of the Gospel of Christ, hope for all things of the Gospel of Christ and endure all things for the Gospel of Christ.

As a servant of Christ, in the Church of Christ with headquarters on the Temple Lot at Independence, Mo., I want to assure you a place of salvation for your soul. Don't take my word for it, take your plea for guidance to God who has promised that "if any lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." James 1:5.

Let no man tell you this or that of the Gospel of Christ has been done away, even though they may call themselves ministers of Christ or if their teachings can not be proven by the Bible. Have nothing to do with them; they are false teachers. Remember what Paul says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

The whole gospel of Christ is that power of God unto salvation. No single part will do it.

Buy the truth and sell it not. The Gospel of Christ is the truth. If you study the scriptures, pray in the name of Christ, and seek the servants chosen of Christ, "you shall know the truth and the truth shall make you free."

For further information write to the Church of Christ (Temple Lot) Box 472, Independence, Missouri.
(All emphasis, Bro. Sprague's).

SERMON

Elder Leon Yates Speaking—April 8, 1953

Scripture Reading:

In Ephesians 6th chapter and the 11th to the 17th verses and if you will recall some of the words you have just sung, it says, "Put on the whole armour of God," indicating that the children of Jesus Christ have a battle to fight. How are you as a soldier, being a soldier. Several things must be considered. A good soldier must know what his implements of warfare are. Just what are the tools that you have to fight with? A good soldier must be well disciplined. A good soldier must be obedient to the leader of his regiment; must be obedient to the captain of the company. And so as I read to you this morning concerning the armour of a soldier, don't scrutinize me and don't scrutinize the one sitting next to you. Take a deep look in the mirror of self-reflection and see. Are you girded about with the proper armour that becomes a soldier of Christ?

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

There is just one thing I would like to say before I start my discourse and that is, that I hope and pray that the Lord might see fit to enlighten my mind to that extent that I can give to you or be able to give to you a message that you particularly need at this hour. I confess unto you now that of myself I feel very inadequate and I realize that if my prayer or if my wishes come true that God almighty will have to step in and help me.

Have you ever been challenged? Did you ever accept the challenge? As I ask that question some of you no doubt will run back the road of memory and begin to think when or where have I ever been challenged? Maybe you will think of some time when you were a boy, somebody dared you to knock a chip off their shoulder or some such challenge; but I am speaking to you of a greater challenge and you are facing it at this moment. One of the greatest challenges that has ever been challenged of man. As individuals you are facing the challenge to live a Christian life. As the Church of Jesus Christ we are facing a challenge and whether or not we are victorious in the battle that confronts us is entirely dependant upon the tools, the equipment with which we go to battle and with the ability that we can possess and learn how to master the equipment that we may find in our hands. Each day of our lives we confront a new challenge or we are confronted with the same challenge and it must be removed. Our behavior, our character depends upon the judgments in accepting

or rejecting this daily challenge. Many people are indifferent to the challenge and while they may not ever at any time in this life experience any deep sorrow, they shall never know any great joy, for joy and true happiness come only to those who accomplish some great good or to attain some great objective.

What is the objective in your life? Have you chosen as an objective in your life something worth while or have you chosen an objective that when you attain it, if you do, you will be standing on a platform that can be wiped away by the storms and the elements that arise because of the passions of men? Or have you chosen an objective that as you build toward that objective will build a platform and a foundation under your feet that no storms that can arise out of the passions of men and the hate and the greed can wipe away from under you? The greatest objective for men to reach in this life is a pure Christian life.

To reach a high standard of Christian living men must meet and overcome many a challenge. And so as I have mentioned that you have and are facing a Christian challenge, I would like to look into the life of Jesus, who is the author of Christianity. I would like for us to scrutinize some of the words of Jesus. Some of the philosophy of Jesus and see if we cannot determine that within those words and within that blueprint for living we can face and we can find a challenge that is worthy of any man to battle. First, as has been stated from this pulpit and in prayer services from the beginning of this conference these words, "Love God with all your might, mind, and strength." As you look within yourself can you find within yourself a challenge? "Love your neighbor as yourself." Can you find there a challenge? If you do not find there a challenge my friends you have not the capacity for thought and I am not looking at an audience void of the power of thinking.

There is another one. Some may say, "Well, but I love my neighbor." All right that is fine, if you really do. But further, the challenge of Christ says, "Love your enemies." Can you find within the words of "Love your enemies" a challenge to your soul? We are living in the greatest nation that still exists upon the face of the earth and we are living in a nation whose leaders have stated that we, a Christian nation, are in a position to lead you across the sea, you nations, unto a pure true way of life, our great American life, and yet in the same breath that we profess to be a Christian nation, profess to have met the Christian challenge to the extent that we have a way of life that we can say, "Come, live our way of life and live happy", we say that in order for us to bring you to our way of life, we can send the cream of our young men across the ocean with guns and kill you if you don't believe like we do. Have the nations of the world accepted the challenge of love your enemy? Sure, I love you well enough to kill you. Great love!

Christ went further. Can you see that there is a challenge in these words? "Forgive seven times seventy." Can you see a challenge in these words to your individual living? "Do good to those that despitefully use you." Can you see a challenge in these words of Christ, "Turn the other cheek"? There may be those men, and there are those men, who say, "Ah, no. Not me. I am a man of might, of brawn, of muscle. Look at the breadth of my shoulders. Do you expect

me to turn the other cheek, when with one blow I can dispose of my opponent?" I do expect you to, if you wish to enter through the door that leads to everlasting life. Some of these men of brawn will say, "Now that type of religion is for the weak. That is for you ministers." Yes it is for us but it is definitely not my friends, for the weak.

Can you see a challenge in the words that say, "turn the other cheek?" That requires strength of character instead of weakness and I am telling you that it takes a stronger man, when men like my father, men like you older men here, all of you who have preached the gospel and who have stated from time to time, "I do not know fear." Does it take a brave man who does not know fear to turn and walk away from a fight when he is not afraid? Indeed it takes a braver man who is not afraid to turn the other cheek, than it does to knock a man down.

There was a young man who came to Jesus and he asked "Master what can I do to be saved?" And Jesus told him the requirements up to a certain point and he said, "all this I have done." And Jesus said unto him (he was a rich young man), "Sell all that thou hast and give it to the poor and come and follow me." This he could not do. This challenge he could not face. This may not be the challenge that confronts you. The challenge that confronts you may be the challenge, come, strip from your heart the feeling of hate, the ability to hold a grudge against a brother, and you may be so weak that you will say, "this I cannot do." And if you are that weak my friends, put on the armour of God.

Take that sword, of the word of the spirit, of the word of God and clasp it to your bosom and with it walk deep in the realms of humility. And with that sword in your hands you will rise from the realms of humility to a pedestal that places you above and beyond understanding as Christians, as men and women who have entered the waters of baptism and have pledged our allegiance to our captain. Can we do any less? Can we do any less than accept the challenge and go to war against wrong? Can we do any less than to cast out all the things that are alive deep within our make-up that allows us to contend with our brother? That allows the feeling of animosity to arise because we cannot see eye to eye?

I am telling you here today that the spirit that prevailed in the meeting when our Bro. Fernando's calling was questioned; the spirit that prevailed in that meeting, if allowed to take sway in the hearts of men, can conquer the world because that spirit that took sway there that day in the hearts of those who were in opposition, who had two different schools of thought, was predominated and promoted and promulgated because those men had accepted the challenge and each of them, even though there were two schools of thought, had upon them the armour of God. And so, if God is with us, who can be against us? You witnessed in that room, those of you who were present, an influence of divinity which flooded the room and souls of the men and women who were present. That is nature in its stature to the development that can be had by a continuation of that same spirit within each of us. So does any of these teachings of Christ present a challenge to you.

Are you willing to accept the Christian challenge

and go to battle against the selfishness, and the envy, and the hate, and the temper, and the intolerance, and the deceit, and all the carnality that you find in your neighbor? Did I make a mistake? I certainly did, on purpose. Are you willing to go to war against all these mentioned carnalities in your soul, in your being, in your make-up and disregard for a while the difficulties or the sins of a brother? And when you accept that challenge, to drive these things from your soul with God almighty as your helper, and with the sword of the spirit and the word of God in your right hand, you will be the master of your soul's salvation, and when the time comes that you can drive from your being these little petty things that creep into the souls of men, hate and envy and intolerance, you can drive them from your soul and find love replacing them, and find charity replacing them. Then my friends you are qualified to put the ointment of healing upon your brother and not until then.

Some of you at this moment might think the Devil is quite an enemy, and I am inclined to think that you are right, but also I see an enemy in this room that is greater than the devil. I don't have to look at you. I can look in the reflection in the mirror known as self-reflection and therein I find my greatest enemy. God gave you, your own free will agency, and he gave me, my own free will agency and I can become subject to the devil or I can become subject to God almighty, and the decision lies right there and there only.

Don't accuse any neighbor or any power of darkness if you find yourself losing the challenge of Christian living. You go home, you shut your door, and in deep solitude and meditation, pray, and God will not only give you a vision of your enemy but he will place in the hand that weapon that is necessary to destroy that enemy, or to conquer that enemy. What kind of God do we believe in? One that will neglect, one that will shun, one that will not come to our assistance when we fully accept the challenge that he has given us, or do we believe in a God that will hold us in the hollow of his hand when we are in obedience to his commandment. He has told us that there is no power on earth or in hell that can have sway over the men and over the women who confess Christ, and who will be obedient in detail to the commandments and to the blueprint of living that he has given us.

Speaking of carnality, let us find out a few things. In Romans the 8th chapter and reading the 7th and 8th verses we find: "Because the carnal mind is enmity against God: for it is not subject to the law of God." Do you see why I mentioned that these carnal things that we hold dear to us should be released? We're not even subject to the law of God. Therefore God's hand is tied by his own law that he can not give you too much assistance if you refuse to help yourself, and he gave you your own free agency when he gave you a mind capable of deep and profound thinking. He made you a little lower than the angels and He placed you above everything else upon the face of the earth, and yet man with this mind, has stooped lower than the animals. Some men have lost the battle. "So then they that are in the flesh cannot please God." Meaning those that use all the carnality of lusts, of hate, of intolerance, grudge holding, indifference. Oh! there are so many of them I could name. These are the things of the flesh. These are the things that God has given us ability through the mind, that he has given

us that we can see right from wrong and we can choose to either follow after that narrow path or we can stumble and run down the broad way. No man who has ever come in contact with the gospel of Christ has an excuse for being anything other than obedient to Jesus Christ, unless he is a halfwit to start with.

I would like to read further in II Corinthians in the 10th chapter and read two verses, 4 and 5. "For the weapons of our warfare are not carnal." Oh! if you are going to accept the challenge you can't use these things of hate; you can't use this ability of grudge to hold a grudge; you can't use selfishness as a weapon to win the battle. These must be discarded and replaced with other weapons in order to win the battle.

If you are fighting for the devil you will do a pretty good job with those weapons. A very good job. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The weapons we use will be mighty if we choose to use them to pulling down strongholds, places of evil and darkness. Some of these places of evil and darkness are not next door. They are right here. Right at home. If you are looking for a fight you don't have to go to the neighbors. You have it right at home and it isn't with your wife, or your brother, or your sister, or your daughter, or your son. You have a fight right here and it's worthy of any man's best ability, and because you are a man of muscle doesn't mean that you still have a fight on your hands to whip the devil himself.

"Casting down imaginations." Oh, have any of you imagined up things of yourself and found out later that you were just a little mistaken? Imagination is a wonderful thing. Aesop's Fables were cooked up by somebody with a good imagination, but you could read Aesop's Fables from now to doom's day and there is not one iota of saving quality in it. I think my father mentioned television recently. Well, television, is a good thing in some respects, and in others it isn't. It is filled with imagination. Little people and big people alike stand bug-eyed, and stand and sit for days and hours when there is work to be done for Christ. Building up an imagination. Thriving and living and eating imagination and you may have a fat, healthy, firm body and a rotten mind. Those are the things you want to tear down, imaginations.

Get your hands on something concrete, something worthwhile, something solid and there is no greater solid in the world, that is greater solemnity, than the gospel of Jesus Christ. It has more welding cement in it, more of the quality for holding together than any other thing on the face of the earth. It can weld the souls of men to the point where there is nothing that can break it. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God," **"Every high thing that exalteth itself against the knowledge of God!"**

Oh yes, there are plenty of high things on this earth, considered high by man that is constantly exalting itself against the knowledge of God and bringing into captivity every thought of the obedience of Christ. Do you see a challenge in these things? Do you feel that every thought and every act is motivated as of the mind of Christ? No! I don't, and you don't. You may be a pretty good man or a pretty good woman but if there was some men brought to judgment upon this

rostrum this morning, and we were to sit in judgment and Christ would walk in that door, wouldn't we give sway and say, "Master you be the judge." Or would we have the audacity to say, "take a seat Master we will handle this case, and when we are through we will talk it over with you." Oh folks, you have something to weed out.

Until you are of the mind of Christ you are not qualified to judge your brother. I'm not fully of the mind of Christ and I cannot see a human being before my vision this morning that I feel qualified to judge in any respect. But, I do feel qualified to love you in spite of them. I don't care if you are sinner or saint, I feel that I have the ability and the quality and it isn't of me. It comes from on high and it gives me a desire to love my fellow men.

There are two forces of action my friends. We are faced with a challenge. We can either lift a man or we can tread him down. One school of thought is from the devil and one school of thought is from God. It is yours to choose; and that means start and stick to it. I'm going to quote a little poem that was written by my brother.

"Seek to be guided in thought and deed,
Try to be where God would be,
Your time and breath is God's gift to you.
He gives you life and power to do,
The things you choose whether good or bad,
'Tis yours to choose, be joyous or sad.
The temples of God are the lives we build,
From the plan he gave secure and beauty filled.
Joining the church is a worthy deed,
A firm foundation all temples need.
But other timbers in this structure find,
Must make for beauty in a life sublime.
Don't try to build your temple alone,
But ask for help from God's great throne.
And when you have builded by the aid he gives,
Your life makes record that he surely lives.
Temples thus made strong and secure,
Yield not to temptation and worldly allure.
Life and time are yours to use,
The way you spend it you must choose.
Feed your soul on chaff or hate,
Buy for self the bitter and sweet.
Perhaps you know you are doing wrong,
Thinking you won't continue long.
While planning to do otherwise,
It just may be later than you realize."

Now in closing let me say this. The greatest battle field in the world is the battlefield of the soul. There have been greater battles waged in the souls of men than there have ever been waged upon the fields where men have spilled their blood. There are those who will read this who are waging battles in their souls. You can win. You don't have to lose. If God be with us, who can be against us?

You are facing a divine challenge. You have been given the power to make the divine choice. You can win or you can lose the battle and the decision my friend does not lay with your neighbor, does not lay with your brother, or your sister. The decision lies deep within your soul and the dictations of your own heart.

REUNION NOTICE

The Missouri reunion will be held in Independence on the dates of August 15th, 16th and 17th, which begins on Saturday. We are sure that facilities will be available to house and feed all who may desire to come. If you desire to inquire concerning the reunion, address: The Reunion Committee, Box 472, care of Church of Christ (Temple Lot), Independence, Mo.

Let us make a special effort to arrange our affairs to permit our attendance, and then come prepared for a spiritual feast.

NOTICE

We are trying to divide the Advocate material we receive into departments with respective headings. We will appreciate your co-operation, so in submitting material, please send Articles, Missionary Reports, Bishop's Reports, Activities from the School of the Ministry, Questions for a Question Box, and Miscellaneous Items to Bro. Archie F. Bell, Ava, Missouri.

Send Letters and Reports from Locals to Lois Harris, 1920 South Osage, Independence, Missouri.

Send all Poems and Reports from Auxiliaries (Sunday Schools, United Workers, Young People's Christian League) to Margaret Wheaton, 1101 West Orchard, Independence, Missouri.

OBITUARY

Alma O. Frisbey, son of George P. and Lucinda Arrie Frisbey, was born September 12, 1868. He passed from this life, June 3, 1953, at the age of 84 years, 8 months, and 21 days.

He was baptized into the Church of Christ, on the Temple Lot, April 8, 1906. He was ordained an Elder April 7, 1907 and served as pastor for several years. He was also Bishop for the General Church for a number of years.

He was married to Jenny Frazee, in 1888. To this union, six children were born: Elmer G. Frisbey, of Kingsville, Mo.; Alma O. Frisbey, 2803 Blue Ridge Blvd., Jackson County, Mo.; Mrs. Mae Frazier, 4909 Main Street, Kansas City, Mo., and Mrs. Helen Harris, Nevada, Mo.; also Isaac and Arthur Frisbey, who preceded him in death.

He had thirteen grandchildren, thirty-three great grandchildren, and one great great grandchild. Also a half sister, Sr. Marion Denham, 411 South Hocker St., Independence, Mo., and a half brother, Chester Frisbey, Eugene, Oregon.

This marriage to Jenny Frazee was dissolved, after which, Brother Frisbey was united in marriage to Melissa Cole, September 12, 1918. She passed from this life March 15, 1937.

The services were held June 5, 1953, at Carson's Funeral Home in Independence, Mo. Elder J. M. Case preached the sermon, assisted by Elder C. LeRoy Wheaton, Jr.

Brother Frisbey was laid to rest in Mound Grove Cemetery, in Independence, Mo.