

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 32

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The Good Seed



How am I living?
What is my life?
Do I help ease the troubles
Of those burdened with strife?

By a smile, or a handshake,
Or some word of praise,
I could strengthen a weak one
And make lighter his days.

And sometimes I wonder—
'Tis for lack of good deeds;
Lack of charity and thought
That we misplant our seeds.

I hope I'm not guilty
Of causing a sorrow
For a good seed I plant
May bring forth fruit tomorrow.

Alice Fawn Hooker

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ZION'S ADVOCATE

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EDITOR: Archie F. Bell, Ava, Missouri.

ASSOCIATE EDITORS: Marion Sprague, 424 East Walnut Street, Independence, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

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EDITORIAL

We many times hear the expression, "This is the way I have always done this work and I do not see any reason for changing now." It may be true that that there is no reason for changing, but on the other hand there may be a good reason for a change to be made.

There was a time when farmers cultivated their corn by hoeing it. There is no doubt that the task was accomplished and the corn grew. But it surely must have called for a great deal of endurance on the part of the laborers in the field to be able to stay with this work.

Today there is machinery for the use of man that will cultivate as much corn in one day as four men could with hoes could have done in several days. This new machinery will cultivate it just as good and will kill the weeds just as well as hoeing would and will help make a better crop because more can be cared for in due season, therefore the owner can realize a greater harvest from the same field.

In the early days of the automobile, they were manufactured entirely by hand. Their factor of safety was not very high and as a result many accidents occurred. And because of these accidents, the common belief was that the automobile would never be a safe method of conveyance. If the manufacturer had stayed by his old method the automobile would be unsafe.

The manufacturer found out through studying his methods that he needed machinery so precise that it would indicate to a minute measurement. Not only did he need this precision equipment but he also needed machinery to test the strength of parts placed in his product. The result of this study is the automobile of today. The automobile of yesterday was the cause of many accidents through its having weak parts. The automobile of today can very seldom be blamed for accidents because of this. Today's accidents are mostly caused by a careless or reckless driver.

For nearly five hundred years the ocean was crossed in sailing vessels. This was a very slow and dang-

erous method of crossing. Many who left their homes or homeland to cross the ocean were never heard of again. No doubt there were many who wanted to come to America but because of the great danger involved in the journey they stayed where they were.

Today, through the knowledge that God has seen fit for man to obtain, man is not only crossing the ocean in ships that are like floating palaces but he is crossing it in the air and either way is many, many more times safe than the old wooden sailing vessel method.

We, many times, thrill to hear the stories of the days when passengers, mail and express were carried across our land by stagecoach. That was a very slow, tiresome, and in some instances, dangerous method of travel.

Today we have trains, busses and airplanes transporting the same as was transported by the old stagecoach. In less time than the old method could transport its passengers fifty miles, an airplane can carry ten times as many from coast to coast.

During the early history of our nation, freighting was done by wagons drawn by horses. Some times they would have two or three wagons hitched together and from sixteen to twenty horses pulling them. These were called jerk-line teams and were driven by one man. This method was slow and could not possibly carry the supplies needed today for the upkeep of our nation.

Today we have long trains carrying freight. Some of these trains will, perhaps, carry three hundred times as much freight as the largest hook-up of freight wagons will move it over twenty times as fast.

A few centuries ago news was carried by heralds and ballad singers. Many people knew very little of what was happening outside of their own locality.

Today news can travel half way around the earth in less time than it traveled twenty miles in those days of old.

We must realize that we are living in the days spoken of by Daniel when he said knowledge should increase. We can see that knowledge of things pertaining to this world has increased and increased rapidly in the past quarter century. But, what about the knowledge pertaining to God? Have we been successful to the same degree as the world has?

In the early history of the church, the missionaries traveled on foot. Some believe that they would be more successful today if they traveled by the same method.

Paul in his writings, tells us that all things were created by God and for Him. All of the discoveries and inventions of man were created in the beginning and in God's own due time He permitted it to come to the knowledge and use of man. This being true, that God created these things for His use as well as man's, then if a man is a servant of God he should be entitled to use these advancements in travel.

Isaiah, when speaking of our missionaries calls them, in one place, ambassadors. An ambassador is

a minister sent on a mission. When Isaiah speaks of our time he indicates it as being just before the harvest. And in the same part of his writing he makes the statement: "Go ye swift messengers", indicating that the ambassadors of the Lord will travel swiftly just before the harvest.

If the Reformation had been perfect then no need would have been for the Restoration. But God, in His wisdom, saw that the fulness of the Gospel must be restored. Not for the purpose of restoring the authority, word, gifts and power only but for the perfecting of the saints in a unity of the faith.

Some time we wonder if the thought of unity is like what is so many times said concerning the weather: "Everybody talks about it but no one does anything about it."

Unity does not mean a common majority. We have held conferences and business meetings for years and have used the method of common majority as used by the world. I am speaking of major questions. Routine matters such as election of officers may be considered different, but matters that are to have a permanent bearing on the membership should be handled with care to see if a unity can be affected.

Our nation is divided every four years by election campaigns. After the election the people are united in the national cause but they are still divided in their thinking.

In our conferences if we try to decide on major issues by common majority if we encourage a division in the church. Those who continue to work are united in the cause of Christ as they see it but are divided in their thinking. This cannot be called a unity of the faith.

Let us take for example: Say we have a rule that all major issues are to go to the members by referendum. We put into effect a bill that is passed by common consent. Supposing that later we find the measure is a mistake and say we have a rule that to rescind this measure will take a two-third majority vote.

Would it not be better in the first place to require, say a ninety per cent majority in both instances? Surely if anything is of lasting importance, it should require more than a common majority.

King Benjamin told the Nephites to do their business by the voice of the people. The voice of the people is not just holding up their hands, or saying yes or no, or writing their names on a ballot. The voice of the people means that they have a right to free expression of approval or disapproval of the measure before them before they cast their vote. A divided vote can have serious consequences in that it may cause an unnecessary division among the people.

According to the writings of Paul, it is the duty of the members of the priesthood to try to bring about a unity of thinking among the membership. We must think alike if we would have a unity of the faith. The priesthood of the church are to minister to the people and if they will do that they must be united. Perfection can only come through unity of the faith.

A. F. B.

NEWS FROM LOCALS

Minneapolis, Minnesota

As we reminisce our past association with the saints and the spirit in the family of Christ, we thank the Lord for the grace of Christ in offering us the freedom of this gospel and the spirit that accompanies it.

On June 5, we had our Sacrament Service. Brother Tom Maley spoke to us briefly on the importance of testifying of what the Gospel has done for us.

On the morning of June 12, Brother Glenn Gill opened the service and Brother Tom Maley spoke on how the gospel affords active forces for assistance toward a fuller life. The power of the spirit, a complete faith and fuller knowledge of the word are these helps. They also provide for a better existence in the hereafter for we will have run a more acceptable race and will live closer to God.

Brother Glenn Gill presented his first sermon on June 26. The scope of his sermon was the history of Christianity. The church that Christ set in order went into the wilderness for a time and through a rebirth in 1830 it is again existing in the world today.

Because of the added knowledge the Gospel affords us we have a responsibility of sharing that which we have with those of the world; added knowledge, deeper love and testimonies of helps the gospel affords us in every day discussions.

This restoration through the power of the spirit offers men mercy, joy, peace, patience, charity, chastity and revelation. When abiding by these spiritual gifts we will have the love for fellow men to want to spread to them the word of the Lord.

Brother Gill's second sermon brought us to a realization of just what our duties are as members of the Restoration. Man in general is separate from God and because of the flesh and the devil, he is going still farther from God until at the judgment he will see his God and will burn with shame.

Our duties, as the agents of the Restoration, are to restore unto man, with the power of the spirit and the knowledge of the word, his free will agency and spiritual life that Christ brought for him.

John Raymond Gill, Reporter

Independence Diary

At the morning service of July 17, the speaker was Brother Richard Wheaton. He read from Moroni 8:4-18 (Book of Mormon). Using a glass of water to represent pure life, Brother Wheaton demonstrated how sin (illustrated by dirt) can enter in and be filtered out by the bread of life (illustrated by a piece of bread). We need to filter out our sins rather than to try to gild the sinful ways. Let us use the bread of life to filter out the carnal influences in our lives.

Brother Levi Maley brought to us, in the evening service of July 17, how some of the prophecies and promises made by the Lord have come true and are

coming true at the present time.

On July 20, Brother and Sister James Hedrick were blessed with a baby daughter, whom they have named Debra Ann. Although little "Debby" has experienced only one month in this big world, could she talk she would be able to boast of her first tooth at birth.

On July 30, the Wendall Yates family was made very happy by the birth of a daughter, Elana Sheree. The two little boys in the family are Miles and Stanton Grant.

At 8 p. m., on Friday, July 22, we were again privileged to witness the uniting of two young people in the bonds of matrimony. President Israel L. Smith of the Reorganized Church of Jesus Christ of Latter Day Saints performed the ceremony. The bride, Carol Todd Baldus, is the daughter of Mr. and Mrs. Joseph E. Baldus and the groom, Alexander Hale Smith, is the son of Brother and Sister Kenneth J. Smith. Attending the bride were June Carol Smith and Mrs. George Bickley. The groom's attendants were George Bickley and Birchie Welton. Mr. and Mrs. Smith will make their home at 801 West Lexington, Independence.

In the morning service of July 24, Brother Rolland Sprague asked that we question our selves as to why we go to church. The three reasons he gave for going are: to worship God, to gain strength to overcome evil, and to be instructed in the ways of righteousness. Ephesians 6 tells of those things that must be done to walk in the ways of the Lord. ". . . Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . ." The only way to reach eternal life is to "put on the whole armour of God" and "move like a mighty army."

Brother Denver Chapman, in the evening service of July 24, stated that we never hear too much of repentance. Each one of us should seek to find out what Zion is and how to help to bring it about. Reading from the words of Christ, we were admonished to not only believe, but practice our belief: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." St. John 14:23; "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." St. John 15:10.

On Friday evening, July 29, the Local Church surprised Mr. and Mrs. Harry Mann with a housewarming in their new home near Lee's Summit. The group visited and enjoyed refreshments of punch and cookies.

In the morning service of July 31, Brother Clarence L. Wheaton read from The Acts 19:1-6, wherein it relates an incident which occurred when Paul visited Ephesus. When Paul discovered they had not received the Holy Ghost, he laid his hands on them for its reception. Brother Wheaton further stated that we should examine ourselves regarding unto what purpose we were baptized.

II Nephi 15:81-100 was the Scripture reading used by Brother Marvin M. Case in the evening service of July 31: "For it must needs be, that there is an opposition in all things. If not so, my first born in the wilderness, righteousness could not be brought to pass; neith-

er wickedness; neither holiness nor misery; neither good nor bad. . . ." Even though this opposition may encompass us, a way has been prepared to bring us back into the Kingdom of God. We must serve one or the other, so we should set ourselves a goal and try to reach it.

Our regular monthly sacrament meeting was held on August 7.

In the evening service of this day, Brother James M. Case brought to our memories some of the latter day prophecies and revelations and the extent of their fulfillment. Only those with backing from the Lord must be obeyed. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." St. John 10:1-2.

On Saturday evening, August 13, Brother Charles N. Denham passed away. He was the father of eight children, among whom are: Sister Marion Sprague, Sister Angela Wheaton, Sister Margaret Wheaton, and Brother Nicholas Denham. The obituary is on another page.

The speaker of the morning hour of August 14 was Brother Robert Maley of Valley Center, Kansas. Like worn out clothing that has served us well and we hate to destroy, we hang onto beliefs that are harmful because we have believed them for years. Let us examine ourselves as a church as a man looks in a mirror. We have to face the realization that we cannot fool ourselves.

In the evening service of August 14, Brother Kenneth J. Smith read The Acts 13. Brother Smith then took a text from St. Matthew 16:18: "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." This refers to Christ's own Church—the Church of the restored Gospel.

Enid Bell, Reporter

REMINISCING

Twenty Years Ago

(From the Files of Zion's Advocate, 1935)

In a letter from Brother A. M. Smith, he was conducting meetings at Sparta, Wisconsin, preaching in the home of Brother and Sister Marquette of that place. Attendance not large, but interest upon the part of those that came was good and the preacher enjoyed good liberty in presenting "our message". Brother Smith expected to return to Minnesota for awhile.

By invitation Brother and Sister Flint were visitors again this year at the annual Indian celebration held by the Six Nations reservations of New York and Canada. The Niagara Falls Gazette for July 22 says that more than 1,000 Indians were present. Brother Flint offered the invocation by which the celebration was officially opened. Brother Flint addressed the group and in his address he recounted the ancestry of the Indian race.

Brother Charles L. Sessions wrote the Advocate from South Boardman, Michigan, that their little group was much interested in the gospel and trying to live in harmony despite some opposition. That they had a fine two-day spiritual meeting in July, and, "An elder, a priest and a deacon have been called and ordained since our local was organized; also a bishop's agent appointed. So we have a very good start for a new local, and hope by the assisting grace of God to hold steadfast to the end."

The General Sundry School Association of the Church of Christ came into existence by a referendum vote of 285 to 56 for the purpose of trying to "bring forth the very best talent we have within our church, and secure for our church schools the product of years of experience and study of the very best minds within the church," and as Brother A. M. Smith observed further, "Some day we may find we are united, for it has been said 'unless ye are one, ye are not mine.'"

Two young people came 600 miles to have their infant son blessed at the conference by two grandfathers. The infant is the great grandson of Alexander Hale Smith, after whom he was named. The young parents are the daughter of Apostle and Sister B. C. Flint, and the son of Apostle A. M. Smith. The ceremony took place in the assembly Sacrament Service at 11 o'clock Sunday morning, April 14.

Sister Minnie McBain passed the following along to our readers:

In the street of life, walking in the darkness of the shadow hungry old Satan was out hunting with his dogs, "The little imps of human weakness." A man came walking through life's street. Satan said to the little devil with a bitter face, "Go get him for me."

Quickly the imp crossed the street and silently, lightly hopped to the man's shoulders.

Close in his ear he whispered, "You are discouraged."

"No," said the man, "I am not discouraged."

"You are discouraged", again said the imp.

The man replied this time, "I do not think I am discouraged."

The little imp persisted louder and more decidedly, "I tell you, you are discouraged."

Now the man dropped his head and replied, "Well, I suppose I am."

The little imp hopped back to Satan and said proudly, "I got him, he's discouraged."

Another man passed; Again old Satan said, "Go, get him for me."

The proud little demon repeated his tactics.

The first time he said, "You are discouraged!" The man replied emphatically, "No!"

The second time he said, "You are discouraged," the man replied, "I tell you I am not discouraged."

Then the third time ~~he~~ shouted, "You lie! I am not

discouraged!" And the man walked down the street, his head up, his shoulders back, proudly going towards the light.

The imp of discouragement returned to his master, crest-fallen, and said, "I could not get him. Three times I told him he was discouraged, and the third time he called me a liar, so that discouraged me."

SERMON

The Body of Christ (His Church)

Given at Grand Junction, Colorado, June 5, 1955, by E. L. Yates.

I would like to speak concerning the Body of Christ, or the Church of Christ, here on earth. I hope to be able to make each of you keenly aware of the fact that you are a part of the body regardless of your position or office in the church. I hope we can all become aware of our great responsibility to the Body. I truly believe, that in order for us to enjoy the blessings of a healthy Body of Christ (the Church), each member of the Body must function as though they were a part of the Body.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another." Romans 12:1-5.

Here, Paul tells the members of the body that the actions of their personal bodies must be acceptable to God, and that they should be free of the world by the renewing of their minds, and then they would know what was the perfect will of God. If today, we do not know the will of God, could it be that the members of the body are too much of the world? Could it be that many of the body think too highly of themselves? The body can well listen to the works of Paul today, for he surely was speaking through the grace of God.

Let us notice verses 4 and 5.

"For as we have many members in one body, and all members have not the same office:

"So we, being many, are one body in Christ, and every one members one of another."

If we are members one of another, it is time that each of us think of ourselves as being a part of the body of Christ, and to think, and to act in accord with the welfare of the entire body.

I believe that too often we are inclined to think, act, speak and pray as though we were the entire body and not just part of the body.

The man

Remember the body is bigger than any one branch of the church. It includes each branch and each member no matter where they may be. The branches in England, Yucatan, Phoenix and all others, are a part of the body. Each isolated member is a part of the body.

Anyone who has been baptized has from that very moment become a part of the body, and never at any time thereafter can they be excused in an attitude of indifference toward the body.

The welfare of the body must be felt deeply by each member else they will act independent of the body. When any individual or any branch acts independent of the body, they cannot enjoy the rewards or the blessings that the Lord has promised the body when they will be in obedience to him.

Some people wonder why it is that the Church does not enjoy the gifts of the spirit in great abundance. The answer can be found in the fact that many of the members of the body do not act as though they were a part of the body, members one of another; and, as long as any one member fails to function in accord with the law, the body must suffer. It cannot stand in complete spiritual health as long as the members that compose the body fail to be transformed by the renewing of their minds.

If a man found himself in a winter storm without clothing and the hands were able to think and act for themselves and they should say, I will put warm gloves on me but I will not act in any way to help the rest of the body clothe itself, soon the body would be dead and the hands would be dead also. They would be cold and dead in their fur-lined gloves.

Let us consider for a moment the missionaries and their families. What is the responsibility of the body toward the families that are left as the missionary goes into the field? If we are truly members one of another, we will consider their wants and needs just as important as our own needs. We will not be satisfied with supplying our own needs only, but we will be ready and willing to share our substance with those who stand in need.

In the past the members of the body have failed in the paying of tithes and offerings. We have failed to clothe the naked and to feed the hungry. Will we continue to rob God? If we do, we too will be cold and spiritually dead. The members cannot act independently of the body and expect the body to live in health.

Paul tells us, "all members have not the same office." This, of course, means that all do not have the same duties, but when he tells us that we are all members one of another, he meant, that regardless of our duties they must be performed for the welfare of the body.

Each office must function in accord with its intended purpose if the body would have life and health. The head, the hands, the feet, and all other parts of the body must function properly. When any one member of the body fails to work in accord with its intended use the entire body suffers because of that failure.

Let us take a look at some of the offices that are in the body of Christ (the Church), and also see what is to be their purpose to the body.

"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:

"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 with every wind of doctrine, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:11-14.

We notice here the purpose of the offices of the body; namely, for perfecting, edifying, unifying, that we might know the Son of God and come to the fullness of his stature; that we might have a sure foundation and be not tossed to and fro by the doctrines of men.

As we read further we find the whole body can be fitly joined together when "every joint supplieth, according to the effectual working in the measure of every part." When this happens we find the body increases in love.

"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, maketh increase of the body unto the edifying of itself in love." Eph. 4:15-16.

If the Church is the body of Christ on earth (and we have every reason to believe that it is) then it is necessary for each office and each member to supply their portion of the duties of the body, according to the effectual working in the measure of the part in which they are to act.

As we think on the duties of the Elders of the body of Christ, it will be well for us to read further from the Scripture.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock." I Peter 5:1-3.

Yes, the Elders of the Body are to feed the body on the work of God, and to take the oversight willingly, and not to think of themselves as lords, but rather as humble servants of the people. Any man who has been called to the priesthood and then will not willingly take the oversight of the flock with a mind to feed the sheep, is not only causing a spiritual hurt to himself but also retards the growth of the entire body of Christ.

God would not have called you if He did not need you.

"Hearken and hear, O ye people, saith your Lord and your God, Ye whom I delight to bless with the greatest of blessings, ye that hear me: And ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called; Behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayers of your faith ye shall receive my law, that ye may know how to govern my Church and have all things right before me. And I will be your ruler when I come: and behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; And he that sayeth he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you." Book of Commandments 43:1-7.

Those of the Body who profess His name yet refuse to obey will be cursed with the heaviest of all cursings, even greater than if we had never known him.

In chapter 17 of St. John we find Christ praying unto the Father in behalf of the twelve, or the heads of the Church, but he states there:

"Neither pray I for these alone, but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." St. John 17:20-21.

Christ not only prayed for the heads of the Church, but He prayed for the entire body, or those who would believe on their words. We also note that He prayed that "they all may be one; as thou, Father, art in me, and I in thee."

The Father and Christ were one because Christ did the will of His Father. The body of Christ can be one only when each member will cease to conform to this world. "Be ye transformed by the renewing of your mind." "Let this mind be in you which was in Christ Jesus."

When the people who profess Christ will act like Christ, then it will be that the people of the world will be observing that action, believe that Christ is the Son of God, and that He did send Him to earth to teach men the way of life.

We have a record of Christ's visit to this continent. In it we find that He organized a church while He was here. We also find that He organized it after the same pattern of the church He organized in the New Testament days. From that record I would like to read:

"And it came to pass that on the morrow, when the multitude was gathered together, behold Nephi and his brother whom he had raised from the dead, whose name was Timothy, and also his son, whose name was Jonas, and also Mathoni, and Mathonihah, his brother, and Kumen, and Kumenonhi, and Jeremich, and Shemnon, and Jonas, Zedekiah, and Isaich: now these were the names of the disciples whom Jesus had chosen.

"And it came to pass that they went forth and stood in the midst of the multitude.

"And behold, the multitude was so great, that they did cause that they should be separated into twelve bodies.

"And the twelve did teach the multitude, and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father, in the name of Jesus.

"And the disciples did pray unto the Father also, in the name of Jesus.

"And it came to pass that they arose and ministered unto the people.

"And when they had ministered those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken—behold, they knelt again, and prayed to the Father in the name of Jesus, and they did pray for that which they most desired; and they desired that the Holy Ghost should be given unto them." III Nephi 9:4-10.

Here again we see that Christ chose twelve, and the duties of the twelve were to feed the sheep, on "those same words which Jesus had spoken—nothing varying from the words which Jesus had spoken." Then we see that they desired that the Holy Ghost should be given unto them.

Those same words are to be the food upon which the body must feed today if it is to be the bride of the King when He comes. The Holy Ghost must be that which we most desire, for without the Holy Ghost we are lost. The Holy Ghost is the spirit of truth. It is that which will guide us into all righteousness. "Know the truth and the truth shall make you free."

There are two great forces in this world that are working with men. One is the spirit of God and the other is the spirit of the devil. The Scripture tells us we cannot serve both at the same time. We might well ask ourselves the question, whom are we serving? In answering the question, do not let the fact that you may be a member of the Church of Christ fool you into thinking that all is well with you. Remember, "To whom much is given, much is required."

If God has been kind enough to lead you into the body of Christ, He expects you to lend your support with whatever talent He may have blessed you. There is no honor or saving power in just having our names on the records of the Church. Those who are in the body must work for the body, or they will not enjoy the rewards that have been promised to the body.

In the renewing of our minds, in order that we might be transformed from the things of this world, it is necessary that we put on something. Let us go to the words of Paul to find what that something is.

"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.

(continued on page 137)

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. Contributions are to originate with the author and do not necessarily reflect the teachings of the Church or the opinions of the editorial staff.

SAINT OR SINNER

Leon A. Gould

"Life is a predicament which precedes death."—Henry James.

It seems we are all in that predicament. The most important question that can come to us relative to it is, "What to do about making the best use of the 'predicament?'"

I presume—yes, I am assured that we came into this life because we desired to do so—that it was voluntary upon our part, that we welcomed the opportunity to come here. Since this "Predicament" precedes death, the problem now is to so live that we will welcome death, rather than fear it.

It is true, without a question of doubt, that we must meet death, as a saint or as a sinner, or in some intermediary condition between the two extremes. Indeed, there is no escape from that conclusion that the mind of man can visualize.

If we desire to meet death, as a saint, then we must turn to the Great Teacher of mankind, who is the Way, the Truth and the Life, even the Lord Jesus Christ; for

"The gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was the gospel, and the gospel was the life, and the life was the light of men; and the light shineth in the world, and the world perceiveth it not." Inspired Translation, John 1:1-5.

This being true, Jesus alone has the right to lay down the rules and principles by which men may become saints. Such a right and privilege has been delegated by Him to no man.

To merely read about Him, His life, and His teachings is not sufficient. That of itself cannot make one a saint.

To believe that He taught as He did, and gave all the commandments attributed to Him, is not enough of itself to make one a saint.

To have His commandments in our library, or on our reading table, is not enough. That alone will not make one a saint. For He Himself has said:

"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:21.

There is no question about this being a test of one's love; for He continues: "If a man loves Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with

him." John 14:23.

Without all this no one can become a saint—and yet even that is not enough; for he saith:

"And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved." Matthew 24:12-13.

Summing it up: To read about Him, His life and His teachings is necessary—but is not enough.

To believe that He said and taught, and commanded as He did, is necessary; but is not enough.

To have His commandments in our possession is necessary; but it is not enough.

To render an outward obedience to those commandments is necessary; but it is not enough.

For to become a saint one must study and search the scriptures concerning Jesus and His teachings, become conversant with His commandments; must believe the things that He taught, and render implicit obedience thereto, and by this means manifest his love toward him; and must continue in that love unto the end. This will qualify him as a saint to meet death as a friend, with a welcome. It was Victor Hugo who said:

"When I go down to the grave I can say like many others, 'I have finished my day's work', but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight—it opens on the dawn."

Or if we prefer to remain a sinner until we meet death, then all we have to do is to follow the lead of the enemy of all righteousness, Satan, the wily serpent that deceives and misleads mankind, promising them all the pleasures of the world, if they will but follow him in his leadings, while he whispers: "Don't bother about religion now, while you are young—there will be time enough after you are old, having lived a life of sin and shame, and are tottering upon the brink of the grave." Poor sinner! He is so far down the broad way that leadeth to destruction by that time, that he cannot possibly retrace his steps, and must meet death as a sinner.

Jesus said: "He that loveth Me not keepeth not My sayings." The man who loves Him not is a sinner. John 14:24.

When he happens to hear Jesus saying: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel," the sinner answers, "Oh phooey on this repentance stuff—I prefer to go on and have a good time in the world." Continuing in that way, he remains a sinner to the day of his death.

Jesus said, "He that believeth and is baptized, shall

be saved; but he that believeth not shall be damned." Mark 16:16. But the sinner says, "Oh, phooey on that stuff. I do not believe it is necessary to be baptized anyhow. I heard a great evangelist say that it was not." Continuing in that way, he remains a sinner to the day of his death, along with the great evangelist who spends his time perpetuating Satan's life—to them both death comes as an enemy.

Paul said: "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar." Romans 3:3-4.

The sinner who will not repent, nor believe the gospel, cannot change that gospel, nor its effect upon those who do believe; but he becomes to all intents and purposes a liar (whether layman or evangelist) like unto his mentor, the enemy of all righteousness; in denying the gospel of Christ he denies Christ. And Paul says, "If we deny him, he also will deny us." II Timothy 2:12. Continuing to deny him and his gospel, we, as sinners, must meet death as an enemy.

Jesus, after His resurrection, instructed His disciples, "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 always, unto the end of the world." Inspired Translation, Matthew 28:18-19.

The sinner, teaching, believing or saying it is not necessary to be baptized, remains a sinner, therefore, and can by no means enter into the Kingdom of Heaven.

One of the disciples whom Jesus commanded, as in the foregoing, was Peter, and in carrying out this command we find Peter teaching as follows:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

"Then they that gladly receive his word"—not the sinner who said, Phooey on repentance! not the sinner who would not believe that baptism was necessary for salvation, whether layman or evangelist—they remained sinners. But "they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts 2:41.

These three thousand souls were those who loved Jesus, and manifested it by keeping his commandments—and implicit obedience to his will. The sinner manifested his hatred of Jesus by refusing to keep his "sayings"—by refusing to repent; by refusing to believe, by refusing to receive his "word" with gladness; by not being baptized. Continuing in that rebellious condition of unbelief and disobedience, he as a sinner must inevitably meet death face to face in the end, as an enemy, he being a servant of Satan; for "to whom ye yield yourselves servants to obey, his servants we are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Romans 6:16.

We cannot continue to teach or to live a lie without continuing to be a sinner.

Paul was converted by revelation, and was taught the gospel by revelation, for he says:

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galatians 1:11-12.

And Paul had reason to admonish some of the evangelists of his day: "When for the time being ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God", and then he names for their benefit the six foundation principles of the gospel of Christ, in these words:

"Therefore (not—Inspired Translation) leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of:

1. "Repentance from dead works, and of
2. "Faith toward God. Of the doctrine of
3. "Baptisms (Baptism of the water, of the Spirit, and of the blood) and of
4. "Laying on of hands (For ordination to the ministry, for the healing of the sick, for the gift of the Holy Ghost, for the blessing of children) and of the
5. "Resurrection of the dead, and of
6. "Eternal Judgment." Hebrews 6:1-2.

To believe, to gladly receive, and to be obedient to these principles of the doctrine of Christ, is to enter into the pathway of a saint; "and we will go on unto perfection if God permit." Heb. 6:3. Endure in that way unto the end.

To deny these principles of the doctrine of Christ, or any one of them, either in teaching or profession is to remain a sinner.

To the one, continuing in the pathway of righteousness, with his faith and his hope and his light growing "brighter and brighter unto the perfect day," death comes as a friend, ushering him into the dawn of that eternal day, to receive the plaudit of the Master, "Well done," and the blest invitation to "Enter thou into the joy of thy Lord." Matthew 25:21.

But to the other, the sinner, there remains a "certain fearful looking for judgment and fiery indignation, which shall devour the adversaries" of righteousness, and apportion their lot with "the children of the wicked one", who "shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Inspired Translation, Matthew 8:12.

The choice is ours—to serve our Lord and Master, or to serve the devil; and we will be rewarded according to our works.

SERMON

(continued from page 135)

"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:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

"For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Eph. 6:11-20.

It is your duty and mine, as members of the body of Christ here on earth to put on the whole armour of God, not a part of it. When each member of the body will put on this armour what soldiers for right we will be.

In the last part of the above reading, we note that Paul again points the people to one of their important duties to the body, when he tells the people to pray always for all the saints. This point cannot be stressed too much. This is one duty that each member of the body must perform. We must pray for one another. As for me, I am not ashamed to ask for the prayers of all the saints in my behalf, "that utterance may be given unto me; that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."

Remember "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."

Are you using your talents in effectual working, and in full measure to help compact the body that it may grow in love? If you are not, you are not presenting your "bodies a living sacrifice, holy acceptable unto God, which is your reasonable service."

Let us hear more of the words of Paul, as he spoke boldly to the members of the body of Christ.

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

"But ye have not so learned Christ;

"If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

"That ye put off concerning the former conversation the old man, which is corrupt according to deceitful lusts;

"And be renewed in the spirit of your mind;

"And that ye put on the new man, which after God is created in righteousness and true holiness.

"Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

"Be ye angry, and sin not: let not the sun go down upon your wrath:

"Neither give place to the devil.

"Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

"And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:17-32.

How often, have we as members of the body grieved the spirit of God by a display of bitterness, wrath, and malice toward our brother? When I say members, I do not just mean the lay members of the body, but all of the members from the twelve on through the entire body.

When we can preach the gospel of love one day, and speak unkind words in the spirit of anger to our brother the next day it borders on hypocrisy.

When we have the light, we must walk in the light, or that light will become darkness, and how great will be that darkness.

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

"Use hospitality one to another without grudging.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

"If any man speak, let him speak as the oracles of God; if any minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be re-

vealed, ye may be glad also with exceeding joy.

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

"But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters.

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." I Peter 4:8-19.

I hope and pray, as the Scriptures have here been opened, that God has opened our understanding as to our responsibilities to the body. I hope we now have a greater desire to put on the whole armour of God. I hope we will not think more highly of ourselves than we ought, but that we will condescend to men of low estate.

"For as we have many members in one body, and all members have not the same office:

"So we, being many, are one body in Christ, and every one members one of another." Romans 12:4-5.

When the time comes that each member of the Church of Christ fully realizes his responsibility to the body and then carefully and prayerfully performs duties to the body, the measure of his effectual work will cause the body to grow. Then the church will move forward and the signs will follow them that believe.

REPORT FROM YUCATAN

August 5, 1955

Since getting home I have been pretty busy with church work. Right now I am helping with the work we are doing around our new church in Dzan. We are now building a new entrance to it and hope to build a steeple for the bell we just purchased a few days ago. Most of our people are still very happy in the Gospel, and some of them are sure making progress. That makes us all happy, doesn't it?

Just recently, Brother Pancho, as we call him, and myself were at a jungle village where we have some members who have started a group, and we held meetings the three nights we were over there, with between twenty and twenty-five attending every night. We have gotten another invitation to go again and I think that we are going to go next Monday. It is a very hard trip to make and it take two days to reach the place on a little cart pulled by horses on the roughest road you can think of. There are just millions of mosquitos and horse-flies and gnats over there

and the people live in little thatched-roof huts so that there is no protection against such insects. But it is worth while, for the joy that it brings to us to tell the Gospel to others is still greater than the soreness and sufferings of the trip.

We are all desirous to see some one else from here go up to the States and learn English and more about Christ and His Church. We just wish we had the means to send some one ourselves, but it is not possible. The person to go must be one who really loves the Gospel that all may come out all right. We will just wait for the Lord to decide. * * *

We are having our English class tonight. Most of those who attend are non-members but I hope that such will be the means of getting them interested. I become tired and lonesome at times but the Lord is always prompt to aid me.

August 12, 1955

We, Filemon and I, just got back home last night from another trip to the jungles, and I am feeling very tired and sleepy as we had to take care of the old Cocom lady while in their village, and had to manage to bring her down here to Ticul. She has been very sick for quite a while and became very seriously sick these last few days. The people there in the jungles had been praying that we come so we could see what we could do for her; and we are glad we went for so many times some thought she was dead; but the prayers that we all offered were always answered in time, and the Lord spared her life so were able to bring her down. She evidently had some sort of colic. She would feel a little better for a while and the next minute she gets worse and it just makes her cry and cry. On two or three occasions she fainted, but we prayed over her and she came back to herself. We were lucky to get hold of a truck about four miles from there that was coming to Oxutzcab (near Ticul) and we carried her on a bed we made of poles and leaves, and took her where the truck was. After a very rough ride we got her in here last night at eight o'clock. Poor soul! She is still very faithful and does not forget to pray and ask the Lord to keep her children in the fold even if "she would be taken from them."

We did not sleep the two nights we were there with them as we had to be around and had to continually pray for the sick sister. However, I am happy to have seen that the Lord did not forsake us even though it seemed like it sometimes. * * *

Haven't gotten the tower built yet, (bell tower) because we need more "dinero" besides what we have, but I won't miss sending you a picture after we get it done. Hope it will be soon.

With love,

Fernando

(Due to the misfortune of having his pocket picked on his way home from the States, Brother Fernando lacks about \$25 of having enough to complete the steeple or bell-tower mentioned above).

FROM THE FILES OF THE ADVOCATE

THE ADVOCATE ADVOCATES

That for the members of the Church, the Church of Christ should be our greatest concern.

That to build up the Church, personal ideas, and personal hobbies should be laid aside for the good of the work.

That in unity there is strength. We do not afford to weaken our forces or resources by division.

That in these trying and distressing times, our only hope and safety is by trusting in God. In fact that is our only safety at any time.

That we neglect not the daily worship of God in our homes, with scriptural reading and prayer.

PRAYER

Did you ever think to pray, when sorrow was your lot?
Had you forgot your Lord that day, or His holy presence sought?

When your eyes were filled with tears, from your sorrow of the day;

When God had eased your fears, did you then forget to pray?

When your neighbor bowed with care, asked a blessing from your hand

Did you his burdens share, or his plea so cruelly shun?

When the wayside grain is gathered by the weak and weary poor,

Do you bid them come in hither, or turn them from your door?

Though they be a friend or stranger; better lend a hand today,

And when God has made you stronger; don't forget, oh then, to pray.

Myrtle Lee Smith

SUMMER'S ALMOST DONE

Tiger lillies are in blossom and the corn silk's turning brown,

And the quail are whistling, calling, in the shadows close to town.

There's a hush on close to sunset that the children's voices break,

Like the plumping of wet fishes in the waters of the lake.

Shadows fall in long dark masses, pushing toward the purpling east,

And the hum of wheel and motor in the world, has almost ceased.

Brown thrush notes come drifting coolly where the lilac's curtains fall,

And the homing birds are swinging with directness over all.

Far away a grey dove telleth her sad tale at set of sun,
And a thousand beauteous signals tell that summer's almost done.

Vida E. Yates

OIL

By Miriam Haldeman Mason

Jesus had just finished telling his disciples what would be the sign of his coming, and of the end of the world; then he tells them what the kingdom of heaven (or the church) will be like at that time. He said: "Then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. Those that were foolish took their lamps and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour wherein the Son of Man cometh." —Matt. 25:1-13.

In much of his teachings Jesus used symbolical language. Thus: A virgin—one undefiled in the ways of the world—lamp, directive light or guidance; Light, Truth; Oil, The Holy Spirit; Slumber, to be at rest, to be inactive; Midnight, that hour when one day is finished and a new day is about to be dawn.

So we have the virgins, those who accept Christ and take upon them his directive Light, the Holy Scriptures as a Lamp to guide them, and start out with a hope of meeting Christ, the bridegroom, at his coming, but some neglect to take oil, which we see is the Holy Spirit.

How does one get this oil? Jesus says, "If ye love me, keep my commandments; and I will pray the Father and he will give you another Comforter, that he may abide with you forever. Even the Spirit of Truth, whom the world cannot receive," etc. (John 14:15-17). "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of the Father, and I will love him, and will manifest myself unto him. If a man love me he will keep my words, and my Father will love him, and we will

come unto him and make our abode with him." (John 14:21-23).

So we see in order to have oil to keep our lights burning, we must keep his commandments. Each individual must get oil for himself. In Ezekiel 14:19-20, we read: "If I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall deliver their own souls by their righteousness."

There must be individual righteousness. When the cry is made, "Go ye out to meet him," it will be too late then to get oil. We see by reading John 16:13 that this Spirit of Truth is to lead us into all truth, and show us things to come. While we wait for the bridegroom we all have slumbered, or have been inactive, at ease. By the signs of the times all thinking men and women realize something is about to take place in this world. Many are saying, "Prophecy is being fulfilled; Christ's second coming is near," and many other expressions which makes us wonder if the midnight hour is near at hand, when a new day will dawn, (a new dispensation). All the virgins are beginning to trim their lamps, as evidenced by articles on religious developments going on about us.

Shall we soon hear that cry, "Behold the Bridegroom cometh; go ye out to meet him"? Let us examine our lamps and see if we have oil in our vessels. Do we have the Holy Spirit in our hearts? There are individuals in every religious sect whom we see enjoy the presence of the Holy Spirit within their hearts, as evidenced by their daily walk and conversation. These have oil in their vessels.

Remember Jesus said: "Those that were ready went in and the door was shut. "Ye shall know them by their fruits." (Matt. 7:16). "The fruits of the Spirit are love, joy, peace, long-suffering, (or patience), gentleness, goodness, faith." (Galatians 5:22-23). "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost, for he that in these serveth Christ is acceptable to God and approved of men." (Romans 14:17-18). Do our lives bear these fruits?

Jesus said, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it listeth, and you hear the sound thereof but can not tell where it came from or where it goes. So is everyone that is born of the Spirit." (John 3:3-8). As the wind moves the trees and grass, so God's Spirit moves those who have his Holy Spirit, and we see the effects of the Spirit in their daily lives.

Jesus said the Great Commandment is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. The second is like unto it, Thou shalt love thy neighbor as thyself, etc. (Matt. 22:36-39).

In John 13:34, 35, Jesus said: "A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. By this

shall all men know that ye are my disciples, if ye have love one to another."

If we do not show by our daily lives together that we love one another, men will doubt if we are his disciples.

May God give each of us grace to so purify our lives that we may have sufficient oil in our lamps to guide us in these dark days of oppression, is my prayer in Jesus' name.

(Taken from February, 1933 Advocate)

Grace

Open our eyes, dear Lord, to see
The good in common things,
That comes into our lives each day,
That peace and comfort brings,
The blessings dimly understood,
And silent as butterfly wings.
Help us when roses fade in our hands
To enjoy the fragrance that clings.
Help us to feel in lowly life
The thankfulness of kings.

Open our hearts, dear Lord, to feel
The good in common toil,
Though much or little we possess,
And for that little toil.
Let us be glad for sun and shade,
For rain and fertile soil,
That bids the flowers wake and bloom,
Though our stream of life they roil.
Give us the grace to hold thy hand,
The adversary foil.

Open our minds, dear Lord, to know
And feel another's need;
Help us to share our meager hoard
Without a twinge of greed.
Help us to be a neighbor true,
In thought, in word, in deed.
Help us thy last commands obey—
Thy sheep and lambs to feed—
For selfishness and greed, laid low,
Will thy second coming speed.

Alice McGeorge

CHRISTIANITY

By Rolland Sprague

With the name "Christianity" there lies all the answers to the perplexing questions of the world today. It is the only means by which a lasting peace will be obtained. Christianity is ridiculed above everything else by the world. Under its name there has arisen many cheap imitations. Under its name some of the worst crimes ever known have been committed. For its cause thousands have died a martyr's death. Under its strengthening influence the greatest feats of courage ever known have been performed. Through it and its accompanying laws we will be able to return to the presence of God. What is it? What does

it mean? The most simple and easily understood definition of it is, a Christ-like life, lived so that all around us can see in our lives the example of Christ.

It means living at peace with our fellowmen; doing good, even to those who do us harm; forgiving, loving, helping, having compassion, worshipping God according to His plan; recognizing God in all things and giving Him the glory and honor always.

There are three important links in the life-chain of Christianity which are as important to our salvation as any of the principles of the gospel; as important as baptism, or the laying on of hands for the reception of the Holy Ghost. Without them in our lives all these other links will have been forged in vain. These three are Christian brotherhood, Christian fellowship, and Christian charity; which in any case really means simply Christ-like. No matter how much we seek to be Christians or desire to help the cause along, if we have not these in our lives our efforts will be wasted. True, we may seemingly gain much here in this life, and have many look up to us, but these are not the things that bring us salvation. We are told something like this, "What profiteth it a man if he gain the whole world and yet lose his own soul?"

Christian Charity—Christ-like charity: I can think of no greater example of this than our Saviour hanging to the cross by the nails in his hands and feet, looking down upon his tormentors and pleading to his Father in heaven, "Forgive them, Father, for they know not what they do." Our brother has offended or done wrong. Our example says forgive him, and ask our Father in heaven to forgive him.

Christian brotherhood—Christ-like brotherhood: Our Elder brother set before us a number of lessons in this. First of all it comes only through the gospel and is only for those who have obeyed. Christ's great example was to desire for us that which he had even to the giving of his life to make it possible. He asked his Father to make one those whom he had chosen even as he and his Father were one; and to keep them from the world. To be one we must esteem our brother of the faith as ourselves. If we do not, we will not be one, of which Christ said, "If ye are not one, then ye are not mine." That sounds to me as though he really meant it.

Christian fellowship—yes, that means Christ-like fellowship as we walk, talk and work with our fellow man; a godly walk, clean talk and honest work. Christian fellowship is that which will cause others to say, "See, there is a good man, one who fears God and keeps his commandments."

Of Christianity it has been said, "It has no value for us. We will build on something real that we can see." By others "It is an anchor to my soul, a light in a dark abyss of gloom and despair, a shining hope to a lost world."

Surely the possibilities in a Christian life for strength, salvation, beauty and peace are boundless. Our faith in God, our obedience to God are the means by which we can measure the Christianity in our lives; but most of all we can measure, and we will measure by the Christian fellowship, Christian brotherhood and

Christian charity in our lives. Christ said, "I am come that you might have life, and that you might have it more abundantly." By these we will live more abundantly. They do not come by wish or as a gift. Quite the opposite. We must work and trust God, profit by our experiences and those of others. We must work with a zeal but not without knowledge. Those who work without knowledge will end nowhere, having gained nothing and destroying the souls of many. To have a perfect harvest of Christianity we must pull up the weeds that sap the soil of the ability to produce. They are: hate, jealousy, envy, strife, backbiting and evil-speaking. And we must put in their place: Love, joy, peace, long-suffering, meekness, tenderness, and mercy. By helping these to grow we will realize a harvest bountiful which will be Christian charity, Christian brotherhood, and Christian fellowship. We must do this work by faith in God, for it is written "Without faith it is impossible to please God."

Brothers and Sisters, let us not forget that we are examples not alone to each other, but to the whole world. What we do, as one sister so plainly expressed it recently in a prayer service, will finally have its effect upon the whole world to its uttermost parts. The Church of Christ is the little stone cut out of the mountain without hands that is to break in pieces the image. We must not be hearers of the word alone, but doers of it, too.

(Taken From May, 1941 Advocate)

TALENTS

By Wm. F. Anderson

In the 25th chapter of Matthew we read where Jesus said that the Kingdom of Heaven was likened unto a man traveling in a far country, and he called his servants together and gave to them talents according to their several abilities. In the 5th chapter of the same book we find what that commitment was. You may read it in verses 13 to 16.

In these last days the Lord has delivered unto us the task of representing Him among men, and to each he has given more or less talent, some one kind of talent, and to another, a different talent, and he expects each to use that talent or talents to the honor and glory of his name, and for the way each uses that talent he will be judged or rewarded.

To some he has given the talent to write, to another he has given the talent of music, to another the talent of song, and will I say to all he has given the talent to do good to their fellow men. Some have the talent to preach, but to all has been given the ability to do good, and we are expected to increase that which has been entrusted to us. "Let your light so shine before men, that they may see your good works."

The great task committed to us is that of representing God to our fellow men, and those talents that have been committed to us whether they be one or many should be used to the honor and glory of Him who gave them to us.

Not many months ago a certain person asked the writer, "How is it that we do not hear you preach?" I had not been before the people for some weeks, owing to other speakers being in that place and I had no idea or thought, that it made any difference whether I spoke or not. On another occasion, many years ago, a young man came to me after a prayer service and said to me that I should have borne testimony, that my testimony did others good. I had no idea that I was even in any one's thoughts, and so was content to listen and absorb, rather than give of the little I could. At another time I was admonished through the Spirit that I should not refrain from giving my testimony. I have not always given heed to that counsel, sometimes because of the many present, other times because of timidity, or other things.

I have often felt like asking certain ones who were blessed with the talent of song, why it was we did not hear him or her sing. I have known of choristers going to those who could sing and asking them to render a solo, duet, or quartet, and they refused, did not feel like it, or a statement that they could not sing. There have been times when I felt the least like preaching, when I felt the need of importuning the Great Giver of all good to come to my rescue, and have enjoyed the greatest liberty. I have many times thought that if our singers were to go to God in earnest prayer for help and blessing in their singing, there would be great blessing given to them and to those who hear. When one feels the greatest lack of confidence, or a wish to shirk the task, then is when they need to bow humbly before God and ask His help.

Paul says, "We are laborers together with God." If that be true, then the services of music and song is as important as the service of preaching. The combining of the two under the direction of the divine Spirit tends to enjoyment of the highest order, and becomes a drawing card to bring others under the influence of the church.

The person who has talent to play the organ, or other instrument, is just as needful as the preacher or the one who sings. Together they make the service acceptable unto God and when it is acceptable unto God the people will be touched and the service be effective.

If those who are called to the ministry were to refuse to occupy, immediately there would come a query, "WHY", but dear co-worker, has not the elder as much right to refuse to preach as the singer has to sing? "Oh, but," you say, "he has been called to do that." True, but may I add that the singer is also called, true, not by a revelation through another, but in the giving of the talent. "The service of song in the house of the Lord, with humility and unity of spirit in them that sing, and them that hear, is blessed, and acceptable unto God." (Doctrine and Covenants 119:6). "And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me." (Doctrine and Covenants 24:3.)

Surely the singers play an important part in the work that has been committed to all. Are they going to shirk their part and refuse to use the talent given to them, or will they seek to honor Him who gave the talent?

(Taken From October, 1937 Advocate)

OBITUARIES

Bruce E. Brown

Bruce E. Brown, the infant son of Brother and Sister Roy Brown, Jr., was born June 18 and passed from this life June 22.

This little one was the grandson of Brother and Sister Benjamin Bowman of the Godwin Heights brand of The Church of Christ, Grand Rapids, Michigan.

May all who mourn the loss of this tiny one be comforted in the words of Christ, "But little children are alive in Christ" and "Of such is the Kingdom of Heaven."

Charles Nicholas Denham

Charles Nicholas Denham, 411 South Hocker, Independence, Missouri, son of Nicholas Houser and Margaret Ann Denham, was born January 26, 1870, at Pleasant Hill, Missouri, and passed from this life August 13, 1955, at the age of 85 years, 6 months, and 18 days.

He was married at Independence, Jackson County, Missouri, November 26, 1889, to Marion Olive Frisbey, daughter of George P. Frisbey, who with others came to Missouri in 1867 with a large caravan of members of the Church of Christ (Temple Lot) from Woodford County, Illinois, as the first of the Restoration to so return.

Dad and Mother, Denham, or Uncle Charlie and Aunt Manie, as they were endearingly called by all who knew them, spent most of their married life together in the Church of Christ, where in his earlier years he was quite active. He was always interested in the civic affairs of Independence and surrounding area; his father, Nicholas Houser Denham, being the first Police Judge of Kansas City, Kansas. Dad was well acquainted with many of the city and county officials. He took a very active part in promoting the establishment of the Independence Municipal Light Plant, which has ever been an outstanding achievement of pride to Independence, as he and others of the Church of Christ believed in the principle of public ownership of public utilities and natural resources for the benefit of all.

Dad was a stone mason by trade, and followed it till he retired a number of years ago. In Jackson County are a number of monuments to his excellent stone work still standing, including a number of residences and schools in and around Independence, and work on the main entrance to Swope Park in Kansas City, Missouri.

During World War II he became active in the War Dads and labored in its cause for the benefit of our local boys who gave their services to our country. Among these were two of his own sons, Commander Charles T. Denham and Lieutenant Commander Nicholas F. Denham who served in the Air Arm of the U. S. Navy, and six grandsons who served in the various services.

To the marriage of Dad and Mother, who celebrated their sixty-fifth wedding anniversary together last Thanksgiving, four sons and four daughters were born, all of whom are still living and have families of their own. These, in their order, are: Floyd Edward Denham, Mayes Road, Independence, Missouri; Clarence Ohmer Denham, Sr., Kingsville, Missouri; Margaret Evaline Wheaton, wife of Alva Wheaton, 1101 West Orchard Street, Independence, Missouri; Angela Gertrude Wheaton, wife of Apostle Clarence L. Wheaton, 204 West Sea Avenue, Independence, Missouri; Edna May Belle Bryan, wife of Rev. P. Wesley Bryan, Perryville, Missouri; Charles Thomas Denham, Havelock, North Carolina; Nicholas Frisbey Denham, 810 South Liberty Street, Independence, Missouri; and Marion Olive Sprague, wife of Rolland D. Sprague, 424 East Walnut Street, Independence, Missouri. Of these families were born thirty-five grand children, four of who preceded him in death, and fifty-five great grandchildren.

Also surviving Dad are one sister, Mrs. Ada Hinshaw, Plevna, Kansas; one brother Albert M. Fisher, Wichita, Kansas, many nephews and nieces and a host of friends.

Services were conducted from the Carson Funeral Home, of Independence, Missouri, by Apostle Clarence L. Wheaton and Elder C. LeRoy Wheaton, pastor of the Church of Christ on the Temple Lot. Burial was in Mound Grove Cemetery.

Clarence L. Wheaton.

LETTER OF THANKS

Dear Brothers and Sisters:

I would like to take this opportunity to extend my sincerest gratitude to all the members of the Church of Christ for their many and persistent prayers and fasting in my behalf during my recent hospitalization. It is certainly a great consolation to realize and appreciate that there are people who are petitioning the good Lord in one's behalf. I know positively that if every branch of the Church of Christ combined in the one hundred per cent unity and faithfulness to their duty as did the Cranston Branch while I was hospitalized, that we as a church, functioning the way it should, would have miracles and healings in profound abundance. I believe that the response and action of the Cranston members epitomizes the function of the Church of Christ. God in heaven could not do otherwise if the members would strive to assert their utmost effort for Him who holds the formula to everything. God requires diligent and increasing endurance and service to the end in order to attain the highest glory in the Kingdom of Heaven, and that each of us should be more than happy to

render unto Him in return for His many wonderful blessings received each day.

I was returned home from the hospital some ten days ahead of schedule and am progressing fine with the help of the good Lord. I feel almost back to normal now which is considered just wonderful progress in view of the seriousness of the surgery performed.

Incidentally, things have progressed so well that I will be able to enter the University of Rhode Island as I had planned without any loss of time. I will major in Chemistry there.

Again I would like to thank everyone for the many prayers that have hastened my complete recovery.

Your Brother in Christ,

Alma L. Burlingame

Please send all Articles, Missionary Reports, Bishop's Reports, Activities from the School of the Ministry, Questions and Miscellaneous Items to Archie F. Bell, 1101 West Orchard, Independence, 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 Peoples' Christian League) to Marion Sprague, 424 East Walnut, Independence, Missouri.

May we urge all who have material to be published in the Advocate to be sure to have it in the hands of the Editors by the 15th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 15. This will help us to get the paper out on time.

The Editors

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.

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

SUNDAY SCHOOL SUPPLIES

	Price Each
Wee Mites, Picture Stories to color, 5 sets, 1 to 13 ea.....	\$.15
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