

Zion's Advocate

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

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Great is our Lord, and of great power: his understanding is infinite.

The Lord lifteth up the meek: he casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Praise the Lord, O Jerusalem; praise thy God, O Zion.

Psalm 147:5-12

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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 are living in the time of the year that we call Indian summer. It is the season when the Indian in early days, harvested his maize and stored it for winter. He also hunted for meat and fished that he might have them to dry for food in the winter to eat along with the maize that he had stored. This time of the year was truly his harvest time.

When the white man came to this country he copied many customs from the red man and the above mentioned customs were part of them. He took the maize of three hundred years ago and developed it into the corn of today. Instead of drying the fish like he learned to do from the red man, the white man of today either preserves it by canning or deep freezing and sends it not only all over this land of ours but also to foreign countries.

The larger grains ripen in the fall of the year. So also do most of the larger fruits as well as the nuts. Most of these can be stored in their natural state and, no doubt, for that reason the fall of the year is considered the harvest season.

Let us look, not only at the fall of the year, for the good things of the earth, but all through the year in this land of ours. There is not a month of the year that we cannot have fresh vegetables if we desire to. From late spring on through the summer we can have all manner of small fruits and melons in their season. Is it any wonder that when Moses spoke of Joseph's land he said, "Blessed of the Lord be his land, . . . for the precious things of the earth and the fulness thereof." This land we live in certainly answers that description.

We sometimes think of the grains we harvest from the earth as being typical of the word of God. We use grain as the fundamental foods for the physical man. The word of God is the fundamental food for the spiritual man.

Fruits may be used as being typical of the Spiritual gifts. We may live a fairly healthy life with but little fruit in our diet but how much fuller that diet seems if we have all the fruit we want. We may live a fairly

healthy Spiritual life with but little of the gifts of the Spirit in our Spiritual diet but how much fuller our very lives are if we receive an abundance of the Spiritual gifts.

According to the prophecy of Zenos we are living in the fall of the year for the season of the world. Different things we have observed this year give indications that the time is near at hand when the Lord's servants will go out in His power. They are to nourish His vineyard for the last time and then the fruit is to be gathered in for the Lord to lay up in His storehouse for the season that is to come.

If this be the fall of the year for the world then the harvest time is near at hand. The harvest time is when those selected of the Lord "Gather out of His Kingdom all things that offend, and them which do iniquity."

This at a glance may give us the thought that the Lord will conduct His harvest opposite from that of man. A closer look will show us that the Lord started selecting His wheat when the Restoration began. But He has allowed the tares to remain with them up until now. We of the Church of Christ have been preaching and teaching about the redemption of Zion since a short time after the Church was restored. When Zion is redeemed is the time when the tares will be gathered out of the Kingdom or Church. This is the beginning of the end of the world's reign. The harvest is the end of the world.

We can believe that there will be a time of thanksgiving among the Lord's people such as has not been since the time of the resurrection of Christ, when the Lord's people were spared here on this continent.

We should be very thankful that we have the knowledge of these things that are to come.

We should be thankful that we are still privileged to meet together in the service of our Master unhindered by any civil law made to prevent the worship of God.

We should be thankful that, although some have become disinterested many are still trying to be loyal to God by exercising their rights to serve Him according to the pattern Christ instituted for us.

We should be thankful for life itself; thankful for the physical strength we have; thankful for the food that is provided for us; thankful for the clothes we wear; thankful for the home in which we live; thankful for friends, realizing that without them life would be empty; thankful for the plan of salvation given to us.

Yes this is the season of harvest and thanksgiving. Let us try to keep all thoughts of selfishness out of our minds so that the spirit of thanksgiving might freely flow through our hearts.

Things to Remember:

Waste nothing, neither time, talent nor money.

Do today's work today.

Run not before the Lord but be always ready to go when He calls.

A. F. B.

FROM THE MISSIONARY FIELD

Gleanings by the Way

Clarence L. Wheaton

During the summer months after returning from the missionary trip with Sister Wheaton and Brother Fernando Ojeda, I found it necessary to remain close to Independence, Missouri, as the trip thus made was very strenuous on me after having been in the hospital the forepart of the year, and later taking an active part in the last General Conference.

During this time at home there were tracts to prepare and translate into Spanish, for the work in Mexico. This proved to be a very fascinating, though fatiguing chore, but we are glad to report that we now have three tracts in the hands of the printer, with both an English and Spanish version, for the use of the church. In this work we had the very able assistance of Sister Mildred Hooker and others, to prepare the manuscripts, which had previously been translated into Spanish by Elder Fernando Ojeda. At the same time I carried on an extensive correspondence with President Israel A. Smith of the Reorganized Church concerning a number of questions about the early history of the church. This correspondence proved quite interesting, and will in the future, perhaps, be the foundation for an article on the subjects under consideration. This correspondence was initiated by Brother Smith as the result of his coming into possession of a small treatise I had prepared and put out on my duplicator for the benefit of our priesthood on the subject of the Inspired Translation of the scriptures. This correspondence is also reproduced on the duplicator, and available to anyone who may be interested.

We also passed through the sad experience of losing Sister Wheaton's father, Charles N. Denham, who passed away August 13, as previously reported in the Advocate. As soon, thereafter, as preparations could be made I left for the mission field, from whence a return was made the ninth of October. The first stop made on this trip, was at Valley Center, Kansas, where a warm welcome was received from Brother and Sister Robert Maley. Brother Maley is an Elder in this church, and very anxious to see the work established in his vicinity. While there we made some calls in Wichita, and were able to show our archeological pictures in both places, and hope that much good was accomplished.

From Wichita, our next stop was made at Oklahoma City, where we made a call on Sister R. M. Maloney, who is the widow of Apostle Maloney. A very enjoyable time was spent in her home, recounting missionary activities of other years, and visiting with her daughter, Vida, and husband overnight. The next stop was at Moore, Oklahoma, where we found several faithful members, and spent over a week with them. During this time, we had the pleasure of establishing a new local of the Church of Christ, consisting of six members, with Elder Chas. H. Wilson as the pastor. Meetings are being held in the home of Sister Wooten,

of Oklahoma City, and in the home of Sister Raymond Ledbetter. Being in Oklahoma City the first Sunday of the month, arrangements were made to hold a prayer and sacrament meeting in the home of Sister Wooten, with eight members present. This was a very happy occasion for all of them, as it had been some time since such a meeting was had there. Now, thanks to the Lord, they can have regular meetings, and look forward to the enjoyment of many blessings of the gospel.

At Moore, Oklahoma, we stayed in the home of Raymond Ledbetter husband of Sister Eunice, with their two lovely daughters, Marie and Betty, teen-age high school girls. During the time spent there, several revivals were in progress, so our attendance was not very large at the Legion Hall, which had been rented for the occasion. However, we enjoyed a good time together, and the folks there felt strengthened in the work of the Lord. Having been there over two Sundays, we left after the evening services on Sunday to extend the work into Texas, with Dalby Springs as our objective. On the way, being much fatigued from the long efforts thus made, it was possible to stop at a place called the Pratt National Park for a night and a day, where I could just rest and enjoy the outdoors. Here there are several mineral wells, beneficial to mankind. In the old days it was a gathering place of our Lamanite brothers who came here to drink of its healing waters. Here you can stay and camp for thirty days, if you wish, and drink of these waters without cost.

We arrived in Dalby Springs, Texas, on Tuesday, where the Reorganized Elders were holding a meeting. Not having a desire to interfere with their effort, after visiting among our old friends, it was concluded that I would go on to Houston, Texas, for a few days after which I would return and hold a series of meetings, as we have several members there. My first trip there was in 1929, at which time we met with much opposition from the Reorganization. Yet, in spite of this, we began laying the foundation for membership there. In the passing years about twenty members were gained either by baptism or transfer. These members were ministered to by Brethren Long, Maloney, Yates and myself. Later some returned to the Reorganized Church, some went into other churches, but a few remained true to the Church of Christ. It was indeed a pleasure to meet with these people. Even those who went back to the Reorganization welcomed us in their homes and provided us a place to stay while there.

At Houston, Texas, we found much the same situation; a faithful few who remained true to the Church. It was certainly a happy occasion to be among these folks again, where we had gone on our first missionary trip in 1926, at a time when "allowances" for the family were almost nothing. Here I had labored among the people and worked in a printing office by day to send money home for the family. The people there were also generous, as they always have been since, and through our efforts a church was established, with a healthy membership which enjoyed the gospel, and who worked hard to get it established there. Here I spent several days, visiting in their homes, ministering to their sick, and holding a meeting. Due to the fact these remaining members had all raised their families, and the newer generation was expecting in-

creases in several families, these grandparents were too busy for meetings, except at the hospitals, so we decided to return at a later time and hold a series of meetings, which I believe will result in the Church of Christ being established there again. It was with regrets we found it necessary to leave them after so short a visit, but I had my promise at Dalby Springs to keep, so after almost a week of busy activity, we headed for Fort Worth, Texas, to call on isolated members there.

It was to Fort Worth that I was called to make an emergency trip shortly after the April Conference, to administer to our good sister, "Aunt" Mandy Yarbrough, whom we have known for many years. She had had a severe stroke of paralysis, and been in bed for a long period of time. The last two weeks she was too feeble to feed herself, and it was necessary for her daughters to be with her at all times. She was living in the home of her daughter, Mrs. Iva Moore, also a member of the Church of Christ. After being administered to on that occasion, she was able to feed herself once more, and being Sunday, I held a Sacrament service there in her room for her and her daughters. To the joy of all of us, she was able to sit up in bed, and reach forth her hand to take the bread and wine when it was passed to her. Later in the day, she called for her clothes, and dressed and sat up in her chair for the first time in a long while. I stayed over on that occasion, until Monday night, and as she showed steady improvement, decided to return to Independence, as Angela and Fernando were awaiting me to begin preparation for the trip we made back East. On this, my latest trip there, she was still able to be up and around, though being in her mid-eighties, she is feeble; but has suffered no more of the crippling effects of the stroke she had. Thus we see that through faith God still performs the miracles of the Gospel, for He had promised that such blessings would never be done away among the children of men except through their unbelief. Here again we held a service in the home for them and she was able with the others to sit up and view a selection of my archeological slides of Mexico.

The next day we made the trip back to Dalby Springs, where word was received that Elder James M. Case of the Seventies would join with me to help hold a series of meetings. It was indeed a pleasure to have him there. On Sunday, August 25, we started a series of meetings in the Reorganized Church Chapel, which continued for several nights, and then we were rained out. And, when it rains there, the roads become impassible for days, so on Friday night we called off this meeting till a future time. But we left our people there much encouraged, and some hope to get a plot of ground on which to build a church of their own, as it is expected that the Reorganized church building there will be razed and moved to DeKalb, Texas, about fifteen miles away.

Some of those who had returned from the Church of Christ to the Reorganization, said that when our missionaries failed to come for so many years they just got hungry for gospel preaching and went back, but at heart they believed that the Church of Christ was nearer right. We felt very happy to be with these people once more, and to stay in their homes with them. Even those who were not members of either church welcomed us and recalled the time when my

whole family traveled there in the old Ford with a trailer in 1931. But we expect to return as often as the Lord will permit us to do, and constantly pray that He will send laborers into the field to help minister to the needs of such worthy people. The report was being circulated that Sister Maloney had gone back to the Reorganized Church, and as the result it effected some of our members. It was an old trick of the devil, which he uses over and over again to discourage people in serving the Lord. The same old thing was done in the past concerning Sister Vida Smith-Yates and others. Again the report was being circulated that the membership of the Church of Christ had all voted to "return" to the Reorganization except one member, and because of the manner in which the Temple Lots were held, they could not turn this property over to them. Of course both of these rumors are false. Sister Maloney is still true to the Church of Christ, and no such vote has ever been taken.

The night we left Dalby Springs, they had a terrific rainstorm. Seven inches of rain fell within a couple of hours, and as the result, we found the highways awash in several places. Later over the radio we learned that for seven miles around Clarksville, Texas, the highways were under water. By then we were safely away from this danger zone on the higher ground to the west and north. We do not know yet how the folks at Dalby Springs fared in such a storm.

The folks at Moore, Oklahoma were surprised in a way that Brother Case and I appeared in their midst without previous notice; that is from us, but the Lord had evidently provided a way that they were not too greatly surprised. Seems that they had prayed that I would come back that way on my return to Missouri, and a night or so before we arrived, our little sister, Betty Ledbetter, dreamed that we came, even to seeing the suit of clothes I wore. So they were made very happy to have the two of us there. We missed seeing our friend, Raymond Ledbetter, at his home, as he works at an ordnance plant near Tulsa, and did not get home that week-end. He is a fine man, and we became good friends on our previous trip there. We arranged for an all day meeting the following Sunday, at the home of Sister Wooten. During the intermission between morning and afternoon services, we helped her eat a large watermelon, which was very delicious. At one of the services we served the sacrament and had prayers and testimonies from all present; the old fashioned kind, where the members can take part as led by the Spirit, as is the custom in the Church of Christ.

After this enjoyable time in gospel experience, Brother Case and I parted company for the time, he going home to Independence, later to rejoin us at Noel, Missouri, for the dedication of the new Church of Christ there. During the week following, Elder L. V. Aldridge, with several of the local members and myself, did the finishing of the carpentry, painting and cleaning up around the grounds, etc. Each night I conducted meetings, one night a lecture with slides on the Book of Mormon. On Sunday, October 9, we met at the church for the dedication. Here a large number from Independence were present for the occasion, including Sister Wheaton who came to "surprise" me, and after almost two months, I was sure in the mood

for being surprised. So it was a doubly happy occasion.

The Ledbetters also came from Moore, Oklahoma. Following the afternoon services Angela and I returned home together. It was a very happy day for all who were there. The weather was perfect, and the setting for the new church was one to be enjoyed, for its peace and quiet. Three of the young sisters were inspired to sing, "The Little Brown Church in the Vale," in the opening of the dedication service. But I will leave that story for others to tell, as I understand that elsewhere in these columns is a full account of the dedication, etc., with a picture to mark the occasion.

In my mail, which had collected while away was one from Brother Fernando, of which I wish to quote just a part, which shows the extent of the hurricanes which hit that area in September:

"I earnestly hope that this will find you back in your home and that you are, by this time feeling better of your sickness and rested up (I was much worn-out as result of that Eastern trip, when he last saw me. C.L.W.) We are okey and very thankful to our Heavenly Father that this last hurricane 'Janet' did not hit us so hard in this part of the peninsula, although we are so very sorry for the thousands of people over in Quintana Roo who suffered a terrible (disaster), the capital of that territory, Chetumal was left desolate as a result of the terrible disaster.

"Only a few houses, the 'Diario' says, about eighty, resisted some of the terrible charge of wind. The streets were actually impassible because of the high piles of debris and the dead bodies of old and young and little (children) were seen scattered all over the area. Hundreds of dead and thousands of injured were laying out in the open as there was no place where they could go; every one was looking for some one lost during the catastrophe. Over in British Honduras it also caused many victims, and wiped off a whole town. Also the villages of 'Calderitas', 'Subtemiente Lopez', 'Laguna Guerrero', 'Ubero', 'Iglesia Vieja', 'San Luis' and 'Bacalar' along with 'Xcalak', etc.

This was twice in a row that these places had been hit, first by "Hilda" and then by "Janet" with the result that our people in Yucatan are in dire need of the bare necessities of life, corn, and other food. Yet, in spite of all this they raise from these ruins of their hopes for a good crop, their demolished homes, and damaged church, and say, "here is something more important than hurricanes" and go on to tell of the hope of the people of the church there to realize their dream of a Mission school where they can learn to read, to write, and learn trades and domestic arts, and by a co-operative effort, better their standards of living.

From Brother and Sister Cocom, of Pustunich comes another letter, in Spanish which we had to translate (these I will give in another place), saying, "Fernando always assists us, consoles us, and teaches us the doctrine of our church, and we are encouraged to organize ourselves better, and we are waiting the establishment of our little school (Mission School), which is so much needed by us," etc.

So I wish to add my petition to theirs, for each of you to share with them what God has blessed you with, that they may at least have food and clothing during this time of trial. Send in what you can to the General Bishopric, that they may administer it according to the word of the Lord. Remember that what we share with others brings to us the richer blessings. May the Lord be good to all of you. Soon I expect to return to that land to be with them in their trouble. Sister Wheaton will not go this time, as she is caring for her aged mother. May I merit your prayers and moral support that God may abundantly bless our ministry over there. Remember! The last time we were there? We were ambushed and an attempt was made on our lives. We only ask you to help with your means out of the abundance with which our Heavenly Father has blessed you.

OUT OF THE MAIL SACK

8 September, 1955
Ticul, Pustunich
Yucatan, Mexico

Queridos hermanos en la fe de Cristo Jesus.

Con esta carta quiero saludarles en el Señor, especialmente les saludo con fraternal amor los hermanos Clarence Wheaton y dona Angel y tambien a los hermanos D. E. McIndoo y Betty.

Gracias a Dios a a los hermanos que por ellos hernos conocido el verdadero evangelis del Señor, y ahora resta obedecerlo y adaptar nuestra vida para el servicis del Señor yo de parte estoy muy contento y tambien mi esposa, Asuncion Cocom y mis hijos, a mi me gusto el santo evangelio pero me falta dejar algunos vicios, y espero con la ayuda de Dios dejarlos, suplico la oracion de todos los hermanos en la fe de Jesus por mi. El hermano Fernando siempre nos asiste, nos counsela nos ensena las doctrinas de nuestra yglesia, estamos esforzandonos organizarnos mejor, y estamos esperando que establezca nuestra Esarelita que tanto nos hace falta.

Suplico que se publique lo mas pronto posible en nuestro periodico Zion's Advocate.

Los hermanos en la fe de Jesus.

Albino Canul y Ansucion Cocom.

Dear Brothers and Sisters in the faith of Jesus Christ:

With this letter we wish to greet you in the Lord, especially Brother Clarence Wheaton, and Mrs. Angela, and also Brother D. E. McIndoo and Sister Betty.

Thanks to God for the brothers and sisters through whom we have learned the true gospel of the Lord, and it remains for us to obey and fashion our lives for the service of the Lord. I for my part am very contented and also my wife Asuncion Cocom and my children. For myself, I delight in the holy scriptures, yet I want to leave off some of my defects, and I expect, with the help of God to overcome them, and request the prayers of all the brothers and sisters in the faith of Jesus for me. Fernando always assists us, consoles us and teaches us the doctrines of our church, and we are encouraged to organize ourselves better,

and we are waiting the establishment of our little school, which is so much needed by us.

We petition that it be published as soon as possible in our periodical, Zion's Advocate.

Your brother and sister in the faith of Jesus,

Albino Canul and Asuncion Cocom.

HERE AND THERE AMONG THE YOUNG PEOPLE

This month our journeys begin in the West and continue on to the East.

Our first visit is in Walden, Colorado with Les and Barbara Burgin. (September 9). "Seems like I don't have time to do any letter writing, only wash, iron, make formula and wash again. You should see our pretty blue-eyed boy. He weighs 9 pounds and 13 ounces at 7 weeks. His little neck is one big roll of fat, his face is so round and fat he has a triple chin. Cathy is so roudy and active. She is so mean she don't know how to play with other little girls. She hits them with her fist and anything else that is handy."

Then news from Moore, Oklahoma, where we hear from Betty Lou Ledbetter. (September 12.) "We are very happy to say that Brother Wheaton has been with us for nine days. He left last night for Dalby, Texas. We enjoyed his visit very much and we miss him. We are sorry to hear that his mother-in-law has been sick lately so Sister Wheaton had to stay home and could not be with him. We are also happy to say that we had a few services here in our little town in the American Legion Hall. We had Sister R. M. Maloney and one of her daughters, Vida, and her husband and a few more from Moore. There was a revival going on two doors from us and it was also the night of the first football game. I projected the slides for Brother Wheaton. I didn't want to go to the ball game for I felt I had more important business to do to help God in His work. He has blessed us with a very good rain here Saturday. We had an inch and three quarters. I have been reading letters in the Zion's Advocate we have saved. We enjoyed all of the pictures that Brother Wheaton has taken. I will be glad when I finally graduate so I can attend the reunion next year. I will be glad when I finally graduate so I can attend the Conference, too. I was on the Honor Roll last year and I could miss school all I wanted if I made A's. God has been so good to me and I hope I will always be able to receive the blessings He has for me."

Now we hear from southern Missouri as Estella Smith writes from Ava, Missouri. (October 10). "We had a teacher's meeting the last two days of this week. So if Dad doesn't go hunting and we come up there I'm going to try to persuade Mom and Dad to come Thursday and stay until Sunday.

"Sunshine and Shadow are the cutest kittens. They are so tiny they can't even purr. Sunshine snarled at me. He was so cute, but Shadow is real trusting and came right up to me. I wish Mother would let me have one!

"Bill Jones is one cute calf. She was really interested in me. Probably she was wondering what busi-

ness I had out there. She didn't know whether she wanted to be friendly or not."

Going north to Bemidji, Minn. We got the news from Lovita Wentworth. (August 4). "I'm working at Birchmont Lodge now, cabin work—and I mean work. We'll be through here in about another month—then I'll have to hunt for a job again. One eternal round looking for work. The weather here is extremely dry but beautiful. Not too hot when I think of the long winters we have. I hear the Ava reunion was very nice. I'm glad to hear that and so sorry I couldn't make it, but it can't be helped when one is working. Brother Winigar died here last Saturday. He had fallen and broken his hip in two places. It was too much for him and he never recovered. He had palsy so bad they couldn't put his hip in a cast. They pinned it together. Dad finished threshing the oats yesterday. He had a 470 bushel yield which is pretty good for him. He is staying alone this summer 'cause I stay at the dorm most of the time."

Then also from Lovita (October). "I'm working at Montgomery Wards now. Birchmont was all finished the 10th of September and I've been on a so-called vacation since then until Monday when I start to work again. I'll be driving back and forth for about another month then I'm going to sell my car to my aunt and I'll get a room in town.

"We've been having fairly decent weather here. It rains one day and the next is just as clear and nice. Today was one of those clear ones."

Ending our journey at Fort Campbell, Kentucky, with news from Alvin and Joyce Harris. (September 2). "The reunion sounded wonderful—I wish we could have been with you. I'm glad the rain didn't wash you out. That really was a case of the 'good Lord willing' and the creek don't rise—! We have been here a month this week-end. We sent for our furniture a month ago next Tuesday, and it still isn't here, the driver must be pulling the truck with a team—it just doesn't take two weeks to drive 600 miles. We live in the army housing development—there are 1,500 apartments, which means there are more kids, cats, and dogs than I've ever seen (or heard) in my life. I like it here though. We have a big two bedroom apartment and it's arranged very nice. The post is nice—not as pretty as Ft. Sam or Ft. McPherson in Atlanta—but it's nice and the people are very friendly. That's what really matters, if the people are friendly you can be happy anywhere. Atlanta is where I'd really like to have stayed—it's really a beautiful city. Just never get lost there, that's all. None of the streets run clear through the city—they change names every block or so and angle off in all directions. The whole town is set on an angle—nothing is just north, south, east, or west. Al really likes his job in the hospital here. He is allowed a half day off each week besides Saturday afternoons and Sunday. I keep trying to get him to take it, but he insists he ought to be at the lab. He has an office of his own and he has an opportunity to keep learning instead of getting stale in what he already knows. There are three officers in charge of about thirteen enlisted technicians. The hospital is a 1,500 bed hospital, so they have plenty to do."

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: . . ." Isaiah 28:10.

Ella Engle
Alice Reed

NEW FROM LOCALS

Noel, Missouri



Sunday, October 9, was a red-letter day for the Noel, Missouri, local Church of Christ. Our church building was dedicated to the service of God.

Friends began arriving early from Independence, Ava, and Hamilton, Missouri, to help in this event. Among those attending were Brother and Sister Sweem of Hamilton; Brother and Sister Arthur M. Smith, and Brother and Sister Alexander Smith and son, Verl, from Ava; Brother Rolland Sprague and family, Brother Vance Harris and family, Sister Mildred Hooker and daughter, Alice Fawn, Brethren J. M. Case and Levi Maley, Brother Joe Yates and family, Brother Clarence L. Wheaton and Sister Angela Wheaton, and Sister Delores Bell, all of Independence; and Sister Eunice Ledbetter and husband, Ray, of Moore, Oklahoma.

Elder Rolland Sprague had charge of the Sunday School hour with talks by other members of the Sunday School Association.

At eleven o'clock, Elder Vance Harris delivered the Dedicatory message with Apostle Arthur M. Smith offering the invitational prayer of dedication and Apostle C. L. Wheaton giving the closing prayer of dedication.

At twelve o'clock a basket lunch was enjoyed by the congregation from a table spread beneath the oaks, and at 2:00 P. M., Elder Rolland Sprague preached, centering his remarks around Christ's words, "Ye shall know the truth and the truth shall make you free."

The Noel Church was organized at Sulphur Springs, Arkansas, on June 20, 1954, by Apostle Archie F. Bell. Later the members purchased an acre of ground three miles west of Noel, Missouri, and during the winter

worshipped in the Robert Mann home. With the generous help of the Bishopric and the Sunday School Association we were able to move a small residence on to the ground and convert it into a chapel for worship. While the building is small, yet it serves the purpose at the present time. The members shingled the walls with a shake effect siding and papered the interior white and covered the entire floor with linoleum.

The members wish to thank everyone who had any part in any way to make this church home possible; not only those who initiated the moves to assist financially, but all who helped in the dedicational services, as well as for the prayers of friends and members everywhere. May God richly bless one and all.

L. V. Aldridge, Pastor

Grand Rapids, Michigan

A very lovely wedding took place at Hopkins, Michigan, in the Hopkin's Community Church, on Saturday, September the twenty-fourth, at eight o'clock, when Shirley Ann Miller, daughter of Brother and Sister George Miller of Dorr, Michigan, was united in marriage to Eugene C. Collings, son of Mr. and Mrs. Collings of Hopkins, Michigan. Elder Vernon H. Burns, of Belding, performed the ceremony.

The bride looked lovely in a waltz length, ballerina style dress of white tulle over satin with lace trim. She wore a finger tip length veil with a jeweled crown and carried a white Bible with orchids.

The bridesmaids, Georgia Miller and Loretta Walthorn, wore dresses of aqua and pink that were similar to that of the bride's and they carried mums with autumn leaves and yellow ribbons.

The matron of honor was the bride's sister, Joyce Lussenden. She wore a white dress of tulle and lace frilled skirt with lace trim, and carried the same flowers as the bridesmaids.

The best man was the brother of the groom. The ushers were Norman Trudgen and David Whitridge.

Brother LaVerne Lussenden gave the bride away. He also sang, "Because", and after the ceremony he sang, "The Lord's Prayer". Mrs. Edna Westrate accompanied at the piano.

The bride's mother wore aqua with red accessories. The groom's mother wore navy blue with white accessories and each wore a white corsage.

There were two hundred guests. Gifts were numerous, useful and beautiful. Mr. and Mrs. Cook were masters of the ceremony. Mrs. Marion Walthorn cut and served the wedding cake. Ice cream, cake and coffee were served.

On Sunday, the bridal party, in their wedding dress, went to the Sunshine Hospital at Grand Rapids, to visit the father's father, who has been very ill. Doctors had told them that there was no earthly help and that if they were a praying family to pray. When Brother Miller could ask for anyone, he requested that Brethren Postma and VanDyne come to him, which

(continued on page 172)

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.

I BEHELD A BOOK

Elder Rolland D. Sprague

The most common and widely used version of the Holy Scriptures today is the King James, or Authorized version. Other versions or translations have come and gone, but this text remains the best known and most widely read and quoted today, as it was in the early part of the 19th century when the Restoration came into existence and the Book of Mormon came forth.

Published in 1611 in England, it came to America in 1620 with the Pilgrims, 210 years prior to the restoration of the gospel in 1830. By that time, 1830, it had become firmly established as the accepted version by the American protestants, who had followed the custom of the English king to have all church services conducted in English. While other languages were used in some localities where the native tongue of the immigrants were better understood than the English, these tongues gave way in time to the dominant English, and eventually the English Bible was preferred above all others.

The Book of Mormon and revelations given in 1829 indicate that it was the Lord's plan to prepare these Scriptures to be joined together with the Book of Mormon to become one in His hand. Knowing all things, He knew what would be in the hands of the people, and gave us instruction to the effect that we might identify and use these tools to overcome sin and reclaim the world for Christ.

If we will allow the Book of Mormon to work its work, I am sure it will do what it promises in II Nephi 2:20-24. "And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah shall grow together, unto the confounding of false doctrines, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord." In order to fulfill this prophecy the Book of Mormon must grow together with the Bible, it being that which was recorded by the Jews, or the fruit of the loins of Judah. With so many versions or translations being promoted, it might cause one to wonder which of these the Lord intended to make "one in His hand", with the record of Joseph.

Fortunately, God did not leave us to wander in darkness on this point, but revealed how this growing-together should come to pass, and which version it would be. The Book of Mormon itself instructs us as to what writings of the fruit of the loins of Judah it should be attached, to put down contention and establish peace. We read from I Nephi 3:148-164:

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity upon the many waters . . . And I

Nephi, beheld that the Gentiles that had gone forth out of captivity were delivered by the power of God out of the hands of all other nations. And it came to pass that I Nephi, beheld that they did prosper in the land; And I beheld a book, and it was carried forth among them. And the angel said unto me, Knowest thou the meaning of the book? And I said unto him, I know not. And he said, Behold it proceedeth out of the mouth of a Jew; and I, Nephi, beheld it! And he said unto me, the book that thou beholdest is a record of the Jews, which contains the covenants of the Lord which he has made unto the house of Israel; And it also containeth many of the prophecies of the Holy prophets; and it is a record like unto the engravings which are upon the plates of brass, save they are not so many; nevertheless, they contain the covenants of the Lord which he has made unto Israel; wherefore they are of great worth unto the Gentiles."

From Compton's Pictured Encyclopedia, page 103, Vol. 2, we find this information: "When James I came to the throne, the reformation had been established in Great Britain and the church services were all in English. He desired an English Bible more perfect than any then existing, so he instructed 47 Biblical scholars to prepare a new translation. (Among them were some of the Puritan clergy, according to the Encyclopedia Britannica. R.D.S.) The result of their labors was the King James version, published in 1611, which has been for 300 years the 'Authorized Version' of the Protestant English-speaking people." Page 102 gives this bit of history: "An English translation of the Bible was the chief treasure of that little band of Puritans who set sail for America to find freedom to worship God 'in their own way'".

It is a matter of history that the Puritans came to this country, having gone "forth out of captivity upon the many waters" seeking freedom of religion, in the year 1620, several years after the publication of the King James Bible. I believe the Book of Mormon thus identifies the Puritans as those who "carried it forth among them . . . out of captivity," mentioned in I Nephi 3.

Let us read on and further and more surely identify "the book" that is to grow together with the Book of Mormon to become one in the hand of the Lord. I Nephi 3:165-166, "And the angel of the Lord said unto me, thou hast beheld that the book proceedeth forth from the mouth of a Jew; and when it proceedeth forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God: Wherefore these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God." For the sake of brevity I am skipping to verses 183-186. "And after the Gentiles do stumble exceedingly because of the most plain and precious parts of the Gospel of the Lamb which have been kept back by that abominable

church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, inasmuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb; For behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren, behold, these things shall be hid up, to come forth unto the Gentiles by the gift and power of the Lamb; and in them shall be written my gospel, saith the Lamb, and my rock, and my salvation."

Let us read now from the Book of Commandments, chapter 15:2-3, given in 1829. "Behold I have manifested unto you by my Spirit in many instances, that the things which you have written are true; Wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written, concerning my church, my gospel and my rock."

The prophecy from the Book of Mormon was written 592 years before the birth of Christ, and it was fulfilled when the manuscript for the Book of Mormon was completed just prior to the giving of this revelation in 1829. The Bible in use among those whom God was using to bring forth the restoration of the Gospel of the Lamb, was the King James Version and was so specified in the Epitome of Faith. (See The Searchlight for May 1, 1896. Vol. 1, No. 3). These, then, were the two books which Nephi beheld, and which the angel said would grow together in the Lord's hand. Oh, how great the goodness of our God, for we see that he bringeth to pass all his promises. All we have to do is have abiding faith in all that he says unto us, unto the keeping of all his commandments.

From the King James Bible comes this prophecy, in Ezekiel 37:16-17: "Moreover thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: Then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions; And join them one to another into one stick; and they shall become one in thine hand". Recalling the prophecy quoted above from I Nephi 3:183-187, let us read Ezek. 37:19, "Say unto them, thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

When the Lord spoke in June, 1829, he had fulfilled this promise. The early years of the Restoration found the people eager to use these two sticks, joined as one, and they had their works rewarded by bringing in many hundreds of souls to the Gospel of salvation. Man is not always willing to do it the easy way, or the Lord's way. He will, in spite of all God's loving efforts to guide him, seek out the more difficult impossible way. Some have sought to put the Book of Mormon first, and in some instances, to exclude the Bible completely; while others cling principally to the Bible, dis-

regarding that the Lord God said, "They shall be one in my hand."

The fact that the Lord was so very careful to identify the King James translation in the vision to Nephi caused me to stop using other translations or versions of the Holy Scriptures. The success of preaching "this gospel of the kingdom unto all the world as a witness" hinges upon our faithfulness in using what the Lord said would be "one in his hand."

The necessity of using these two books (King James Bible and Book of Mormon) as one book is indicated for us in another preparation of God for the benefit of his people, as found in Alma 17:71 to the end of the chapter. "And now my son, I have somewhat to say concerning the thing which our fathers call a ball, or director; or our fathers called it liahona, which is, being interpreted, a compass; and the Lord prepared it. And behold there can not any man work after the manner of so curious a workmanship. And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness; and it did work for them according to their faith in God; Therefore if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day; nevertheless, because those miracles were worked by small means, it did shew unto them marvelous works. They were slothful, and forgot to exercise their faith and diligence, and then those marvelous works ceased, and they did not progress in their journey: Therefore they tarried in the wilderness, or did not travel a direct course, and were afflicted with hunger and thirst, because of their transgressions. And now my son, I would that ye should understand that these things are not without a shadow; for as our fathers were slothful to give heed to this compass, (now these things were temporal), they did not prosper; even so it is with things which are spiritual. For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point them a straight course to the promised land. And now, I say, is there not a type in this thing? For just as surely as this director did bring our fathers, by following its course, to the promised land, shall the words of Christ, if we follow their course, carry us beyond this vale of sorrow, into a far better land of promise. Oh my son, do not let us be slothful because of the easiness of the way; for so it was with our fathers; for so was it prepared for them, that if they would look, they might live; even so it is with us. The way is prepared, and if we will look, we may live forever. And now my son, see that ye take care of these sacred things; yea, see that ye look to God and live. Go unto this people, and declare the word, and be sober. My son farewell."

That which God has declared unto us to use in the last days, the King James Bible and the Book of Mormon, are sacred things into which we may look and live, we must also "take care of these sacred things, yea, see that ye look unto God and live."

Many are the mistakes made by men since the Restoration of the Gospel in 1830. The whole cause is

simply the lack of faith to believe that God could make the compass work. They failed to believe that God could take the King James Bible and the Book of Mormon and put them together to grow into one in his hand to point the way for us to eternal bliss. When the whole Church repents of this lack of faith and joins together to follow the compass, then a home in glory will be our sure reward. "For behold, it is as easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point them a straight course, to the promised land." Alma 17:79.

Since June, 1829, many doctrines have arisen which these two books taken together will not support, which things indicate a lack of faith on the part of many to follow the directors, the more sure word of prophecy and commandments of Christ. The word of Christ comes to us like this: "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. Let us take care that these sacred things do not become lost to us in the erroneous "commandments of men." Let us put aside altogether the commandments of men that have so easily attracted us in the past, and lay hold upon these two prophetically identified books as our compass that we may "look unto God and live."

From our Articles of Faith, paragraph 9, comes our claim, as a church, that "we believe that in the Bible is contained the word of God, that the Book of Mormon is an added witness for Christ, and that these contain the 'fulness of the Gospel.'" This agrees with what the angel told Nephi in I Nephi 3:157-187. It is a matter of history that the Bible indicated in this Article of our Faith is the King James Version, a marvelous work and a wonder, yet so simple and easy that many have failed to appreciate it.

I feel sure that God is still holding out his hands to us, waiting for our obedience to his easy plan for our salvation. I pray God's blessings on these words of truth to all who read, in the name of Christ, our Lord.

WHY THE INSPIRED TRANSLATION?

Apostle William F. Anderson

"Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church, that there were many plain and precious things taken away from the book, which is the book of the Lamb of God, and after the plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles." I Nephi 3:171-172. It would be well to read from verse 156, and you will see that the book referred to was the Bible, which came from the Jews, and after it had been in the hands of the abominable church, many plain and precious things were taken away from the book. There are at least ten different translations of the Bible in use in the world, including the Inspired Translation. The Christian world has not adopted any one as a standard. Different groups use the one that suits them. All of these translations except the Inspired Translation, are similar to the King James Translation.

The Lord tells us as above that there would be "plain things taken away". If that were the case, would it be incredible to believe that God would in some way make known and make plain that which had been taken away to a people whom he accepted and wished for them to know all the truth?

We are told that the Book of Mormon was to establish the truth of the first. If "plain and precious things were taken away" then the Book of Mormon would be unable to establish that which had been tampered with, and truths taken away. The Book of Mormon was to go with the Bible in putting down false doctrines. If that be true, surely God would not choose a book that had been mutilated by having "precious things" taken from it by which to establish his work. It would need be that both books would need to contain all the "precious things" so that there would be no confusion.

In comparing the two books, we find that the Inspired Translation refers to the Christ by name in the Old Testament, and that from Adam on down in the various periods when the gospel was had, the same gospel was taught to the people, and all had to be obedient to the same laws. As, for instance, they had to believe in the coming of Christ to the earth, and to have faith, repent and be baptized for the remission of sins. We do not find that in the other translations of the Bible.

Permit me to quote from an eminent scholar Adam Clark a noted English scholar. "A subscriber at Hol-unch, is mystified over the historical statement made in the fourth chapter of Genesis, that Cain, after he had murdered his brother, was fearful that everyone that findeth me shall kill me, and asks how this could be, and where Cain got his wife, seeing that Adam and Eve were the only people on the earth, besides himself at that time?" Dr. Clark in his commentaries says that inasmuch as the murder occurred about 129 years after the birth of Cain, and that numerous sons and daughters were born to Adam and Eve, as also by intermarriage, by his descendants, there could easily have been from 400,000 to 500,000 people on the earth at this period. This is in harmony with that which is found in the Inspired Translation as found in Genesis. Could it be possible that Dr. Clark might have had access to the Inspired Translation?

The Inspired Translation tells us that many sons and daughters were born to Adam and Eve, and they paired off.

In reading the Inspired Translation we find that God spoke to Adam and instructed him to offer the first of his flocks, and while making an offering an angel asked him why he did it. Genesis 4:4-9. There we find that the plan of redemption was given to Adam and he was to teach it to the people. "I am the Lord, I change not." Mal. 3:6. If God changes not, then the same plan of salvation would apply to Adam as applied in the time when Christ was on earth. The Apostle Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Rom. 1:16. Adam would need have the gospel if salvation were to come to him.

Joseph was not an educated man according to

history at the time of the translating of the Bible. Many scholars have been used in the translating of the various translations, none have produced one equal to the Inspired Translation. No man, or men, no matter how well educated they are, could produce a Bible comparative to the Inspired Translation. It is superior to any of the other translations in presenting the "precious things" of the gospel, and it contains many if not all of that which was taken away.

One objection that has been urged is because it says that children were conceived in sin (Genesis 6:57) and it should be rejected for that reason. At the time that was spoken to Adam the atonement had not been made. There had been a promise of it, and so man was under the Adamic sin.

It is urged that Joseph Smith was to pretend to no other gift. He was then translating the Book of Mormon, and there was no thought of the Bible. The gift to translate the Book of Mormon at that time was the all important work, and he was not to pretend to any other gift while that work was being done. But that did not say he could never have any other gift. He had a number of gifts. He had the gift of prophecy, and a number of other gifts as can easily be seen. He had the gift to be a preacher of high order, and to an unlearned person that is a gift of great worth. The gift to restore the gospel in its primitive fullness was a very great gift, and the Inspired Translation is a part of that which was restored.

"Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true—That you rely upon the things which are written." B. of C. 15:2, D. and C. 16:1. Oliver Cowdery wrote the Book of Mormon as it was translated by Joseph Smith, and that is what is referred to in the revelation, no reference to any other book.

Lucy Smith was given the custody of the manuscript of the Inspired Translation, and she kept it till the Reorganized Church was reorganized, then she turned it over to them. It is reported that the Utah church tried to get the manuscript from Lucy Smith, but she preserved it through the years. The other divisions have rejected it because it happened to come by way of the Reorganization. It might be possible that there could be prejudice as a result.

Why so much effort to discount the Inspired Translation? Surely there is no crime in using it to establish that which any other translation does not give.

The writer has long been a student of the Bible and has made many comparisons, and regardless of any action that may have been taken by any of the various divisions of the restoration, it does not in any way destroy the fact that there was inspiration in the translating.

THE REFORMATION OF JESUS CHRIST

"I will establish my church like unto the church which was taught by my disciples in the days of old."

"And I will put down all lyings and deceivings and sorceries and all manner of iniquities and I will establish my church, like unto the church which was taught

by my disciples in the days of old." (Book of Commandments 4:5).

This is the Spirit of Jesus Christ speaking as a warning before the end of the world. This agrees with the teachings of the disciples:

II Thessalonians, 2:8-9, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders."

This is plain enough to all that Jesus will speak before His coming and destroy with the brightness of His coming.

Glory to God, Jesus is coming. His brightness shall be seen. Down go all lyings, and deceivings with all manner of iniquities; up goes the reformation taught by his disciples, the Kingdom of God.

Have you gotten your commandment of gathering together unto Him, or shall we continue to gather unto men; to gather to eloquent orators and choirs of music, with no opportunity for the Lord's Spirit to meet with two or three to own, and to bless by His voice in our midst? Jesus will manifest Himself to bless those who keep His commandments and gather unto Him that the Holy Ghost can manifest to His saints with prophecy and the gifts of His Spirit. Do we need His reformation to put down all lying? Let us answer this to bring unity to Jesus Christ.

(The above was written by Elder John Harris. He was the father of Sister Irene F. Yates).

THROUGH THE WATERS

When thou passeth through the waters,
Deep the waves may be and cold,
But Jehovah is our refuge,
And His promise is our hold;
For the Lord Himself hath said it,
He the faithful God and true;
When thou comest to the waters
Thou shalt not go down, but through.

Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation
Sweeping over heart and brain—
They shall never overflow us,
For His word is true;
All His waves and all His billows,
He will lead us safely through.

Threatening breakers of destruction,
Doubt's insidious undertow,
Shall not sink us, shall not drag us
Out to ocean's depths of woe;
For His promise shall sustain us,
Praise the Lord, whose word is true!
We shall not go down, or under,
For He saith, "Thou passeth through."

—Selected.

NEWS FROM LOCALS

(continued from page 167)

they did. Now the doctors only say that God worked a miracle for our brother as he is up and around and thanks God for His goodness to him. This is just one more testimony for our Father in Heaven and His mercy.

Mable Burns, Reporter

St. Louis, Missouri

September 4, we had sacrament service. Brother Archie Bell was here. Brother Bell conducted the service and Brother Lawrence Nichols assisted.

In the afternoon we had a question and answer meeting. Brother Bell conducted it. Some of the questions: Was the Catholic church the first church? Answer: The first church known was the Church of Moses. Reference was III Nephi 12:20.

Question: Are the Church of Moses and the Church of Christ connected in any way? Brother Bell referred us to Galatians 3, verses 24-25; also, III Nephi 7, verses 4-6. Question: What happened to our church when the Catholics took over? Brother Bell again referred us to Revelations 12, verses 1-6.

Brother Bell was our speaker of the evening. He spoke on the two witnesses to the Gospel. We have to have two witnesses before it is established as law. He spoke of the Book of Mormon and the Bible being spoken of as becoming one in God's hand. And these two will be taken into the world as witnesses. He also spoke of New Jerusalem going to be in the center of the forty-eight states. He spoke of the gospel being of five things: word, authority, gift, revelation, and power.

I know everyone enjoyed having Brother Bell with us once again. I am sure everyone received a better understanding of what they wanted to know.

On September 11, Brother James M. Case and wife, also daughter and granddaughter were here to visit. Brother Case was our speaker of the morning. His main theme was, "Are we converted to the gospel of Christ?" He spoke of Christ telling Peter that he would deny Christ three times. Brother Case spoke of the glories and of the sun being the highest. You will find this in I Cor. 15, verse 41.

He told also of Christ saying that Satan is the author of confusion. He spoke of how when we are baptized, we are baptized into the body of Christ and not into the Church. He spoke of Joseph Smith. He spoke of how the Restoration was given to us by an angel. He left this thought with us, "Pray always that ye enter not into temptation."

Brother Case spoke again about 6:00. He spoke from Hebrew 11, verse 6. He told us we could not please the Lord without faith. He also referred back to his morning sermon. He spoke of when he was 6 or 7 years old, and how much unity there was around him.

We certainly enjoyed having Brother Case and

family visit us, we do hope they will come again. I hope Brother Case's daughter enjoyed her first trip to St. Louis. I am sure everyone enjoyed the messages Brother Case brought to us.

Brother Nichol's theme was on: "Are Jesus and God and the Holy Ghost, one and the same. He told us of some churches teaching that God is only of Spirit and not of the flesh and bone; others teach that Christ and the Lord are one person. According to the Bible there are three personages of one substance, Father, Son, Holy Ghost. They are three but one in purpose and unity. Just as man is of body, flesh and bone and spirit, so is God and the Lord. He found his information in different books in the Bible:

St. John 17, verses 3-11;

Genesis 1, verse 26;

Luke 24, verse 36;

St. John 14, verses 5-31;

Hebrews 1, verses 1-9;

Acts 7, verses 52-60;

St. John 10, verses 25-32;

St. John 17, verses 16-26.

Edith Frey, Reporter

Maple City, Michigan

We had some brothers from the Church of Christ come to visit our local. They were Brother Archie Bell and Brother William Sheldon from Independence. We were glad to see them. They held a series of meetings while they were here.

The Maple City local is building an addition onto their church. It will be used for a kitchen.

Brother and Sister Horace Mallory are building an addition to their home.

There was a birthday party held in honor of Brother Peter Price who became 77 years old recently. Sister Carol Mallory and Sister Leeta Trumbull also celebrated their birthdays in September.

Sister Price's daughter, Myrtle Noonan, and husband were here from Ohio visiting their relatives in Maple City.

Your Sister in Christ,

Geraldine Mallory

Independence Diary

Brother LeRoy Wheaton, our Pastor, was the speaker for the morning service of September 18. Job 1:6-12 and II Nephi 1:80-81 were the scripture readings. God created man, and also created enticements that we might see the contrast in life and choose the right. As we go through life we are in keen competition with fellowmen. There is no limit to formal schooling to learn to compete in the world. There is also competition for our spiritual life. God and Satan are competing for

our souls. Satan sought after Job because he was a righteous man, so also, Satan seeks after us if we try to follow the straight way. Satan has always desired to sift the righteous. God sifts also, but for a different purpose and in a different manner. God sifts to save us; Satan sifts to destroy us. Our children are taught in public school to compete with the world for a livelihood. There is so little time for us to teach them to worship God and to grow in love toward Him and toward each other! We, as parents need to watch lest we waste these precious minutes with our children and fail to help them start their journey on the straight and narrow way. It behooves us to be on guard continually that we might be able to know and resist the things that are evil, for Satan is ever on the job.

The evening hour of September 18 was occupied by Brother Levi Maley. The scripture reading is found in St. Matthew 6:1-21, "Take heed that ye do not your alms before men, to be seen of them: Otherwise ye have no reward of your Father which is in heaven. . . . And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet. . . . But when ye pray, use not vain repetition . . . for your Father knoweth what things ye have need of, before ye ask him. . . . Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." Brother Maley spoke of the times in which we live; of how science has sought to prove that all things are created by a natural source rather than by God, yet it cannot explain the spirit of man. He reminded us that we should not take lightly our privileges of gathering together with our brothers and sisters to worship God, for many peoples of this earth do not have this privilege.

The 11 o'clock hour on September 25 was occupied by Brother Nicholas Denham. Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Do we have time, with all the hurry of today's living, for prayer? This is a commandment of God. It takes a lot of pure things to crowd out the impure things that get into our lives. Continual prayer in the heart is the greatest safeguard against impure living. If we would live a pure life, we must go to God with a broken heart and a contrite spirit. We must not be angry with our brother or say unto him, "thou fool". "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5:12. And in Luke 6:27-31 we read, "But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods

ask them not again. And as ye would that men should do to you, do ye also to them likewise." These are only a few of the commandments of God. If we believe, we will keep all His commandments and endure to the end.

Brother Marvin Case was the speaker the evening of September 25. The text is found in Ecclesiastes 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." People sometimes "pick" other's deeds apart. Finding fault, belittling and even ridiculing them. Do we ever look as critically at our own acts and deeds? We should ever be careful of the thoughts we allow in our minds, the words we speak and the acts we do. Other people judge what kind of people we are by our words and deeds. We are living near the time of the end when many will be deceived. We must watch and pray always lest we be numbered among those who are deceived. Let us control what is in our hearts, have faith and be a strength to each other.

October 2 at 11 o'clock was Sacrament Service. In charge was our pastor, Brother LeRoy Wheaton. Brother Forest Maley, who assisted Brother Wheaton, made a few remarks before the bread and wine were blessed and passed. He spoke to us concerning the Spirit of God. It is like the wind for we do not see it come or go, yet, we can feel it touch us like a warm, gentle breeze. It is not only in the great blessings, such as miracles, that the Spirit of God may be manifested. We should feel it in our everyday living. Kindness, gentleness, meekness, patience, goodness, faith, etc., are fruits of the Spirit of God. You will know when you have the Spirit with you and so will your neighbor. Brother Maley reminded us that partaking of the sacrament could and should be a blessing to us, but if we partake unworthily it will bring damnation. We should ask ourselves these questions: Are we worthy? Have we prepared ourselves for this service? Are we willing to do God's will? Are we in accord with God? The meeting was very well attended. Here are some of the thoughts that I gained from the different testimonies. We are prone to forget our blessings, but if we tell them to others it helps us to remember them and so strengthens ourselves as well as our brothers and sisters. We should each make sure that when we gather for a like service next month, that there will be an improvement in our own life. We should never be satisfied with our progress, because if we are satisfied then we would not try for higher ground. When we stop working we will slip backward. We should make righteousness a business of everyday living. We will be a better people if we will "Take time to be Holy". It does take time to fit ourselves for service above. Let us strive harder to live worthily.

The first part of September election of officers were held in the different organizations of our local. Brother LeRoy Wheaton was re-elected pastor. Brother Marvin Case was elected Sunday School Superintendent. Brother Jack Sprague was elected chairman for the Y. P. C. L. and Sister Lois Harris was elected chairman for the United Workers.

October 2 evening service Brother Dick Wheaton was the speaker. He read considerable from the scrip-

ture, and it would be well worth our readers time to turn to and read these scriptures: Hosea 6:4 to the end of the chapter; James 5:16; Malachi, first and second chapters; Isaiah, first chapter; Romans, twelfth and thirteenth chapters. God is just. If we say our load is too heavy, we in effect are saying that He is unjust, for He promised that our burdens would not be more than we can bear. So let us not complain. By our actions sometimes we deny our faith. We work hard at our daily labor for a long time before we ask for a raise, but we worship half heartedly (luke warm) and constantly ask for more and greater blessings. Maybe that is the reason our prayers are not always answered in the way we expect. God keeps His promises when we do our part. Let us be willing to submit to God's will and way.

October 9, at 11 o'clock Apostle William Sheldon was the speaker. The scripture reading was Psalm 50. Our times are full of disaster. Paul spoke of it in II Timothy 3:1-7. When we read this, it would seem that we are living in the perilous times prior to the coming of Christ. We need to be aware of this and repent and strive to please God. We should worship God because we love him, not just for the blessings we hope to receive. "Disobedient to parents, unthankful, unholy". Parents are lax in teaching. They do not help their children to see and appreciate their blessings, so they grow up selfish and unthankful. Children are gifts entrusted to our care by our Heavenly Father. Let us not neglect to teach them of their Heavenly Parent, like so many we see all around us are being neglected. If we neglect this trust we are failing God, our child and ourselves.

Repentance was the subject of which Brother Jack Sprague spoke on Sunday evening, October 9. The scripture reading is found in Alma 3:85-89. In this reading we are told that we must repent or we cannot enter into the Kingdom of Heaven. Leviticus 6:1-5 tells how during the time of Moses if any were caught stealing, they had to give five times as much as they took in order to make right the mistake. Matthew 25:40 tells us that if we have done wrong to the least of the brethren, we have done it unto God. Peter and Judas both sinned when Christ was crucified. Peter had a godly sorrow for his sin and spent the rest of his life serving God. Judas was sorry and took his own life. To repent we must first: Have a godly sorrow, not just be sorry that we were caught. Second: Make right our wrong with our fellow man and ask God to forgive us. Third: We must forgive others if we would be forgiven, as is shown in the Lord's Prayer.

As many of our group as could met at the church September 30, at 7:30. From there we went to the new home of Brother and Sister Marvin Case and surprised them with a house warming. Everyone had a good time.

The ladies of our local have enjoyed two parties this month—both baby showers. One was for Sister Fern Sarratt, given by Sisters Lois Harris and Joy Case; the other was for Sister Joyce Harris, given by Sisters Velma Wheaton and Gladys Nast. Sister Joyce will receive her gifts by mail. She is in Kentucky where Brother Alvin is stationed.

Brother and Sister Sheldon have a new son, born

September 20. Thew have named him Ronald Ray. He was blessed by Brother Flint and Brother Sheldon during the sacrament service, October 2.

Nolan and Kay Matthews have a new baby boy born September 27. They have named him Gary Dean.

Fern and Warren Sarratt also have a son. His name is Lawrence Wayne. He was born October 7.

Our congratulations to the proud parents and may God watch and care for these little ones.

Irene Case, Reporter

Y. P. C. L. NEWS

Independence, Missouri

On Thursday night, September 15, the Young People's Christian League of Independence met to conduct business to guide them for the next six months. There was a good attendance at this meeting and the following business was transacted. It was voted to continue the study of the "Outline History of the Church of Christ (Temple Lot)" until the book is finished. Brother Rolland D. Sprague was chosen as teacher for this class. Our class meets on the first and third Thursdays of each month; however, the second class meeting for the month of September was delayed until the fourth Thursday because of the business proceedings.

Officers were elected as follows: Chairman, Jack Sprague; assistant chairman, Marvin Case; secretary, Grace Bryant; treasurer, Virgil Rudd; pianist, Margaret Harris; reporter, Enid Bell; and recorder, Jewell Welton. Mention might be made here of a few items concerning some of these people who are serving as our officers. Many of the names will be recognized as being members of long standing, while others are new. Grace Bryant is one of our new members, having moved here from Cowgill, Missouri, during the summer to work in Independence. Margaret Harris and Jewell Welton are two of the youngest members and have only recently taken an active part in proceedings. In Jewell's position as recorder, she keeps a record of attendance; and, by entering items in a scrapbook, keeps a record of special activities.

We are also making some long-range plans for our group. The election of a committee to handle the social at Conference time in 1956 bears this out. The committee consists of three members who are Jack Sprague, Johnny Bell, and Enid Bell. At the present time, Johnny is with the army in Japan, but is expected home in December. We would like at this time to address a special message to all young people who might be planning to attend the Conference next April. We would be delighted to hear that you are planning to come and would like to join with us in friendly social activity. Address your letters (or perhaps even a post card) to our chairman or secretary in care of the church.

Our first history lesson with our new teacher, Brother Sprague, was held on September 22. At this

meeting we became acquainted with our teacher's methods and he with our capabilities. We read aloud the entire sixteenth chapter of the Outline History. Since this was a rather lengthy chapter, time ran out before a discussion could be culminated. This chapter is an introduction to "The New Organization" or the Reorganized Church as we know it today. Our history study is now bringing us closer to the present day.

At our business meeting, we had discussed the possibility of selling Christmas cards again this year as we had done last year. We decided to investigate the possibility of obtaining our cards this year from a company in Kansas City, rather than dealing with a firm so far away, as was done last Christmas. At the meeting of September 29, Margaret Harris gave a demonstration on how to fill out a receipt for payment for Christmas cards; Virgil Rudd gave us important points of selling; and Jack Sprague told us how to make an affirmative approach to the customer. After these talks were given, Jack showed us samples of cards he had received from a company in the City, and Marvin Case showed us samples from the company we had dealt with in 1954. It was decided by the group to use the cards from the City and preparations are being made to get this selling campaign underway. The money received last year has been set aside for recreational facilities and it is planned to add this year's receipts to that fund.

October 6, the first Thursday of the month, was devoted to Church History study. At this meeting, we discussed in detail chapter 16 of the "Outline History". This chapter tells of the conferences, including the revelations and resolutions, which effected the New Organization. It gives a general idea of the personnel and conditions that made up this group. We were assigned chapter 17 for our next lesson.

An educational activity, a combined panel-round table discussion, was held on October 13. Enid Bell served as chairman with Delores Bell and Jack Sprague as assistants. The subject chosen for discussion was "Unity". A definition was given; examples of it were cited; and ideas given to achieve unity. This type of activity stimulates group participation and gives experience in speaking our ideas before a group. We were pleased to have some visitors with us that night. Brother and Sister Richard Wheaton and family were present, and Brother George Reed, also attended. George is serving with the Coast Guard on the East Coast and was home on furlough.

The eventual goal of unity can be reached if an example is taken from words such as the following: "In thee, O Lord, do I put my trust, . . . Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. . . . For thou art my hope, O Lord God: thou art my trust from my youth." Psalm 71:1-5.

Enid Bell, Reporter

WHY PEOPLE GO TO CHURCH

Some go to church to take a walk;
Some go there to laugh and talk;
Some go there to meet a friend
Some go there, the time to spend.
Some go there to meet a lover;
Some go there a fault to cover.
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod
But some go there to worship God.

TWENTY YEARS AGO

From the Files of the Advocate

A number of the sisters have put in busy days each week for a number of weeks canning for the storehouse.

Our aged Brother Madden, past eighty, has been working over in Kansas City, Kansas, where he baptized a number and got the work started a few years ago. He is happy to be assisted by a young brother, Brother Lucas, who, with his good wife, were among the first converts to the gospel at that place. Brother Lucas has been ordained to the office of a priest, and Brother Madden finds him a great help, because he is an earnest young man, thoroughly devoted to the gospel work.

Sister Evelyn Smith-Sampson writes thus: I should like to write about my visit to the Laminites. We were warmly welcomed and had a very pleasant visit with Brother Loft and Sister Miracle. They treated us very nice. We talked a bit about the Book of Mormon, and it was interesting. Brother Loft hopes some day to see a church built on the reservation. I don't think I have ever met any better people to talk to than these. We went all over the reserve and had a wonderful visit. . . . Brother Anderson was in Cranston for my wedding. I had a wonderful day and was glad to see Brother Anderson.

Sister Yarbrough of Houston, Texas, asks the missionaries not to forget the isolated saints, but to write often to the Advocate, telling of their labors. Nothing cheers the heart so much as to hear of the progress of the Lord's work.

Sister Vivian Heath writes thus: "There is only a small bunch of us here. We have services only as they are held in my home. We have a Bible class every Sunday afternoon, and we have been studying the lesson outlines in the Advocate . . . Our hearts were made to rejoice yesterday, a beautiful Sabbath day, when one more was added to our number, a very promising young man, Brother Earl Richmond. . . . We feel we have been blessed and rewarded for our efforts and hope that soon more may be added to our number.

A new local church was organized at Rockford, Illinois, July 19, 1935, by Apostle Wm. F. Anderson. Bro. John A. Daer was chosen pastor and treasurer; Rolland Sprague, secretary; Sister Stallions, chorister; and Sister Darden, pianist.

Bro. Anderson recommended the ordination of Bro. Rolland Sprague to the office of priest. The branch approved and the brother was ordained by Brethren Anderson and Daer.

This new branch has Sunday School and preaching every Sunday, and prayer meeting Wednesday evenings.

Three were baptized by Brother Anderson, and others are expected to follow before the year is ended.

To the Saints and Friends everywhere in America:

Greetings:

At last we are able to make a start for our mission field in Europe. We wish to thank the many friends who have contributed to the funds to make this mission possible.

The letters that have been coming to us from Wales guarantee not only a very cordial reception to the missionaries, but shows the unusual importance of this mission at the present time.

. . . . We sail from New York, September 19, on the Berengaria. We hope to arrive in Wales in time for their reunion the last of September. . . .

We will try, through the Advocate, to keep you all informed of the progress of the work, and in the meantime God bless you all, and farewell for the present.

Your brother and sister in Christ,

"The Flints"

Word comes from Denver, Colorado, that twenty-seven people have been baptized, lately. Nineteen at Pine, Colorado, and four at Denver, were baptized. Four more at Denver were baptized by Brother Halvorson.

The Hamilton local was pleased on Sunday, August 11, to see a carload from Independence come to spend the day. The party consisted of Elder J. R. McClain, A. S. Wheaton and family, and Sister Marion Denham. Having been notified of their coming, a basket dinner had been provided and arrangements for all-day meetings.

Brother and Sister Burns write of the happy occasion when their daughter, Lorraine, was baptized, August 4, in Lake Huron in the city of Port Huron, Michigan, by Brother Wm. F. Anderson, and was confirmed by

Brethren Willard J. and David Smith, at a cottage prayer and sacrament meeting at Brother and Sister Willard J. Smith's home, at which thirteen were present, and a spiritual time was enjoyed. They write in appreciation of the efforts of Brethren W. J. and David Smith, Wm. F. Anderson and Wm. Postma.

At the (Independence Local) business meeting Tuesday evening, September 2, the pastor and secretary were re-elected for the next six months. Brother A. A. Yates was chosen for financial agent of the branch. Margaret Long was selected for pianist and Sister Wm. F. Anderson for chorister.

The Sunday School officers chosen Friday evening, August 30, are: Superintendent, Nicholas Denham; assistant superintendent, Bierly Davis; secretary, Margaret Wheaton; treasurer, Brother C. Derry.

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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