

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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Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

But his delight is in the law of the LORD; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so; but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

—Psalm 1

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ZION'S ADVOCATE

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EDITORIAL

"And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not." This promise of Jesus to the Nephites following His resurrection has come to the attention of many who, having been baptized with water, have wondered if they had been baptized with fire and with the Holy Ghost.

Because some in the days of the early church and some in the latter time have had great demonstrations of the Spirit of God following their baptism, some have wondered why they themselves had received no such wonderful manifestations. The words of Jesus as above quoted seem to make no such promise to us. However, His promise is not necessarily lessened, because an examination of the evidence of the Lamanites' baptism with the Holy Ghost after their conversion will reveal that they were not left without any evidence of having been baptized with fire and with the Holy Ghost. In the second chapter of Helaman we read that many dissenters were confounded by the sons of Helaman and confessed their sins and were baptized unto repentance, and immediately returned to the Nephites to endeavor to repair unto them the wrong which they had done. Following that wonderful experience eight thousand Lamanites were baptized unto repentance and were convinced of the wickedness of the traditions of their fathers.

On another occasion when an army of Lamanites threw the sons of Helaman into prison, they saw fire encircle Nephi and Lehi about, and a cloud of darkness surround the army of the Lamanites; and they heard the still, small voice of God which caused the earth to tremble; and when they had repented, they were ministered to by angels and turned from their wickedness. We are further told that their righteousness exceeded the righteousness of the Nephites.

On a still earlier occasion when Ammon converted King Lamoni and his court, "they did all declare unto the people . . . that their hearts had been changed; that they had no more desire to do evil."

Thus we see by the Scriptures that, even though the Lamanites did not know that they were baptized with fire and the Holy Ghost, their hearts were changed and they had no more desire to do evil and even went forth to repair the wrongs they had done to others. They had indeed been wrought upon and cleansed by the Holy Ghost. What greater experiences could we ask of God than to have our hearts changed so that we no more desire to do evil and that we go forth and labor for the welfare of the souls of those around us and those who know not God?

By examining the desires of our hearts and the thoughts of our minds we can judge whether or not we have received the baptism of fire and of the Holy Ghost after we have been obedient to God's commandment to repent and be baptized. If we find that we have not received it, it is time we sought it in mighty prayer before our Heavenly Father.

N. F. D.

LETTERS

Dzan Yucatan, Mexico
September 5 de 1956

Amis hermanos en la fe de Jesucristo in la ciudad de Missouri, U.S.A. Jues hermanos dispenseme que ya hace tiempo que no he podido escribir a vosotros, pero day gracias a Dios de que cada momento me recuerdo de ustedes in mis oraciones de manera que no importa de que estemos lejos por que a pesar de esto estamos unidos en oracion a pesar de que yo no conosco a ustedes pero por el amor que ya hemos conocido al hermano Don, Clarence y otro hermano que les acompano en su visita en los meses de diciembre del ano pasado en eso conocemos que somos una cosa en las manos del Senor Jesus como "El" dice, hermanos doy gracias a Dios que ha llamado en mi juventud a servirle y pido tambien a vosotros que oren tambien por mi para que pueda tambien perseverarme hasta fin y pido tambien que oren por mi hermanito Alejandro que y a hace tiempo que se ha enfermado y que oren tambien a mi papa y a mi mama y sin mas que decirles y pido que el Espiritu del Senor este con ustedes y saludo a todas las hermanas y los hermanos de la Iglesia de Cristo.

Filemon Manrique

(The interpretation of the above letter follows:)

Dzan, Yucatan, Mexico
September 5, 1956

To my brethren in the faith of Jesus Christ in the city (state) of Missouri, U.S.A.

Brethren, excuse me that it has been some time that I have not been able to write to you, but I give thanks

to God that each moment I remember you in my prayers; therefore it doesn't matter that we are far apart. For even though we are far apart we are united in prayer though I do not know you, (but) by the love that we have known from the Brothers Don, Clarence and the other brother that accompanied him on his visit in the month of December of last year—in this we know that we are one in the hands of the Lord Jesus as he says.

I give thanks to God that He has called me in my youth to serve Him and I ask also of you that you pray for me that I may be able to continue faithful to the end. I ask also that you pray for my little brother, Alejandro, who has been sick for some time. Pray also for my father and mother.

With nothing more to say, may the Spirit of the Lord be with you. Regards to all the sisters and brothers of the Church of Christ.

Filemon Manrique

NEWS FROM LOCALS

From Wales

This is a brief outline of the three months we have had here in Wales.

On July 12, 1956, Apostle A. M. Smith, and his wife arrived here from the U.S.A. It was really exciting to see them again. A social of welcome was held at the home of Elder G. Allen and his wife. All the members were present and we had an enjoyable time together.

Another surprise was to see Brother Joseph Smith of the U.S.A., the son of Brother and Sister A. M. Smith. We had the pleasure of his company at the mission hall service. It was a Sacrament Service and the Spirit of God was ours to enjoy. May God bless him (Brother Joseph) and we hope to see our brother in Wales again some day.

The annual outing of the Church of Christ took place on September 1, 1956, when the members had decided to go to Barry Island. The weather at that time had been very cold with thunder storms and torrential rain. We were very fortunate to have a dry day, although cold at times, as there was a northerly air stream over the Bristol channel, yet still we enjoyed ourselves on the beach and sight-seeing. Apostle A. M. Smith took snaps of the brothers and sisters, also Natalie and Virginia. We ended the day at the fair ground.

A social was held at the home of Elder G. Allen and his wife in honor of my birthday, September 19, 1956. The members gathered together to give me a surprise, and oh my, what a surprise it was! The party was to be at 7 o'clock. My husband and I went down to spend an evening with Brother and Sister A. M. Smith. As we entered the house I was taken into the dining room and to my surprise! there was Sister Edwards of Trealaw and Pastor S. Mason of Llanelly and two lady visitors who were introduced to me as Miss Scott and Miss Stephens. Sister Smith took me out to the next room and there was a table laid out

most beautifully with a birthday cake in the center. It was Sister S. Mason who had made it; pink icing with mauve lettering, "Happy Birthday to Sister Buck, Secretary of the Church."

We were sorry to hear that Sister Mason could not be present as she was attending to the sick. The blessing was by Apostle A. M. Smith. After we had eaten of the goodly things, we all retired to the sitting room where Apostle A. M. Smith showed us some pictures of the Church of Christ. Before the pictures were shown to us, Brother S. Mason called upon Miss Scott to sing a solo to us entitled, "He Careth for Me." It really was beautiful to hear. God has gifted this sister with a wonderful voice. May God bless her and her friend. They had come along in the car with Pastor S. Mason from Llanelly and we enjoyed their company among us.

Everyone enjoyed the pictures. They were based on the foundation of the Church of Christ. Apostle A. M. Smith described from time to time as he showed us the pictures how it was founded. Everyone enjoyed it immensely. We wished one another good night and returned to our different homes.

On September 30 the harvest festival of the Church was held. Pastor S. Mason conducted the service. Hymn number 79, "With Thankful Hearts We Meet, O Lord," was sung and prayer was offered by Elder G. Allen. Hymn 387, "O Reapers of Life's Harvest," was sung, and the lesson, I Timothy 4, was read by Pastor S. Mason. Hymn 27, "Praise Ye the Lord! 'Tis Good to Raise," was sung, then the announcements were given.

A duet, "Cleanse Me", was sung by Elder G. Allen and his beloved wife, and a recitation, "Tommy's Prayer", was given by Sister Edwards of Trealaw Porth.

Pastor S. Mason arose and spoke that which was very inspiring to the saints. He called upon Apostle A. M. Smith to address us. His text was taken from chapter 4 of Mark. A sower went forth to sow seed. He also quoted the Twenty-third Psalm, "The Lord is my Shepherd; I shall not want," etc. God blessed our brother to deliver a beautiful address that filled the mission with the Spirit of God.

The closing hymn was Number 100, "This God is the God We Adore." All songs were from the Saint's Hymnal of the Church of Christ. The pianist was Sister S. Mason of Llanelly.

The harvest loaf was given by Pastor S. Mason and his beloved wife. The fruits and vegetables were shared between the brothers and sisters of the church. The harvest loaf was given to Apostle A. M. Smith and his beloved wife, to take home with them so that the saints over there could see it.

A farewell supper was held at the home of Elder G. Allen and his beloved wife. Apostle A. M. Smith blessed the food that was set before us. After we had eaten of the goodly things, Sister A. M. Smith thanked all those who had made such a beautiful supper in honor of their departure.

Pastor S. Mason called upon Elder G. Allen to ad-

dress us. In his speech he said that Brother and Sister A. M. Smith had never been a burden to them. He gave all the saints a welcome to his home at any time. Sister M. A. Buck was called upon to say a few words; also Sister Edwardst of Trealaw Porth.

Apostle A. M. Smith gave a speech of the experiences of when he came over here the first time and what a difference it was today. He was grateful to us in the way we had still carried on with the Gospel. He mentioned that he had been with us from time to time one year and three months, and they had come to love us very dearly. Sister A. M. Smith said that she would love to take us all out to the saints in the U. S. A. to unite with them in service.

We all stood up and sang, "God Be With You Till We Meet Again." Pastor S. Mason of Llanelly asked for us to sing another one which was, "We'll Never Say Goodbye in Heaven."

Well, Brother and Sisters, I really think we had a wonderful time and a sad one in these three months. May God bless you all wherever you may be. We at Wales pray for all the saints at all times.

We are receiving the paper called, "The Eleventh Hour", and it is a grand paper. We enjoy every word of it. We thank you all for sending it.

God bless you.

Sister M. A. Buck, Reporter
12 Wood Street
Garden Village, Gilfach Goch
North Porth, South Wales

Independence Diary

Through the month of September our ministry here in Independence have not presented any "luke warm" attitudes. We have not been lulled to sleep. We have not been patted on the back and told all is well. We have not been made to feel complacent. Rather, each sermon has served to show us that we must each be awake and judge for ourselves whether we are being taught by the precepts of men or by the divine word of God.

On September 9, at the morning service we were happy to have Brother Joseph Smith as our speaker. He spoke on the subject of Faith and Prayer. When we come to have Faith in the gospel of Jesus Christ we must pray for a pathway across the deep chasm between the broad to the narrow way. Because there is no fence around His mercies, if we ask with a broken heart and a contrite spirit there will be a bridge across the chasm.

In the evening Brother Vance Harris was our speaker. His subject was Charity—The Pure Love of God. He spoke of our differences in the church saying if we believe that charity is the pure love of God and if we love one another we will be tolerant and reason together, not forgetting that we have a God to go to in prayer for a unity of understanding.

On September 16, Brother Wm. F. Anderson spoke of our hopes to build the Temple and our hopes to be

worthy to enter therein. Only a righteous, united people will be worthy. We can't measure our worthiness by what others think about us. Christ is our only measure. However, until the Church of Christ unifies itself and shows a spirit of tolerance and good will and superior righteousness we will not do the job God wants us to do.

At the evening service, September 16, Brother K. J. Smith was our speaker. He asked, "Can we reach unity and understand each other by debates upon points of disagreement. Has anyone tried to find out our points of agreement first?" Brother Smith believes we would then have a common basis for labor; but when we set up a calendar for disagreement we get at it from the wrong end of the horn. We are our brother's keeper. If we seek common ground of agreement we can work out the rest. All of our meetings should be solemn assemblies: we are here for the most solemn purpose on earth.

September 23, at the morning service, Brother Roland Sprague was our speaker and used a chart showing the road to Eternal Life and also the many departures therefrom that lead to eternal death.

One of the departures from the road to eternal life is the acceptance of false doctrine. If we accept false doctrine without testing it by study of the Bible and Book of Mormon the resultant fall is our own fault. Brother Sprague spoke particularly of the doctrine of the Glories and hinged upon it the doctrine of spirits returning to God and then going to teach in hell. After this day of life to prepare for eternity, the spirit cannot repent. To say so is doctrine of the devil.

The Scriptures read were Eccl. 12:7, Alma 19:43-47, Alma 16:230-233. If Scripture shows you are in error will you identify these things as false doctrine and rid yourself of them?

Brother Richard Wheaton was the evening speaker. He tells us that we are living in a time comparable to the time of Noah when sin was rampant. What did Noah accomplish? The world was destroyed anyhow! He accomplished that which made possible the gospel plan in our time. A remnant was saved.

It is our responsibility to see that those called can go to the mission field. We have the responsibility of being examples to our neighbors, not just to tell our belief in the gospel of the Scripture. We take for granted that we have time to work out our salvation but we do not know for what time God has "set the alarm." There is need to cast off the things that bind us so we may be ready.

At the morning service, September 30, Brother Roland Sprague continued the subject of the previous Sunday morning. He said, "Name your own sin. Whatever it is if you do not get it out of your life you will bring your own ruin." This life is our day of probation and our chance to repent will be over when our life on earth ends.

September 30, in the evening, Brother Marvin Case told us that we must study honestly and humbly, not with fixed minds, if we are going to adorn the bride in fine linen which is the righteousness of the Saints. He

likened a man who would teach false doctrine, to a fellow workman who would suddenly turn and stab you in the fifth rib. Handing a person a false doctrine is a fatal blow. Men are sometimes tried by strong words. Weigh those words. Prove all things—hold fast to that which is good. Reject bad. Man is stubborn and tends to hold onto his ideas.

We need to be close to God to sustain us on troubled ground. We are reminded that God did not spare even the angels who sinned. Humility will bring us to a cleanness of garments. Some will fall because they will not rest their ail on God. Those they love will not walk with them any more. Can we understand how hard this will be?

This was a sermon of such force and strength and expressed such deep concern for our people and for the Church that I hesitated to make the above feeble attempt to tell you a little of that sermon.

On the morning of September 16, Sister Helen and Brother J. Herbert Nicholson entered the waters of baptism here in Independence. Brother Marvin Case was in charge of this ordinance. Their confirmation took place at the evening prayer service. Brother and Sister Nicholson have two children, Jimmie who is three years old and Janie who is ten months old. Sister Helen has been in the hospital recently for observation. Our prayers are for her complete return to health.

Brother and Sister Robert Maley of Valley Center, Kansas announce the arrival of a son, Steven Richard, born Thursday, September 13. Their two other children are Kathy who is nine years old and Dennis who is seven. They are the grandchildren of Brother Levi Maley.

Our local business meeting was held this month. Brother LeRoy Wheaton was re-elected as our Pastor. Our officers will be elected annually so that they will be able to more effectively make arrangements for Bible School, Conference time, Reunion, and holiday programs such as Easter and Christmas. Another result of this meeting is that my enjoyment of the Independence Diary has been altered considerably—I will be your reporter for the next year.

Irene Maley, Reporter

Y. P. C. L. NEWS

From Independence

Our regular semi-annual business meeting was held, September 13, 1956, with our chairman, Brother Marvin Case, in charge. The following officers were elected: Brother Joseph Smith, chairman; Brother Marvin Case, assistant chairman; Sister Jewell Welton, secretary; Sister Margaret Harris, assistant secretary; Sister Delores Bell, Treasurer; Sister Martha Harris, Pianist; Sister Grace Rudd, reporter; and Sister Alice Reed, recorder.

On September 20, a social was held at the home of one of our members, Sister Alice Reed. The evening was spent playing games, after which refreshments were served.

September 27, we had as our guest speaker, Mrs. Denton who gave a very interesting talk on the archaeology of the Book of Mormon. She showed pictures and several items of interest to illustrate her talk.

On October 4, we had a round table discussion lead by Brother Leslie Case. He read on the subject of Prayer from Matthew 6:5-15. Prayer was defined as an address to God with a sincere desire from the heart. It was brought out that we should have faith that whatsoever we ask of God would be granted if it be His will. Brother Case asked us whom we should ask our prayers through, and the answer was that we should ask in the name of Christ. We discussed when we should pray and we found the answer in III Nephi 8:51-54.

Grace Rudd, Reporter

SERMON

By Elder Forest Maley

At Independence, Missouri, January 8, 1956

What we hope to offer you today will very likely be framed around or in the vicinity of part of chapter 14 of Luke, and approximately verse 28.

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."

What I would like to talk to you about this morning is the building of a new church, and the need of exercising wisdom and Christian virtue in relation to it. You will find that as I progress I am talking not only about a church building but about the church that meets in the building. In thinking about a new church building there is some need to do some thinking, real thinking, and think about it ahead of time so that we can use a little bit of foresight and not so much hindsight.

Now in regard to the building in which we presently meet, we don't plan to comment, other than to just refer to it and perhaps take a lesson or two from the experience which we have here. It can be summed up in one word and it is spelled I-N-A-D-E-Q-U-A-T-E. Now if you know the English language I believe you can figure that out.

We have heard quite a lot of comments, especially at Conference time, how that our present facilities are just a little bit too narrow for us. I think, if you look about us this morning, you can see that our capacity for seating is just about taking all it can stand. I think perhaps we could squeeze twenty more people in here and this is a fairly good representation for Sunday morning, I believe. But you can readily see how that if we suddenly had fifty more people here that it would be far too many, and so from time to time we hear, "Well, why can't we have a new church building?"

And the discussion progresses from there, "Well, what kind of a church shall we have?"

And so we want to discuss with you this morning, four things, four phases, that is:

Where are you going to put it, where do you plan to put it, where can it be put?

What kind of a structure do you plan to put up?

Thirdly, how do you expect to finance it?

Fourthly, how do you expect to proceed with the erection of the structure?

Now there are about eleven or twelve things that we commonly use the church building for. The primary thing that we use it for in the Independence local church, is to hear preaching. For a short period each year it is generally used for General Conference. The second thing is to hold Prayer Services; thirdly, to hold Sunday School meetings. Then we have business meetings, baptisms, dinners, weddings, priesthood meetings, young people's meetings, and Bible School in the summer time. After our dinners we have visiting, and sometimes special programs occur here. The building is also used for counsel of various sorts, committee meetings and storehouse activities. There are perhaps fourteen different items, which is quite a lot of activity for a small group such as ours.

When we get to thinking about what features a church building that we would like should have, we think firstly of location for the reason of convenience and also parking facilities off the street, or even on the street. The structure itself provides: housing, in other words, shelter from the elements and the sun so you don't get sunburned or get rained on or frozen to death or fried to death, as the case might be. It provides seating, lighting, heat, sanitary facilities, cooking facilities, eating facilities and storage facilities. There are about eight different items to which we will add, seclusion, in other words, isolation from outside noises and a sense of being in the presence of God. That makes about ten in all.

In addition to the structure, we have to be concerned with the maintenance of the building itself: cleaning it up, fixing it up, keeping it up, as the case may be, and also some sort of responsible management to see that it is operated properly.

Some may say, "Well, the only thing to do is decide we want a new church. Let's just get going, quit standing around talking about it. We have listed out some specifications. We ought to know pretty well what we want, now let's go! You go over and get a few boards out of your shed and I'll get a shovel and a chalk line and we'll stretch a string and we'll start to dig and we'll have us a church pretty soon. All that we have to do is start and it will be finished!"

That is why we want to refer again to the scripture lesson which we read to you.

Maybe we better sit down and count the cost of this thing, and see whether or not we have the resources to complete it, if we start it. We have had one experience on this location already in starting.

And we heard a lot of such things as "Have faith and the Lord will provide," and the hole was filled back up, after the expenditure of considerable money.

So we will say, "Let's hold on a little bit. Not so fast now. Where are we going to build this church that we are all enthused about? We undoubtedly need it and we undoubtedly want it. Well now, how big is it going to be? What are we going to make it out of? What is it going to look like? How close to the street is it going to be? Which way is to be the front, North, South or East or West or on the diagonal? Where is our building permit and where are we going to get the money to put it up?"

Now this is not a sermon about money.

"Well," some say, "now just don't bother me about sticky little details, we'll work that out as we go. Let's just start and kind of plan the building and as we proceed, if it looks like it isn't going to be quite big enough we'll kind of stretch out the foundation a little bit and add a little here and a little jog there, etc., and let tomorrow take care of its own worries. We'll cross those bridges when we get there." You've heard those phrases. "Let's get to building a church. Have faith. The Lord will provide, if our hearts and desires are in the right place."

Now that is fine for emotionalism but promoters don't always get the job done. We find in our case that it applies both to the church building and the church within it; that there is a conflict between those who are impatient (or we'll not say impatient, just eager for the result) and the thoughtful, and still another class which we can entitle "foot-draggers" and those who just want to stand by and watch.

There is a conflict there. It is characteristic of our group and it is my opinion that this characteristic is the reason why Zion is not redeemed at the present time. Not even a new church building will be built unless the conflict is resolved somehow or else thrown out of balance in the direction of a new church.

Now let us think first about what a church is or what our church should be; the building itself and the church inside it. It is a place to gather, primarily; a shelter to gather people into; a protection from the weather and a place to hear the word of life and to be fed spiritually.

Now the question is, "Is our church inside that kind of a church? Do we serve the Christ in his express desire to gather people as a hen gathers her chicks under her wings and is the church a protection to those who are gathered in?"

These are some rather sharp questions which should not insult you but cause you to think. I don't ask you these questions because I think you are stupid but because I think that the question will cause you to operate your own mind. While I don't profess or pretend to give you answers this morning, I want to provide something for us to be concerned with when we start talking about a new church building.

Some people accuse us of being remote, stand-offish, even unfriendly in some cases, slow to help the

sinner and down-trodden. Some feel that we have the attitude that if you are a fine person why we would like to collect you for the church and make sort of a trophy out of you. "Here's how many scalps I've gathered. Here's a fine fellow. We've got him in our church. He was a fine fellow before he came in our church but we've got him in now."

In my opinion, our tendency has been to overlook one of the responsibilities of the church. I think it is a fine thing to gather in these fine people. Undoubtedly there are a number and that is the reason why we have a number of fine people in the church, but there is also the responsibility of taking those who are not so fine and helping them to be fine people. Christ said he came not to save the righteous but sinners. So, the healthy and well don't need a doctor. It is only those who are sick.

But we still think that a new church would be a nice thing to have.

Where are we going to build this church? One of the things we have to be concerned with is accessibility. In other words, we don't want it upon a mountain top although we do want seclusion as well as accessibility. That is kind of a hard thing to do. Now how we can do both I am not sure, but that is the thing that we would like to have. And so when we want accessibility we still want seclusion. It may not be possible to have both and we may have them only in degree. The thing that we want is parking because one problem we presently have is a parking problem that is not only abominable, it is practically impossible, at certain times and certain days. We may be obliged to walk as much as two blocks from where we park our cars to the church because everything else is taken up solid.

In determining where we want to locate this church we also encounter the sentiment of some that actually the Independence local hadn't ought to be meeting in this building anyhow. It is General Church property and if they do meet there, it should be only in a limited way because after all it is an imposition on the General Church; wear and tear and this and that and quite a number of things.

You individuals who have been around here quite a while have encountered those things and they are understandable. This sentiment exists regardless of the fact that it was the Independence Local (or those who made up the Independence Local) who moved here, bought the land at considerable sacrifice, erected the building and only some thirty years ago made it, the building and the property, a gift to the General Church, with the written agreement which is on record that they have free access to the building to hold meetings and their activities here as long as they desire.

However, the property does at the present time, belong to the General Church and there are problems of jurisdiction which arise. Well now, who is to have keys to this and to that and who is to take care of turning off the lights? There must be some arrangement by which this thing could be eliminated, whether by a building on this location or some place else.

There is another thing in considering the location of the building. It used to be that in order to occupy a piece of property, at least against the law of eminent domain, a church had to hold regular services there. I understand according to hearsay that the law has been modified within the last twenty years. Things used to be that when the membership was at a low ebb here, there was one of two brethren who would address the other as a preacher here on Sunday morning and they would take turn about, each of the two gentlemen preaching to the other in order that there might be regular services held here each week.

Now while that condition apparently is not required of the church there is the law of eminent domain which still is hanging around in the offing. It was not too long ago that certain city officials wanted this particular piece of property for public use. They have since started this project on another piece of property but the potential is always there. It is a thing to be considered. If the local congregation held their meeting at another location, that might tend to sway public opinion. You know, if a church is forced out of the place in which it is meeting, public opinion rises very high. If, on the other hand, they are forced out of a location which they are not really using anyway, to many people, there is no issue at stake.

However, if you decide to locate a building and still not encroach upon the lots on which the Temple is supposed to be built, then you have just a little triangle left out here about even with Kansas Street to build your church on. If you want to encroach a little bit on the Temple site as the present building does, then you would have to consider a temporary structure of some sort so that it could be readily removed, if it proved to interfere with the appearance of a larger building.

Well, before we get through then, let us consider perhaps another place in town. I have heard it said that it would be the best thing in the world if the Independence local could meet some place other than here. According to the parking problem that would be fine, if we could find some place where there was no other church close around or any other public meeting building of any sort so that we could have plenty of on-the-street parking, or maybe a little off-the-street parking.

Now there are two things you can do, you can build a new building or you can buy one. It has come to my attention that we have had two opportunities; one, purportedly, to have bought the Kansas Street building about 250 feet East of us. I didn't know it at the time and didn't find out about it until after the opportunity was gone. Whether or not we would want to buy somebody's discarded church building, or a church in a poor location is another matter. Perhaps you would want a committee to consider it, but you might think about it in the meantime, so that when you get to the point of appointing a committee, you will have some means of instructing them.

There was a beautiful lot out here along the bus line too. There is another thing to consider. When

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ORIGINAL ARTICLES

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

THE ORIGIN OF THE AMERICAN INDIAN

By Don McIndoo

Blood stained the roiling waters as a huge mammoth threw his waning strength into a final effort to rid himself of his enemies. And as the dying beast floundered in the mire of mud and water, there lay near him the broken body of his mortal enemy, man.

This is the story found by archeologists working in Mexico. It is a story that is approximately fifteen thousand years old. There are many scientists who say that they can prove that man did inhabit the American continents before and during the Ice Age, for the remains of man have been found linked with the remains of Ice Age animals in spots from the Bering Straits to the southern parts of South America. Yet these animals are merely those of early man in America, the contemporary of the Neanderthal man in Europe. They are not necessarily the remains of the American Indian. What happened to man and beast in America after the Ice Age is yet a mystery obscured by a massive collection of uncertainties. There are two sides to the question paleolithic or glacial man in America, and each has strong supporters who cannot prove their beliefs to the satisfaction of the other side. At this time it is an unsettled question in the pages of science. Because of this I will confine myself to neolithic or postglacial man, the American Indian.

The remains of the Indian cover the American continents, and to the archeologist they are pages in the history of life. Yet to the world as a whole there is one chapter that cannot be found in the history, for as The World Book Encyclopedia states, "No one knows where the Indian came from, or how long he has inhabited this continent." To the world as a whole, the origin of the Indian lies buried in a conflicting mass of theories, some of which are absurd, yet believed by many, and others which are feasible.

At the beginning of the twentieth century two Japanese vessels were supposedly wrecked upon our western coast each year. According to some this is the source of the ancient civilization on this continent. The number of vessels from Japan that were at sea at that time was small compared to the number today, and if only two per year are wrecked today, it is apparent that this theory is absurd. Japanese might have landed on our shores, but they would never have peopled our continent. Early vessels were comparatively frail and did not dare venture far from their native shores, lest they be lost on the great Pacific. And further, there is nothing in the ancient American civilization that suggests, even remotely, Japanese origin. There are no cultural traits that are similar.

Our great oceans are indeed the cause of the majority of the theories which are widely known today.

It is only natural for a person who is seeking the source of the Indian to look at the immense bodies of water which surround this continent and then try to find a means by which they could have been crossed. One of the means by which this continent could possibly have been reached was by the barrier itself. Two widely known theories of today are drawn from the fact that in ancient times there existed two great civilizations which were founded by the maritime Malayan and Phoenician empires.

The Malayan theory, which advances the idea that our continents were peopled by the Malayan adventurers of ancient times, was a popular belief after the exploration of the Malayan empire. This great island empire, of which Java was the center, extended over most of the Pacific islands. It was chiefly a maritime empire, skilled in the ways of the great ocean in which it flourished. Not many years ago a scientist working in the Malayan jungles found a network of ancient ruins which far surpassed the ruins of Central and South America in beauty and in their stage of civilization. Because of this and the fact that the people of the Malayan empire were adept in the ways of conquering the ocean, many people believe they were the source of the Indian. Yet after further examination, archaeologists now are certain that the ruins, antiquities, and language of the ancient Malayan civilization are in no way similar to those of the ancient American civilization. It is not impossible that the Malayan adventurers have reached our shores, but after studying the two civilizations it seems very improbable that they had any extensive influence on the American empire.

The Phoenician theory is practically the same story as that of the supposed ancient Malayan civilizers. The ancient Phoenicians sailed the Mediterranean Sea and, according to theory, the great Atlantic Ocean to establish their culture and civilization throughout the Mediterranean countries and in the dense jungles of Central and South America. Phoenicia was the greatest maritime power in ancient history, and since it is known that they sailed the Atlantic Ocean to reach England, it would indeed be rash to say that they could not have reached the Western Hemisphere. It would, however, be safe to assume that, even though the symbolic devices of the Phoenicians are similar to those found in American ruins, the Phoenicians were not the originators of this western civilization. They might possibly have traveled to the American continents, but if they founded this American civilization they made it entirely different from any they had founded before or after. They must also have founded an entirely different and new language and manner of writing. As with most of the theories, it is possible, but it is highly improbable, and thus leads us to look for a different source for the originators of the American empire.

Since the theories concerning the probability of either of the two maritime nations having been the founders of the American civilization have been disposed of, there appears another avenue of entry to our island hemisphere. The continent of Asia is only thirty-six miles from the North American continent at the Bering Strait, and at one time that thirty-six miles was a solid road of ice which connected the two continents. From this fact there were born two theories which have rapidly grown into prominence as the source of the American Indian.

Before the year 722 B. C. the kingdom of Israel, composed of twelve tribes, was divided into two groups. To the south lived the people of the tribes of Judah and Benjamin. The northern kingdom was composed of the ten other tribes. This northern kingdom was constantly in strife with the surrounding countries, and in 722 B. C. they fell to the Assyrians. The population was transported and driven into the surrounding countries, where they became lost in the history of the people. These peoples are known as the ten lost tribes of Israel. The lost tribes of Israel theory attempts to connect these people with the civilization in Central and South America. According to theory, at least a part of these displaced people started a trek which supposedly carried them up through Asia, across the Bering Straits, down the North American coast to the site of the ruins that lie deep in the jungle of tropical America. If this supposition were true it would supply the world with the solution of the two great mysteries, the origin of the Indian and location of the lost tribes of Israel. But the fact is that ". . . no archaeologist of today would be willing to give it a second thought." It would be absurd to suppose that a group of people could possibly travel up through Asia and then down through North America to build a number of vast civilizations without leaving traces and examples of their culture in their wake.

The second and most widely known theory concerning the Bering Strait was conceived with the theory of evolution. This theory states that man was originated somewhere in Asia. From this spot he spread over the world in a series of extensive migrations. One of the migrations carried him northward, where apparently he discovered and crossed the Bering Strait and then migrated slowly down the American coast till he reached the height of civilization in Central America. Either of these theories might appear possible, but neither are entirely probable. Not long ago these northern reaches were covered by solid ice, and people do not willingly migrate into or through such frozen regions, but even if such a thing happened it is ridiculous to assume that the people could carry their culture from the Bering Strait to Central America without leaving any trace of such culture. This again points to the fact that Central America is the center of American culture, and that this culture originated in or migrated from the south, not the north. The old arguments of the similarity of dialects and the facial characteristics of the American as compared with Asiatics are likewise void, for ". . . no authentic trace of any Old World language thus far has been found on this continent. . . ." The only such alliance came from a branch that crossed the Strait less than three

hundred years ago. It is now known that the facial characteristics are largely environmental. For example, high cheek bones and squint eyes are caused by living on the desert or in the snow countries. Regardless of these facts there exists one point which is truly confusing to the expounder of these two theories. How is it possible to believe that a group of people could migrate slowly enough to develop their culture and arts, without exercising them, for hundreds of miles from the north to the south, when archaeological evidences show that the original and primary civilization and culture was developed in the south and moved northward?

As has been shown, the preceding theories are merely connotations of confusion and contradiction. They do not elucidate the subject, for they are based on supposition instead of fact. Yet the facts do exist and need only to be connected with the right story to establish the history of the American Indian. The story and the history are available to all. The story can be read in The Book of Mormon, while the history can be read from the pages of the Holy Bible, The Book of Mormon, from the remains of the ancient civilization the Indian established, and from a study of the Indian today.

The Book of Mormon is the history of the lineage of Joseph, who was sold into Egypt. At the time of the scattering of the tribes of Israel, a part of the tribe of Joseph was south in the city of Jerusalem. Not long after that, the city of Jerusalem was besieged, and a number of its inhabitants were carried away into Babylon. A prophet, named Lehi, and his family were warned to flee from Jerusalem, for it was soon to be destroyed. Lehi and his group went southward to the Red Sea, and from there to the Sea of Arabia. Here they received instructions from the Lord for the building of a ship which would endure a long trip on the ocean. These descendants of Joseph were, therefore, being prepared to cross the ocean, which was to the people at that time, the only wall which surrounded their country. In the Bible we read this: "Joseph is a fruitful bough . . . whose branches are run over the the wall:" (Genesis 49:22). Though fearful, they set to sea and finally landed on the northern coast of Chile. Soon after they arrived on this continent there was a parting of the ways in the family of Lehi. Part of the group followed Lehi's eldest son, Laman, into paths of wickedness. They worshipped idols and were constantly making war upon the other group, the Nephites. Because of their wickedness, at approximately 560 B. C. the ". . . Lord God did cause a skin of blackness to come upon them." Here we have two groups of people living upon the continent. They were the fair-skinned Nephites, who tilled the ground and built wonderful cities; and the dark-skinned Lamanites, who were living on the beasts of the wilderness and the plunders of war with the industrious Nephites.

The people of Nephi increased greatly in number, and gradually they pressed northward. When they reached the narrow neck of land connecting the two Americas they were astonished to find numerous great ruins and signs of a horrible destruction. Later they came into contact with a man named Coriantumr, who was the only man remaining of the numerous people

who had built this empty civilization found by the Nephites. Although Coriantumr did not possess any written records as did the Nephites, he told them the story of his people.

It began with the confounding of tongues at the tower of Babel. The people were building a huge tower which they thought would carry them to heaven. "So the Lord scattered them abroad thence upon the face of all the earth. . . ." This event took place about 2200 B. C. and a portion of these people, called the Jaredites, were the first people to come to this continent. They landed in the Isthmus of Honduras, and within four miles are the oldest ruins in Central America. The Jaredites thrived in America until about thirty years before Coriantumr was found, when, because of continued wickedness, they were destroyed in a series of battles with each other.

This takes us nearly to the time of Christ. There were people of the Nephites who remembered the teachings of the prophets, who foretold the coming of a king. These people had faith and believed in these teachings and were richly rewarded for their faith. After the resurrection of Christ, He came to the people of this continent and blessed them as He blessed His people in Jerusalem. These were the people Christ talked about when he said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (St. John 10:16.)

The Nephites and the Lamanites were constantly in strife as time progressed, and gradually the Nephites were pushed northward by the savages. In 400 A. D. there remained one man who wrote of the slaughter of the last of the Nephites. He wrote, "There are none save it be the Lamanites and robbers that do exist upon the face of the land."

When he died, the last Christian on the American continent died, and the land was populated with the descendants and followers of Laman. These dark-skinned people took over the cities of the destroyed Christians, and they soon covered the face of the American land, where they degenerated into lesser stages of civilization, which exists today.

This is the history of the Indian. It is the only answer to the mystery of the origin of the Indian, for it is the only theory that answers the questions which arise, while also explaining what we already know about the Indian, with facts, instead of suppositions.

The Book of Mormon shows that the great tower builders of Babel arrived here approximately 2200 B. C., and that the people landed in Central America and built great cities. It shows that their highest point of culture was at the time of their arrival. A writer in the Adelaide Mail of June 29, 1929 says: ". . . civilization seems to have appeared in Central America full-bloom. That is, there were no successive steps of development . . . As a matter of fact, the oldest cities are the most perfect."

This is the point on which other theories contradict fact. They would have you believe that people could walk thousands of miles, covering a great expanse of time, without leaving their ancient culture behind them.

They would have you believe that these people started their migration from some far-off point and built up their culture as time passed. These theories can not stand up before facts. It is not merely a case of The Book of Mormon conforming to the facts, but it is a case of the facts proving The Book of Mormon.

"It is not difficult to identify the Colhuas of American tradition with the Jaredites, or nation descended from the Babel builders, The Toltecs or Nahuas as the Nephites, and the Chichimecs as the Lamanites of Book of Mormon narrative." (Harold Velt, *The Riddle of American Origins, Independence, 1934*) P. 51.

The Book of Mormon is the only answer of why such a great civilization should fall into such rapid decay. It gives us the story of how the Nephites were forced northward by the barbaric Lamanites. Foster, in *Pre-Historic Races*, page 343, says:

"Another account as to the forced immigration of the Toltecs, is to the effect that they were assailed by the Chichimecs—a name applied to all barbarous tribes of the new world . . . The Toltecs no longer able to resist successfully, were obliged to abandon their country to escape complete subjugation."

It is seen that the barbarous tribes, after conquering the Toltecs, adopted the culture of these conquered people to some extent, but as time passed they became more and more degenerated, until the majority of them were barbaric savages.

The ancient ruins speak out in testimony of The Book of Mormon. Through careful study, the most ancient of these great cities can be found. The network of cement highways, that are spoken of in the record, still exist. The signs of great destruction are apparent everywhere. As recorded in The Book of Mormon, the ability to use metals and cloth, and the knowledge of agriculture, medicine, and dentistry are recorded in the remains of the ancient civilization.

(continued next month)

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.

SERMON

(continued from page 167)

we say accessibility, that means the bus line because although most of our people live within walking distance or have cars, there are a few, and also visitors come here who use the bus. So, it would be a smart thing to get it pretty close to the bus.

There is a church, and I think they are now in what is called Mount Washington upon Wilson Road, a Presbyterian group, who have bought a large home (almost an estate) on Winner Road out in the area of what they call Fairland Heights. It is a beautiful lot, practically a square block with a big house on it to be used for the minister's home sometimes called "the manse". They could use it for classrooms and still have plenty of room to build a church; still plenty

of room to have a lot of outside activities and still plenty of access. Well, we can't buy that one because somebody else has already got it, but they are selling out their church in order to move over there. Now whether or not that discarded church building would be within our means or in the proper location is something that you would have to decide.

These opportunities occur. There was a Baptist church that sold out. We might have bought that for all I know. But let's go on.

What kind of a building do you figure would be the kind to build? What is it going to look like? In discussing this with one individual I found out that he was in favor of a Gothic type of architecture. Stone-work! Gothic! But why stone? Why Gothic? Let's take it further. Why any particular thing?

There are so many churches that are Gothic. We have one across the street that is somewhat Gothic and it is made of stone. It is tradition to make a church of stone or some heavy type of masonry.

Most all churches you see are quite heavily constructed, and if you took time to look around you might find that there are some people who had their hearts set on having it Gothic or stone. In other words, "If it isn't stone or it isn't Gothic I am going to drag my feet and I'm going to block you at every turn. You are not gonna build any church, at all, if it isn't my way!"

Some of the other things that could be put up are things as modern as a gas station. You have seen houses that look like gas stations. All you would have to do is put a driveway and pumps out in front and you would be in business.

Some people are taken with great high arches. "Oh that arched ceiling that points to God, and most churches you see have a high arched ceiling, especially the older churches. So we've got to have an arched ceiling."

Some would insist upon a big pointed spire, especially one that goes at least a foot higher than any other church close around or any other building close around, with maybe a big star or a big cross on top of it. Or some might insist on a belfry or stained glass windows, a rose window on the East side so when the sun shines through in the morning it would cast a pretty light in the church.

Those are features which are had in addition to heated baptismal fonts. They put the font up in the front wall, up real high so that everybody can sit down and be real comfortable while somebody gets baptized, with a glass side on the front of the font so you can see whether they really went under or not.

Or to suit everybody we might have to have a balcony or a lighted cross built into the front of the building or a large pipe organ or almost any other kind of a "doodad" which we sometimes see in churches. Those things are things that people are proud of.

Now the question is, "Is pride of that sort a Christian virtue?"

In thinking of these things, people get to thinking, "Well as long as it's got a steeple on, I don't care what the rest of it looks like. I don't care if it is little or big or anything, as long as it's got a steeple because I think a church ought to have a steeple. I would like to have one high enough that we would have to put an airplane beacon on it so that they wouldn't run into it."

Now that sounds ridiculous but just how ridiculous is it?

Let us look at our church on the "inside in much the same manner. "If I can just tack this little favored belief of mine on it, why it will just fit fine. I don't care what the rest of it looks like, as long as it has got this in it (or as long as it's got this thing out of it, whichever way you want it). If it has that one particular feature I'll be satisfied and things will be fine. Of if I can get the party that I want elected to a certain office, I'll be just as happy (or if I can get a certain party unelected as the case might be.)"

Those are things that run through people's minds; things which we sometimes have seen in other churches which have struck our fancy. "That would be just the finest thing in the world, so that is just what I want."

Is that the Christian way in building a church?

People think of first one feature, and another feature, not all of them complete. Somebody wants to have it so wide. Somebody wants to have it so high. Somebody wants to have the sanitary facilities in the front. Some want them in the back. Some prefer to have them completely isolated and let everybody run outdoors. I have heard that suggested.

I tell you, sometimes we've got to scale down our desires according to what we can buy. I would like to drive a Cadillac but with the help of the Credit Union I can only afford a now two-year-old car and it isn't paid for yet.

For my money I would favor a building of almost stark simplicity, plain, simple, almost severe, with the sanitary facilities at the front of the building near the entrance with the function of things being the prime consideration rather than the looks: rather than what somebody else has got.

I favor a spiritual church of the same kind, function being the prime consideration in organization as well as in doctrine. Leave off the "doodads"; all those funny little things that would be so cute if we just had them on there. Let the materials be chosen from the standpoint of durability, safety and last of all, economy. That fits both the church "outside" and "inside" to my way of thinking.

I present you my thoughts on that just so you have some place to start from or differentiate from in your own thinking because I think it will be some time before we have a new church. There will be a lot of hurdles to overcome in the meantime and as we approach the problem the thing to consider is, "What would Christ have me think about this thing so that as work proceeds things will go smoothly?"

Then the matter of finances rears its ugly head about this time. We refer you back to the Scripture, in which we read about the man who had better sit down and count the cost before he endeavors to put up a building so that the thing does not get part way up and remain unconstructed.

Putting up a building isn't just a matter of planning and wishing. We have done an awful lot of wishing. There has been a little bit of planning done. We've been talking on the matter of planning up to this point as to what the features of the building might or should be or what conditions they ought to fulfill.

Now the building has got to come from some place. We don't have a "fairy godmother" or a pet millionaire, either one, and it is not ordinarily God's custom to suddenly create a church out of nothing. I have no doubt but what He could do it if He saw that the occasion required it. However, we have no account on record where such a thing was done, so I do not think we should plan on having something like that happen. Also we should not plan on finding a millionaire somewhere or an oil well or almost any other sudden wealth as the case might be.

It is very likely that we shall have to pay for it out of our own pockets. You know when a building is built there is a ground-breaking ceremony. They start to dig. Now there is another digging ceremony that comes along before that and that is what we are talking about now. That is the ceremony where we dig down and find out what we have got in the bottom of those pockets, or dig into our expected resources as the case may be. Now we're still not going to talk about making a financial sermon out of this except to mention that finances are one of the problems.

Some people have the gay attitude: "Well if I want something, as long as I scrape up the down payment the rest of it can take care of itself." A lot of things get repossessed that way. It doesn't just "take care of itself."

It is assumed by many, "Well, if we can just get enough money together to interest an investment firm in furnishing the rest of it, why it will all come along automatically." We don't get fed automatically. We don't pay our bills just automatically except if we go some place where we turn over our whole check and they pay our bills and give us what's left to live on. There are such occasions where people cannot manage their own affairs so that they have to resort to such things.

We are supposed to be intelligent. We are supposed to be somewhat improved by the in-workings of the Spirit of God so that we've got a little bit more brains than children have. We should be able to plan and manage our own affairs, because if we don't we are in for a rude awakening.

That applies to the church "outside" and the church "inside".

There is a strong tendency to believe that baptism and down payment is all we've got to have and the rest comes automatically and we don't have to be worried or concerned about it. Just let tomorrow take

care of its own worries, we will cross those bridges when we get there. The trouble is we never get to the bridges.

"If we make a few token payments in the collection plate, why that is all that's necessary to show that we are on the right side." Our spiritual life doesn't develop automatically and there is no such thing as easy down payment. God does not carry us on the cuff and the church should not be expected to operate on the cuff either.

Well, let's get half an idea how much something might cost that we could use. I was reading recently that when they built this building here they expected to seat three hundred people in it. I have seen weddings (I think it was the Wheaton family) or operations where the Frisbey-Wheaton-Haldeman combination was brought into play and the place was full and I mean full and you could only count off just a little over 160 people and they were crowded.

They had figured they could seat 300 people in here. It cannot be done.

We'll give you a figure to shoot at. I think even with certain types of construction that I've heard about that to seat 300 people and provide certain activity space would cost not less than \$50,000.00.

Now let us just do a little mathematics. If we had 25 families, in other words, 25 wage-earners in the local who could scrape up \$200.00 a year for ten years we would have it made. In other words, \$200.00 per family per year would furnish us with a \$50,000.00 church. It might be possible to chisel just a little bit on that price.

I have done some pricing around on certain types of buildings which, if we're not too proud to use, or have our minds too set on some dear things that we have established as being representative of a church, we might be able to get by and have it warm, and light, quiet and not very much maintenance. We won't go into those details. There will be a time to do that.

Also, in considering the financing of a church we ought to be careful not to give the world a leverage on us in any way by borrowing money. When we owe somebody we are practically slaves. You heard that song about "16 tons of No. 9 coal". It fits. We practically owe our souls to whomever we owe money.

Using the cheapest material is not necessarily economy. Keep that in mind. Spending money in small amounts is not necessarily economy. There are times when we should spend it like water for good stuff. I have heard people mention about automobiles. "Well, it takes repair but it only takes \$5.00 at a time. I go in every week to have something done but it only takes about \$5.00, it doesn't cost me very much." \$5.00 a week is \$250.00 a year.

We've discovered that building a church either "inside" or "outside" is not a small scale proposition, if it is going to be a success.

Now let us suppose that we have decided and arranged our finances and we have our design of the building all settled. We have picked our location

which is the best we could find under the circumstances and the building is to go up.

Now who are we going to have boss the job, someone who happens to be a friend of ours, a pretty nice guy? "I kinda like him so he should boss the job." Perhaps it should be somebody that doesn't have anything else to do, maybe somebody who is retired. I have a father who is retired and doesn't have much to do. Would you want him to superintend construction of your church?

Maybe we can find somebody who will work real cheap or perhaps we should get the person who raised the most money or contributed the most money toward the building and let them superintend the construction of the new church.

The thing we should recognize—within the "inside" and the "outside" church—is that the best promoter is not always the best manager. That is one of the reasons why we have Bishops. That is one of the reasons why we have a specialist, why we have the Missionary. It is very unlikely that we would find a good promoter and a good manager in the same body. The same thing is true out where I work. Very seldom is a good salesman and a good engineer found in the same individual. If he is, he must be paid more money.

So, maybe we should pick out somebody who knows how to build buildings, familiar with the trade, especially with the type of building which we want to put up. I might be quite skillful in putting up a chicken house. I spent years in sawing boards, etc., but that wouldn't qualify me for putting up a building where things have to be aligned carefully and precisely and the building procedures carefully followed so that time is not wasted.

There are some things that are done first, and some things that are done afterwards. If we don't do them in that order, we've got lots of trouble and have to tear something out and do it again.

The "inside" church has been involved in doing that, too. We have done some things first, some things second and then had to tear them out and then turn around and do them again in proper order. Suppose we have a builder who cuts the joist or a rafter too short. Shall we change the width of the whole building just so that rafter will fit, or distort the building line at that point, so that this certain party won't be embarrassed over having made a mistake? "Inside" church, "outside" church, it is the same thing.

Shall we hurry the job up so that we can get done by Easter so we can "put on a big Easter show and everybody can show up in their beautiful Easter clothes and things will look fine" and cut something short and not put enough nails in certain boards, especially the bracing that holds the building against the wind?

You know, there is one thing that I never thought too much about. You will think about it some night, or some day occasionally in this building. They have what they call wind loading. In other words the winds which blow exert a pressure upon a building and especially in this building when the wind changes suddenly you will notice what it does. So maybe we

shouldn't hurry to leave nails out so we can go faster. That wind is a thing to consider.

We have even gone so far as to have slight earthquakes over here. That is something else to consider. Do you know that we can design buildings or erect building in such a way that normal expectations of wind and earthquakes and things like that won't flatten it for us?

Now, supposing we find that the contractor took a notion of his own. He decided to substitute materials or put a little feature of his own in the building. He thought "it would be such a nice thing. I will just go ahead and put it in any everything will be all right."

When a Construction Superintendent finds a thing like that, what is he going to do, leave it in? And especially if the contractor gets kinda loud about keeping his little feature in, is he going to leave it in? "Inside" church, "outside" church it is the same thing.

Or shall the Construction Superintendent say, "Well, it is really none of my business, the building is going to fall down because of it, but it is not my fault, it will be his fault and when it falls down I will be able to tell him that, well, I knew it was going to fall but I just thought I would wait till I could tell him I knew about it."

Well you can see the stupidity of trying to construct a church building along those lines. "Inside" church, "outside" church it is the same thing.

(Question by someone in audience—When you speak of the "inside" church do you refer sometimes to the spiritual church?) Yes, the spiritual "inside church" as well as the church organization is used interchangeably. The "outside church" refers to the building.

Now the question is, "In our spiritual living when we find people making critical mistakes, do we just stand back and say well give a calf enough rope and he will hang himself?" I've heard such things. A certain brother was in error. "Let him go. He'll hang himself and then we will cut him off. It is his own fault. I could have told him but I knew he wouldn't listen so I didn't tell him. I can tell him afterwards I knew he would do it."

Building a building or erecting any kind of a structure, whether it be a church building or our spiritual lives, is a thing that requires great forethought and great and consistent care. It takes constraint as well as outside guidance sometimes.

Well, we figuratively have finally got the church built. Now what are we going to put in it? Let's go over to II Tim. 3:16. We're going to have to put some furniture in this church. It ought to be comfortable. It ought to be convenient to get around. We're not going to deal about that part. We'll conclude our remarks with this thing which will apply to the "inside" church as well as to the "outside" church.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

SERMON BY L. V. ALDRIDGE

August 31, 1956

We shall read from several of the books of the prophets in the Old Testament of the Bible. We hear a great deal today over the radio that all prophecies of the Old Testament have been fulfilled, therefore it should be discarded and we should look only to the New Testament for guidance. These same teachers seek to divide the New Testament accepting this verse and rejecting the next verse claiming it was only for the time of the Apostles of Christ's day. We believe that there are many of the prophecies not yet fulfilled, while some are now being fulfilled in the very sight of men, and men perceive it not because they have been lead to believe that all prophecies have been fulfilled.

There is a truism in logic which teaches that if we lay a false premise or foundation, we will draw a false conclusion. That is what teachers of heresy do: "The Old Testament prophecies have been fulfilled; therefore we have no more need of the Old Testament." This error may stem from another false premise; that is, that all the Old Testament prophesied of was Christ, His birth, life, death and resurrection; therefore He has fulfilled all these prophecies and there is no further need for the Old Testament of the Bible.

Let us read first from Isaiah 24:1-6: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priests; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied," and please note this last statement closely. "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken his word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

We have here depicted a very dark picture of mankind; one that embraces this very age in which we live. Many would have us believe that this happened back in the Old Testament days. True, the people of those days transgressed the laws, but no such curse came up on them as described in these Scriptures. We asked you a moment ago to notice particularly the statement, "The land shall be utterly emptied and utterly spoiled." This primarily applied to Palestine, the home God gave to Abraham and his seed after him, while at the same time it applies to the future when the curse shall pass upon the earth.

We read, in Matthew 23:37-38, of Christ as He sat upon the Mount of Olives overlooking Jerusalem and He wept over the city and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth

her chickens under her wings, and ye would not; Behold, your house is left unto you desolate."

From that very hour the doom of Jerusalem was sealed, although those who heard Him no doubt thought He was beside Himself. History records that in a few years afterwards Jerusalem fell; a million Jews perished of hunger; thousands were carried captive to Rome, while the less able-bodied were scattered in the nearer countries for Rome ruled the world at this time. The walls of the city were laid low. Not one stone in the walls of the temple remained in place. The streets of the city were even plowed under so great was the curse pronounced by Christ, carried out by sinful men who seemed to act as the agents of God to bring to pass the curse pronounced by the Son of God.

History tells us that at one time later when an emperor who was friendly to the Jews came upon the Roman throne, that he arranged for a few workers to return to Jerusalem and rebuild the walls and the temple, but that fire came down from God out of Heaven and frightened them away and never again did they attempt to rebuild the city. We may ask why this was done. The God of Heaven had spoken and because of the iniquity of His people, there was nothing else to do but destroy the city and temple for it had become so defiled that it was a stench in the nostrils of God himself.

Not only so, but this land (of Palestine) remained a parched land for nearly 1800 years just as Isaiah predicted in chapter 29, when he declared that a book would come out of the earth which would be a record of a part of the house of Israel who had perished. This was to occur just prior to Palestine becoming a fruitful land again. History tells us that the wandering Arab with his donkey and goats, moving from place to place in order for his animals to find sustenance, were the only inhabitants of the land for centuries. Why should men seek to discard such a glorious heritage which happenings Ely so accurately foretold hundreds of years before they came to pass?

We might ask again, why do men in this day, men who profess to believe in the Restoration and the book which came out of the earth and which was translated into our language by the means God had before provided; a book which has never had but one translation, therefore free from the taint of men's minds; we ask why should professors of religion seek to change this book?

Again let us notice the statement that men transgressed the laws, broke the everlasting covenant and changed the ordinance. We have but to look around us to see the literal fulfillment of this prophecy in our day. Had man abided by the laws of God, he would not have changed the ordinance nor broken the everlasting covenant and there would only be one church in the world, and that would be the church Christ said He would build, the Church of Christ.

Before reading other Scriptures may we again call your attention to the great calamity to come upon men and but few men will be left. In Zechariah 1:14, we read of a young man with whom the angel talked as

they stood beside the myrtle trees and he was commanded, "Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy . . ." In chapter 2:1-4, "And behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

This never occurred before Christ, neither occurred until it is now being fulfilled in the sight of all men.

I recently came into possession of a little booklet describing the changes which have been made in the land of Palestine and in the cities. A number of pictures are given of the large buildings both office and apartment as modern as any to be found in this land. A panoramic photograph of Jerusalem and its environs show how the city is now inhabited without walls. Modern buildings dot the land while within the city are mostly the old type buildings. Out into the far reaches of the "desolate" lands one sees large citrus groves made so by the waters of the Jordan river through irrigation. Truly Lebanon is flourishing like the fruitful field.

Many people during and since the first World War were imbued with the idea that the Jews should be exterminated from the face of the earth because they began to rule the world financially. We must never lose sight of the fact that Israel is God's chosen people. God has made many promises to them in which, notwithstanding their iniquity and wickedness, He still loves them.

In Ezekiel 36:24, God said, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

In verses 33-34, He promised, "In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. (And this is being fulfilled right now). And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by."

Wherever and whenever was this land desolate except following the curse Christ pronounced upon the land for the past 1800 years?

When this is finally accomplished to the full, He said in verses 35-36, "They shall say, this land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I, the Lord have spoken it, and I will do it."

This accomplishment by the Jews is not to be a rosy affair. Right now they are being hedged on every side by their enemies; but in the end they will, provided they are humble and faithful, rebuild all the waste places of Palestine and the entire country will

blossom like the rose. When they have accomplished all these, there awaits another test, for the word of God has spoken it. This is when they are at peace and enjoying the fruits of their labors and sacrifices. Then dark clouds will again arise to spread a storm over them.

We wish to mention in passing that many other prophecies point to God again bringing His people out from among the nations and gathering them into their chosen land. We mention one other prophecy found in Ezekiel 37:16-19. Here God speaks to a "Son of man" and commands him to write two records; one for the house of Israel in the hands of Judah and his companions; the other for the house of Joseph in the hand of Ephraim and his companions, and these records shall become one record.

Again God says, (Ezekiel 37:21-22) "Say unto them, Thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms anymore at all."

Verse 26, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore."

As we said a few moments before, dark clouds are to come over Israel before the final time of peace. Turning to Zech. 14:1-7, we read, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake, in the days of Uzziah king of Judah: (for an account of this read Amos 1) and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark; But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light."

Let us remember that this great blessing is to come after God has intervened to save His people from utter destruction at the hands of Gog and his armies; when fire and brimstone shall be rained upon the enemy after the seven months of the burying the dead so numerous shall the dead be.

Let us read further. Verse 8, "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and winter shall it be."

How could there be a former sea, except it be a sea long ago existing and the hinder sea one later existing? But we are not so much interested in this as we are the fact as stated in the next verse.

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

This is the glorious heritage for the children of God on the eastern continent; God's chosen people, the House of Israel. We also look forward to that time for when these things shall occur there, God will work a great work on this continent: on this Joseph's land, this land which was given to Joseph in blessing; a land beyond the rivers of Ethiopia which Isaiah saw in chapter 18; the land which Moses saw before he departed this life as recorded in Deuteronomy 33:13-16.

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."

Yes, God has promised great blessings upon this land. However, there is to be a time of cleansing; a time of judgment; a time of testing; a time of proving God's people upon this land of Joseph. We are in the midst of a time of great pretensions by men professing to be followers of Christ. Men who also claim to be lieve in the fulness of the Gospel have brought in heresies, false teachings and hateful practices, all in the name of the Lord. We are in the midst of a time when men seek to lord it over God's heritage all in the name of the Lord; a time when men claiming to be ministers of Jesus Christ decry the plain teachings of the Bible. Some say, do away with the Old Testament of the Bible; others say, sever this verse or that verse from the New Testament. These are they having itching ears as Paul said would come; men who go even further as so-called believers in the record brought out of the earth by the power of God, that of which God said He would do a marvelous work and a wonder among men when they should teach for doctrine the commandments of men.

We say, it is a time when men and women of God should be humble and much in prayer to God that they may be accounted worthy to stand when all these things come upon the earth; when as Isaiah said that few men will be left.

May we so live as to be accorded a place among the redeemed of the Lord.

OBITUARY

Anna Hazelton Fender

Anna Marietta Hazelton Fender was born March 7, 1871, in Abilene, Kansas, the daughter of Alice A. and Norman N. Hazelton, and passed from this life after a long illness, August 16, 1956, at the Holden Hospital and Clinic in Holden, Missouri, at the age of 85 years.

She moved with her parents to Lamoni, Iowa, in 1880, where she received her education and was a teacher in the public schools. For several years she was employed as a postal clerk in Lamoni.

Her marriage to James Lafayette Fender took place July 1, 1889, in Lamoni and they were the parents of one daughter. They moved to Holden in 1905. They observed their Golden Wedding Anniversary in July, 1939.

She was a faithful member of the Church of Christ and was an active worker in the church for a number of years.

Surviving is her daughter, Mrs. Leslie (Olan Frances) DesCombes of Holden, Missouri; also a brother, Albert N. Hazelton of St. Joseph, Missouri; and three grandsons, Robert DesCombes of Kansas City, and David and Fred DesCombes of Holden. Her husband preceded her in death in August, 1950.

The funeral services were held from the Cast Funeral Home in Holden with interment in the Fairview Cemetery north of Holden.

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 13th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 13. 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.

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