

Zion's Advocate

And blessed are they who shall seek to build forth my Zion at last, for they shall have the gift and power of the Holy Ghost. — 1 Nephi 3:137

Volume 39

Independence, Missouri, July 1962

No. 7

Land of Liberty

Vida E. Smith Yates

God held you fast for age on age,
And set your finding like a stage.
He made you great, O land of mine,
By His own mighty hand divine.
In thy Niagara's mist-hid power,
Laid emblem of thy coming hour;
And that same hand held fast the pen
When inspiration quickened men,

To write upon men's hearts fair page
A Constitution without age,
For every people, every race
Was pledged to Freedom's power and grace.
America, thy heritage,
Is written on that deathless page,
And we who plan a Zion fair,
In heart or land or her blest air.

In such a pledge for liberty
Must build for our eternity.
What do we hold? Come, write it deep,
Nor let its spirit fail or sleep.
Plant the foundation cornerstone
In Christ, the Lord, in Him alone;
And let all nations far or near
Behold his love and liberty, how dear.

CONTENTS

Editorial	Page 98	Thank You Note	Page 109
Conference Minutes	Page 99	Missouri Reunion	Page 109
Christianity and Communism	Page 102	Local News	Page 109
A Parable	Page 102	A More Excellent Way	Page 110
Law of Moses and Economics.....	Page 103	Sermonette	Page 110
America's Destiny	Page 107	How Do I Stand	Page 110
Letter of Appreciation	Page 108	Obituary	Page 111

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri.

EDITOR: Oren A. Caviness, Route 1, Box 67, Preston, Missouri.

ASSOCIATE EDITORS: Edward J. McIndoo, Route 1, Box 67, Preston, Missouri. Esther M. Caviness, Route 1, Preston, Missouri.

PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

EDITORIAL

The Fourth of July!—an expression that has stirred the hearts and imagination of Americans for over a hundred and eighty years. Today it has largely become a symbol for a noisy display of fireworks accompanied by family outings or other forms of recreation as the working world takes a welcome "time out." It was not always thus and to many it still has it's heart stirring significance of a rededication to a hard-won freedom and liberty, bought by a handful of devoted patriots who pledged their "lives, fortunes and sacred honor" to it's cause.

Today in America we reap the multiplicity of benefits that are the harvest of this freedom and count ourselves the most fortunate of all earth's inhabitants to be living where Freedom spreads her banner.

Let us count some of the many blessings that are ours today because the blood of patriots has purchased them for us.

At the top of the list let us put Religious Freedom—the desire for which led to the discovery of this country and the preservation of which has made this nation great and unique among the nations of the earth. For comparison let us consider some of the conditions under which religion exists in other parts of the world today.

Under Communism parents are forbidden to teach their children a Christian faith until they are eighteen years of age. In Spain Protestant Christians may not hold publicly advertised services and are subject to arrest if they have private services in their homes. They cannot engage in business—cannot be legally married nor buried in consecrated ground—churches have been closed by order of the government. In Colombia Protestant Pastors have been killed and their churches burned. The Orthodox Jewish community reckons as dead the person who becomes a Christian and he will be cut off completely from his family. In Moslem lands one who is publicly baptized literally signs his death warrant and must sometimes leave his country if he hopes to survive.

Let spiritual apathy—indifference—or complacency exist in America and IT CAN HAPPEN HERE!

It was in this atmosphere of religious freedom that God found the opportunity to restore the long lost Gospel and establish once again His Kingdom on earth among men in its primitive likeness. Where but in **this** land of freedom could it have happened! Where but in **this** land of freedom can it flourish and grow that it might spread throughout the whole world!

Next consider education—there are more public schools in America than in any other country in the world; and though we have not reached 100% literacy, a greater majority can read and write in America than in any other land. It is in these enlightened minds that the Gospel of Christ shines most gloriously, and produces the greatest results of brotherhood.

It has been said of the American people that they are the best informed in the world—due to this enlightened ability and to the freedom of press and radio where men may write and speak without hindrance from their government.

Consider too the opportunities open to all the people of this nation. Where else could a rail-splitter become President—a penniless pauper a millionaire—a freckled faced boy of no previous renown an astronaut—where our great Sequoia redwoods are named for an Indian who rendered deathless service to his people by the alphabet he invented which enabled them to read and write in their own language—where schools throughout the nation bear in honor the name Booker T. Washington, for one who graced his own race—where the horizon of opportunity is limited only by fertile imagination.

Let us also count as blessings those conveniences that lighten the labor of women in the homes and men in the fields—conveniences that brighten leisure hours with music, song and literature from the minds of the world's great, conveniences that keep our loved ones as close as the nearest telephone, conveniences that enable an entire nation to ride at one and the same time in their own automobile.

List also the extended life expectancy that makes us the longest lived nation in the world—the serenity of our aged in a world of turmoil where old age generally means want, poverty and beggary.

What then shall the Fourth of July mean to us but the outpouring of a most benevolent God to an unworthy people, for who would dare say "we deserve" all these blessings?

What then shall we DO to be worthy of these blessings? OBEY THE LAWS OF THE LAND! ". . . For he that keepeth the laws of God, hath no need to break the laws of the land." Book of Commandments Chapter 59:25. Only in obedience to law can law be preserved and the rights of the individual secured. It was for each **individual** that our Christ was crucified.

Reverence the principles for which our patriots died by keeping them alive in our personal lives.

Cherish as sacred covenants, the Declaration of Independence that holds all men to be created free and

equal and endowed with certain inalienable rights among which are life, liberty, and the pursuit of happiness, and the Constitution that guarantees the perpetuation of these rights.

As a nation as well as individuals we have many faults, much to learn, and an enormous amount of growing to do, that in this God given land of liberty and freedom we may own each man our brother without regard to race or creed. That in this land of bounteous wealth and plenty no child may go to bed hungry or cold and no human ailment may raise its unchallenged head to inflict pain or sorrow.

But with a firm faith in God and a fervent desire to do His will there is no foreseeable limit to our accomplishments. What a challenge! What a responsibility! One indeed worthy of a people of the Almighty God.

O. A. C.

SWEETNESS AT THE BOTTOM OF THE BITTER CUP

By Birdie Lester

In this earthly life, each one of us has his own particular trials, and crosses to bear. How we bear and carry them is of the utmost importance. We can allow ourselves to become embittered and resentful, and too often show outward signs of rebellion; or we can be big enough and sensible enough to believe in God and know that He permits nothing to happen to us without there being some good reason. Accepting these crosses and trials in the spirit that comes from good living and the belief in a merciful God, who loves each and everyone of us so very dearly, is by far the wiser way. A more rewarding way. . . . Try it.

Regardless of which road we may travel or the course of action we take, the cross and trials still remain, they are only made easier to bear, when we accept and take them in our stride. If you are at fault, be humble enough to admit it; have faith enough in Him to know that wrong will one day be righted! The good Lord above sees all and knows all, and that thought alone should bring comfort and assurance to all of us.

**CHURCH OF CHRIST (TEMPLE LOT)
REPORT ON EXAMINATION
FEBRUARY 28, 1962**

The General Bishopric
and
The Ministers' Conference
Church of Christ (Temple Lot)
Independence, Missouri

At the request of your Auditing Committee, consisting Mr. Denver G. Chapman, Mr. Leslie P. Case and Mr. Harvey Seibel, I have made an examination of the books of account of the Church of Christ (Temple Lot), maintained by Mr. Vance H. Harris, Business Manager for the fiscal year ended February 28 1962 and present herewith my report including the following statements:

Exhibit A

Summary of Receipts and Expenditures for the year ended February 28, 1962.

Exhibit B

Statement of General Fund Expenditures for the year ended February 28, 1962.

These statements are subject to the following comments.

Cash Receipts and Expenditures—Exhibits A and B

The verification of cash receipts was confined to comparing data on the copies of the receipts issued by the Business Manager with the corresponding entries in the cash book and comparing the totals of these entries with the total deposits made to the bank accounts.

All disbursements were by checks which contain information regarding the nature of the disbursements. Thus each check, when endorsed by the payee, constituted a receipt for the purpose indicated thereon. The checks were signed jointly by the Business Manager and the Secretary of the Bishopric. Verification consisted of examining the checks paid by the bank and comparing them with the cash book entries. The balances in the banks at the close of the period were confirmed by certificates received from the depositories.

General Fund receipts exceeded the expenditures by \$2,478.96 as shown on Exhibit A and the following summary:

	Receipts	Expenditures	Excess of (Expenditures) or Receipts
Advocate	\$ 133.64	\$ 2,076.62	\$(1,942.98)
Books and Tracts.....	275.18	124.99	150.19
Maintenance & Repair			
of church bldg.....	1,761.85	2,127.77	(365.92)
All Other	17,205.06	12,567.39	4,637.67
Totals.....	\$19,375.73	\$16,896.77	\$ 2,478.96

In addition to the cash balances shown, the only other assets record on the books are real estate and equipment at nominal values.

The books are kept on a cash basis. We were informed by Business Manager that there were no unpaid bills at the close of the year.

The cash balances shown on the last line of Exhibit A are equivalent to the fund equities (excluding real estate and equipment.)

General

Fire and extended coverage is carried in the amount of \$20,000.00 on the church building and \$5,000.00 on the contents. The policy contains a 90% co-insurance clause. A fidelity bond is carried on the Business Manager.

The books were well kept and full cooperation was extend to me in connection with the examination.

Amos E. Allen
Certified Public Accountant

Independence, Missouri
April 6, 1962

EXHIBIT A

CHURCH OF CHRIST (TEMPLE LOT)
SUMMARY OF CASH RECEIPTS AND EXPENDITURES
FOR YEAR ENDED FEBRUARY 28, 1962

	Total Funds	General Fund	Home For The Aged	Yucatan Building Fund	New Building Fund	Temple Fund	Agency Funds
RECEIPTS:							
Tithing.....	\$16,906.06	\$16,906.06					
Offerings: Regular.....	361.99	299.00	\$ 6.86	\$11.80	\$ 21.17	\$ 23.16	
Building Maintenance and Repair.....	* 1,761.85	1,761.85					
Advocate subscriptions.....	133.64	133.64					
Books and tracts	275.18	275.18					
Interest.....	258.38				141.41	116.97	
Total Receipts.....	<u>\$19,697.10</u>	<u>\$19,375.73</u>	<u>\$ 6.86</u>	<u>\$11.80</u>	<u>\$ 162.58</u>	<u>\$ 140.13</u>	
EXPENDITURES:							
GENERAL FUND—Exhibit B.....	\$16,896.77	\$16,896.77					
EXCESS OF RECEIPTS							
OVER EXPENDITURES.....	\$ 2,800.33	\$ 2,478.96	\$ 6.86	\$11.80	\$ 162.58	\$ 140.13	
CASH BALANCES—February 28, 1961.....	14,494.59	6,756.30	69.50	72.00	4,684.60	2,897.19	\$15.00
CASH BALANCES—February 28, 1962.....	<u>\$17,294.92</u>	<u>\$ 9,235.26</u>	<u>\$76.36</u>	<u>\$83.80</u>	<u>\$4,847.18</u>	<u>\$3,037.32</u>	<u>\$15.00</u>
New Building Fund:							
First National Bank—Savings.....	\$ 4,847.18						
Temple Fund:							
Blue Valley Federal Savings and Loan.....	3,037.32						
All Other Funds—General etc.:							
First National Bank	9,410.42						
	<u>\$17,294.92</u>						

*Of this amount \$1,636.85 was contributed by members of the local church.

EXHIBIT B

CHURCH OF CHRIST (TEMPLE LOT)
STATEMENT OF GENERAL FUND EXPENDITURES
FOR YEAR ENDED FEBRUARY 28, 1962

Family Allowances:

Mrs. W. F. Anderson.....	\$ 960.00	
Mrs. A. F. Bell.....	960.00	
Mrs. J. M. Case.....	960.00	
Mrs. B. C. Flint.....	960.00	
Mrs. A. M. Smith.....	960.00	
Mrs. C. L. Wheaton, Sr.....	960.00	
Mrs. E. L. Yates.....	720.00	\$ 6,480.00

Elders' Expenses:

Yucatan:

C. Alfero.....	\$180.00	
F. Ojedo.....	740.00	
E. L. Yates.....	500.00	\$1,420.00

European: S. Mason.....

120.00

General:

W. F. Anderson.....	\$140.00	
L. A. Gould.....	960.00	
A. M. Smith.....	170.60	
C. L. Wheaton, Sr.....	240.79	1,511.39

Total Elders' Expenses.....

3,051.39

Aid:

B. C. Flint.....	\$ 50.00	
F. Ojeda.....	228.35	
Mrs. Minnie Pogue.....	252.05	
Mr. and Mrs. A. M. Smith.....	850.00	
Mr. and Mrs. C. L. Wheaton, Sr.....	380.70	1,761.10

Advocate printing, postage, etc.....

2,076.62

Books and Tracts.....

124.99

General Church Expenses:

Maintenance of Temple Lot.....	\$ 306.75	
Insurance (3 year premium).....	522.55	
Taxes on Anderson property (California).....	10.65	
Court expense.....	68.71	
Mimeographing conference minutes.....	63.70	
Recorder's and secretary's supplies and miscellaneous.....	48.24	
Maintenance and repair of church building.....	2,127.77	3,148.37

General Office Expense:

Telephone.....	\$ 91.21	
Stationery, postage, etc.....	84.09	
Safe deposit box rent.....	16.50	
Fidelity bond.....	12.50	
Audit.....	50.00	254.30

Total General Fund Expenditures—To Exhibit A.....

\$16,896.77

CHRISTIANITY AND COMMUNISM

By Larry Schwarz

Why don't we teach religion as the Russians teach communism? They have a way of life that they promulgate every time they have an opportunity. There is no pussy-footing with them. They say they are not looking for the Truth; they have it. We, on the other hand strive for an unobtainable perfection. This is significant. Their philosophy is static. Theoretically it cannot change nor grow. Therefore, it has within it the seeds of its own destruction.

At the heart of Christianity is not a principle, but a person. To be sure, He has principles, but He is a living being, not a philosophy of our making that will soon be out-dated.

This is also involved: Christianity is more than a standard of ethics. It is a relationship. It reconciles us to the God of the universe. It reveals Him as a force working for good in all things with those who love Him. Communists refuse to recognize such a being.

Furthermore, it has been said, "Christianity is caught, not taught." Addition can be taught, but not love. To use a poor figure, we fall in love. It even may be love at first sight. But, someone asks is there nothing we can do to help people catch it? Assuming that God chooses everyone to live as His child, the answer should be yes. Jesus sent people out to be His witnesses. They didn't go with an argument, but with a testimony. They told others what Christ had done for them. We cannot prove our faith as you can prove a mathematical product correct by dividing it by the multiplicand. We can only prove our faith by what is has done to and for us.

Of course, we can make it attractive. Some men can preach the gospel so that it appeals to logic. Their words make sense because their lives confirm them.

Communism can be taught by a person who doesn't really believe in it; not so with Christianity. It is only one loving heart that can set another afire. This makes our task more difficult than theirs, but it offers real encouragement. Blessed are the sincere; they will be remembered long after the insincere are forgotten.

It is imperative that everyone who believes in the Gospel makes a sincere effort to share it. We can spontaneously and voluntarily do what organization and force cannot accomplish. —Missouri Ruralist.

MODERN YOUTH

Here is a description of "modern" youth: "Our youths love luxury. They have bad manners, contempt for authority; they show disrespect for their elders, and love to chatter in place of exercise. Children are now tyrants, not the servants of their households. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble up their food, and tyrannize their teachers." Just right for today? It was written by Socrates, in 400 B. C.!

A PARABLE ABOUT PIES

Note: It is assumed that none of the pies in this story are poisonous, or really indigestible.)

Once upon a time two groups of people were having desert in the dining hall of a church. They were seated around two long tables, and all had pieces of pie before them. At each table there were many kinds of pie: cherry, apple, blueberry, lemon, chocolate, etc. All looked delicious. They were good pies!

But at one table no one was eating. A great controversy was in progress. A man, holding aloft his piece of apple pie, was shouting, "This is the only kind of pie that is any good! You must all eat apple pie! If everyone will not agree to eat apple pie, we will sit here and eat nothing, do nothing." Another said, "I want a law passed that all must eat cherry pie."

Still another insisted that it was his DUTY to argue forever and ever, if necessary, to convince all that chocolate pie should be the only pie eaten. "To the bitter end I will contend for my favorite pie," said one. "Let all who do not agree, leave the table."

So the arguments grew louder and louder and went on and on. A cloud of strife, envy and hate hung over the table; almost everyone preferred to go without rather than eat any pie other than his choice.

But, alas, not only were these people refusing themselves to eat . . . a great crowd of hungry souls were waiting at the door, wanting to be fed. Yet they dreaded to come into a room where such confusion reigned. **No one wanted to eat at such a table. They would rather go hungry!**

At the second table (I do hope there really is such a table . . . I think I have seen it) people were eating their assorted pie. A spirit of love and joy hovered over the group, and they were having the happiest time together in a quiet sort of way. I think they had all sprinkled their pie with a little love, and tolerance and kindness!

One would say, "May I have a bite of your pie? It looks so good!" Or "Try this pie. I think you will like it." Now I am not sure that all of the kinds of pie at either table were altogether perfect. But when they were eaten in an atmosphere of peace and prayerful devotion, all were receiving nourishment. And where the minds were open, the hearts full of love, their ears became so attuned that in God's own time they would be able to hear His Voice. They would be able to understand His Word as spoken in the past, and to receive future Words.

The hungry throng at the door looked longingly at the table of love and peace. How anxious they were that a place would be made for them. But they would not be willing to enter until the confusion and noise subsided enough that it was a pleasant place to eat. . . . How long will they have to wait?

Vi Henning
1132 Aztec, N. W.
Albuquerque, New Mexico

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 THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

THE LAW OF MOSES AND ECONOMICS

"And it came to pass that when Jesus had said these words, he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying, that old things had passed away, and that all things had become new. And he said unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold I say unto you, that the law is fulfilled that WAS GIVEN unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law IN ME is fulfilled, for I have come to fulfill the law; therefore it hath an end. Behold, I do not destroy the prophets, for as many as HAVE NOT BEEN FULFILLED IN ME, VERILY, I SAY UNTO YOU, SHALL ALL BE FULFILLED. And because I said unto you, that old things hath passed away, I DO NOT DESTROY THAT WHICH HATH BEEN SPOKEN CONCERNING THINGS WHICH ARE TO COME. For behold, the covenant which I have made with my people, IS NOT ALL FULFILLED; but the law which WAS GIVEN UNTO MOSES, hath an end and end in me." (III Nephi 7:3-9.) (Emphasis mine throughout the article B.C.F.)

Now the question naturally comes: "What is the law of Moses?" Where is it found? The facts are that it is not to be found anywhere among any of the writings now in existence among men, in its fulness.

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that IT MAY BE THERE FOR a witness against thee." (Deut. 31:24-36). Well, it is still in the side of the ark of the covenant, and where is this ark of the covenant?

"It is also found in the records that Jeremy the prophet commanded them that were carried away to take the fire, as it has been signified; and how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and they should not err in their minds, when they see images of silver and gold, with their ornaments. And with such other speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the MOUN-

TAIN WHERE MOSES CLIMBED UP, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and so stopped the door.

And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them saying: As for that place IT SHALL BE UNKNOWN until the time that God gather his people AGAIN together, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place be honorably sanctified." (Apocrapha—II Maccabees 2:1-8).

Now read back in Deut. 31-27 and on, and it will be seen WHY Moses disposed of the law as he did in having it placed in the side of the ark. It was because of their stiff neckedness, and rebellion, so it IS STILL in the ark, and won't come out until the Jews begin to believe in Christ as the Book of Mormon tells us. So much for that. But, we now know where the "full" law of Moses really is. True there are extracts of this law in the five books of Moses, particularly the books of Leviticus and Deuteronomy; yet, because of the hardness of the hearts of that people the full text is yet to come forth. This doubtless accounts for the great amount of discussion and contention regarding: "The Law of Moses."

For further proof of what I have said, we have this in connection with what has already been said: "The priests among the Jews had been divided, since the time of David. That is, for about a thousand years, into twenty-four courses known as "houses" and "families". Of the original courses however, only four, each numbering about a thousand members, had returned from Babylon, after the captivity; but out of these the old twenty-four courses were reconstituted with the same names as before, that the original organization might be perpetuated as far as possible. The priesthood of the second Temple, however, never took the same rank as that of the first. The diminished glory of the sanctuary in which it ministered, compared with that of Solomon, alone, made this inevitable, for the second Temple had no longer the sacred Ark, with its Mercy Seat and the overshadowing cherubim, nor the Holy Fire, kindled at first from Heaven, nor the mysterious Shechina, or Glory of God, in the Holy of Holies, nor the tables of stone written by the finger of God, nor the ancient Book of The Law, handed down from the great law giver, Moses. The Spirit of prophecy was no

longer granted: the Uirm and Thummin no longer shown out mysterious oracles from the breast of the High Priest." ("The Life and Words of Christ", page 61, by Geikie.) We could, perhaps, write indefinitely on this subject, but this should be sufficient to show what and where the "law of Moses" given of God really is.

However, Moses gave more than this law, because he was a three-fold law-giver. He was the head of the sixth-hour gospel dispensation, spoken of by Christ himself in the 20th chapter of Matthew. So he was a preacher of the gospel of Christ and for that dispensation he was its law giver. See I Cor. 10:1-4: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Also this: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt . . ." (Heb. 11:24-26.) And also this (Dives speaking), "For I have five brethren that he (Lazarus) may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:28-31). Now, if every jot and tittle of what Moses taught was fulfilled in Christ, what was there about Moses' teaching that had salvation connected with it, as Christ very definitely indicates here. But we are not through yet. "And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye? And they answered and said, that salvation did come by the law of Moses." (Mosiah 7:91-93). And Abiniadi did not contradict them, because he knew that all that Moses gave was not fulfilled in Christ, as my first quotation from III Nephi 7 plainly says.

So Moses gave the gospel law. He also gave the law of types and shadows that pointed to Christ, and and it was these that Christ referred to when he says: "The law IN ME is fulfilled. This is also clearly explained in Galatians third and fourth chapters, where that part of Moses' law was a "Schoolmaster" to bring us to Christ.

Then Moses gave the constitutional law to govern the new nation of Israel, and Christ could no more fulfill that, then he could fulfill the constitutional law of the United States. So much for Moses as a "law-giver."

Some may try to tie Moses up to Bible economics, but a careful examination of all that we have therein shows that tithing was the only scriptural economic

system from the dawn of creation. For proof of this just read Alma 10:8-9; "And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth part of all that he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, OR IT BEING HIS ORDER." Note, it WAS the order of the Son of God, also the priesthood of Melchisedec, as without father and mother nor end of days, but was from eternity to eternity, as Christ himself is from eternity to eternity, being a lamb slain from the foundation of the world." (Rev. 13:8.)

"And now it came to pass that when Jesus had expounded all the scriptures in one, which they had written, he COMMANDED THEM THAT THEY SHOULD TEACH THE THINGS WHICH HE HAD EXPOUNDED UNTO THEM. And it came to pass that he COMMANDED them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written, he expounded them. (III Nephi 11:1-3.) Then Nephi gives all of the third and fourth chapters of Malachi, among which we find these words: "Will a man rob God? Yet ye have robbed me. But ye say, where have we robbed thee? In tithes and offerings." It may be objected that this command to Malachi was given to the nation of Israel, and not to the church. A point may be made there if we confine our use of Malachi's prophecy to the Bible, but here we find Christ himself teaching tithing, not to the Nephite nation, but to the Nephite CHURCH. Just read the entire 10th chapter just preceding this and it will be very clear.

More than that, in all of Christ's teachings as found in the Book of Mormon, we do not find him teaching any other system of economics. In short, continuing his expounding the prophecy he says this; "And he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations." (III Nephi 11:29.) Might not that apply to our time?

For the system of "all things common" in the Book of Mormon, we have to go back to the times of Alma, Mosiah and others of those who were the teachers before Christ came among them. True, we do find this as a RESULT of preaching Christ; that a CONDITION of "all things common" did exist among them as would be natural when the saints of God are living in touch with God, but at that it is not given us as a definite law to the church; because the wording is this; "And many of them saw and heard unspeakable things, which are not lawful to be written; and they taught, and did minister one to another; and they had all things common among them, every man dealing justly one with another." (III Nephi 12-11.)

No twisting of language can be made to make an economic law out of this statement. Because if they were living in a communal state, the property would be joint and the statement that "every man dealt just-

ly, one with another" would be superfluous. They could not do otherwise. However, be that as it may, there certainly was no command from Christ to practice this condition, but there was his command to teach the words of Malachi which DID contain the law of tithing.

Going to the New Testament we find Christ rebuking the Pharisees for making a hobby of paying tithes, yet forgetting other things, but the language of Christ is this: "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; THESE OUGHT YE TO HAVE DONE, and not to leave the other UNDONE." (Matt. 23:23.) Of course, there is no command in this, but it is a recognition of that part of the law that he says they should not have left undone. So we go now to the idea "of all things common" as found in the records, and we find no command of Christ there either. Here we read; "And the multitude of them that believed were OF ONE HEART AND OF ONE SOUL: neither said any of them that ought of the things which he possessed was his own; but they had all things common." (Acts 4:32.) Then the account goes on and describes the same beautiful condition as already found in the 12th chapter of III Nephi in the Book of Mormon; and the cause was exactly the same, wherein the love of the saints for each other produced the kind of results that we could naturally expect under such Zion conditions. And here we are told that those who had possessions sold them and brought the proceeds and laid them at the Apostle's feet, in order, that the apostles might make the proper distribution. No command of God in it anywhere. It was the natural result of their own righteousness. Also it is significant that this trust was placed in the apostles as the servants of God. The next chapter tells the tragic story of Ananias and his wife Sapphira, who were struck dead for lying about the price of the possession they had sold. And it was their lying that was to blame and not because they had failed to keep any command. This is made clear by Peter's statement to them. He says: "While it remained, was it not THINE OWN? and after it was sold, was it not in thine own power?" (Acts 5:4.)

Then in the Book of Mormon, the principle of "all things common" evidently was not even a church matter because it was for the benefit of all, either in the church or out of the church. (See Alma 1:40-46.) However, if we go to Mosiah 9:60-64, we DO find Alma commanding the people to observe the law of "all things common," and in the 63rd verse we are told that was done because they had been commanded of God. BUT, if we read their complete story, we learn that they were also commanded to observe the "law of Moses" because they were still under that law. For proof, see Mosiah 1:110-113, where we read, "Yet the Lord God saw that his people were a stiff-necked people, and he appointed unto them a law, even the law of Moses. And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming; . . . And yet they hardened their hearts,

and understood not that the law of Moses availeth nothing, except it were through the atonement of his blood."

Again; "I say unto you, that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses, And moreover, I say unto you, that salvation doth not come by THE LAW ALONE; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses." (Mosiah 8:4-5.)

So we see that it is in this part of the Book of Mormon where the people were still under the law of Moses that the principles of "all things common" was enjoined.

Yet, in speaking of the law of tithing, these same men tell us that it was a law given from the beginning, as in the case of Alma's analysis of the life of the Holy Priesthood of Melchisedec, in which he says: "This high priesthood being after the order of his Son, which order was from the foundation of the world" (Alma 9:70), and to show its workings he tells us about Abraham paying tithes to Melchisedec, which he says was a part of the eternal plan,—"Being a type of his order, or being his order." This was over 400 years before there was any "law of Moses." In short, tithing is not peculiar to the law of Moses; it is merely incidental thereto because of its ancient order. Added to this, in all of the teachings of Christ personally, we cannot find a single place where he advocates a law of "all things common", but we do find him commanding the teaching of tithing as already indicated in his treatment of the words of Malachi. The reason possibly being that it was a system that existed at the dawn of mankind's existence on this earth.

Much more might be said but we feel that reference to these brief accounts from scripture is sufficient from that source. So we will now come down to our eleventh hour dispensation and see what we find there.

Catagorically we find the work progressing as follows: Early in the spring of 1820, we find the young Palmyra seer making his first contact with divinity, when he went into the woods to pray. Then three years later, he had the wonderful experience of having an angelic visitor visit him in his bed chamber three times in one night. Here he was given further directions as to his future work as a prophet, and curiously enough the angel quoted scripture to him which read different from that found in the King James Version. One of the texts given him was the very words of Malachi as already referred to. This goes on until in 1827 he was finally entrusted with the plates of the sacred record later to be known as the Book of Mormon. From then on, there seems to have been almost a continual contact with God until the Book of Mormon was printed and in circulation, and yet not a word about a law of "all things common."

This philosophy come into being with the conversion of Sidney Rigdon and the group around him, (13 families in all) living near Kirtland, Ohio. These 13

families were living a sort of communal society where they DID have "all things common." Through the preaching of Parley Pratt, a former compatriot of Sidney Rigdon in the organizing the movement under Alexander Campbell, these thirteen families came into the church. As is to be expected they brought their type of society with them into the restoration church.

Yet we find Joseph Smith also making his home later in Kirtland, but we do not find him very enthusiastic about the type of society then in existence there, for on two outstanding instances we find him making statements that were the very opposites of what was being done there. From his diary made in 1836, we read this: "Friday 30th, at home. Mr. Francis Porter from Jefferson County, New York, a member of the Methodist Church called to make some inquiry about lands in this place (Kirtland) whether there were any valuable farms for sale, and whether a member of our church could move into this vicinity, and purchase lands, and enjoy his own possessions and property, without making them common stock. He had been requested to do so by some brethren who live in the town of Leroy New York. I replied that I had a valuable farm adjoining the Temple Lot I would sell, and that there were other lands for sale in this place, and that we had no common stock business among us; that every man enjoys his own property, or can, if he is so disposed consecrate liberally or illiberally to the support of the poor and needy or the building up of Zion." (Reorganized Church History, Vol. 1, page 593.)

Again, in an old history called "A Documentary History of the Church", published in 1838, Joseph Smith says he is answering the type of questions that had been coming to him from the beginning of his ministry. Twenty questions in all are published with the answers that Joseph Smith gives to them, and Question No. 6 is "Do the Mormons believe in having all things in common?" To which Joseph Smith answers: "NO."

In chapter 44 of the Book of Commandments, and verse, 26, we read this language: "If thou lovest me, thou shalt serve me and keep all of my commandments; and behold, thou shalt consecrate ALL thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the bishop of my church, and two of the elders, such as HE shall appoint and set apart for this purpose."

So, in keeping with the provisions of this revelation, an elaborate city of Zion was to be reared here in Independence, Missouri. The city was to be a mile square, and in it were to be twenty-four temples with a large temple in the center for the First Presidency. However, in a letter to Edward Partridge, who was here in Independence at the time, and written or signed by the First Presidency, Joseph Smith, Frederick G. Williams, and Sidney Rigdon, but which letter Sidney Rigdon admits writing himself, he sets forth some of the obstacles that would be encountered in trying to carry out the provisions, according to the letter. Here is

what he says: "Brother Edward Partridge; Sir: I proceed to answer your question concerning the consecration of property; First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and, this too, without constraint; unless he does this he cannot be acknowledged before the Lord, on the church book; therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families. The matter of consecration must be done by the mutual consent of both parties; for to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving the bishop more power than a king has; and, on the other hand to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishop." (Reorg. Church History, Vol 1, page 300.)

Is it any wonder then, that the Missourians were incensed at such elaborate schemes which also showed the division and conflict that was already arising among the saints?

Furthermore, we even find a contradiction in our records on this matter. Chapter 44, verse 26 of the Book of Commandments says that in consecrating property; "ALL" is required, while in chapter 16, on the same matter, in a revelation given to Martin Harris, we read, "Behold this is a great and the last commandment which I shall give unto you. For this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive if thou wilt slight these counsels, yea, even destruction of thyself and property. Impart A PORTION of thy property yea even a part of thy land, and all save the support of thy family." (B. of C., Chapter 16:33-36.)

Now just what is the requirement according to this? Do we consecrate "ALL" as is stated in Chapter 44, or do we consecrate just a "PORTION" as in Chapter 16?

Now we do not wish to be understood as opposing the wonderful conditions as we have found in the twelfth chapter of III Nephi, and also in the fourth chapter of Acts. Why, our hearts yearn and our prayer has ever been that the saints may raise to those spiritual heights, where we can be as one family, and then have "all things common" as a natural result of such splendid Zionic condition, but from my studies of economics I KNOW that we will never, never, never reach that state as long as we are under bondage to this grasping, confiscatory Judaistic monetary system, that is designed to "grind upon the faces of the poor." Why the very idea of Zion itself means a release from this state of bondage. The Amara Society, near Cedar Rapids, Iowa have found this out and as a result have discontinued their communist style of life.

Finally, to the church is issued this final warning as found in the 65th Chapter (the last chapter of the Book of Commandments); "For I the Lord requireth the heart of the children of men. Behold, now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people. For he that IS TITHED shall not be burned. For after today cometh the burning." (B. of C. 65:29-31.) So we see that in the end as well as in the beginning of man's sojourn on this earth, tithing is still God's loving money rule. So we should beware how we try to do away with every "jot and tittle" of what God gave to his great law-giver Moses, because in so doing we are very apt to exclude the Blessed Master of men himself. May God bless all
B. C. Flint.

AMERICA'S DESTINY

By Nicholas F. Denham

"And he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and for ever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them. And the fullness of his wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness comes, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written." (Ether 1:29-35).

"And thus the Lord did pour out his blessings upon this land, which was choice above all other lands; and he commanded that whoso should possess the land, should possess it unto the Lord, or they should be destroyed when they were ripened in iniquity; for upon such, saith the Lord, I will pour out the fullness of my wrath." (Ether 4:22).

The foregoing passages of scripture show quite clearly that the Lord has been very mindful of the land of America and of the people who have inhabited it. He has directed their coming and has inspired the free governments established here. Nephi and Lehi were shown the destiny of this land and that the Lord would lead the Gentiles from Europe to America to set up a

free nation here after the descendants of Lehi had turned away from God and had dwindled in unbelief.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God that it was upon the seed of my brethren; and they were scattered before the Gentiles, and were smitten. And I beheld the Spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land for their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before they were slain.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord, and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them; and also that the wrath of God was upon all those that were gathered together against them to battle. And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations." (1 Nephi 3:149-155).

"But, said he, notwithstanding our afflictions, we have obtained a land of promise, a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord hath covenanted this land unto me, and to my children for ever; and also all those who should be led out of other countries, by the hand of the Lord. Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity; for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous, it shall be blessed for ever." (2 Nephi 1:6-15).

The people of Jared, after reaching a high degree of righteousness before God and then turning away from him, fought among themselves until they destroyed themselves.

The Nephites, after their close walk with God, turned against him and were destroyed by the Lamanites.

The Lamanites, after their conversion and great blessing again turned away from God, fought among themselves and were still doing so, and consequently keeping their population at a relatively low figure, until the latter part of the past century. Their survivors have been trampled upon and trodden down by the Gentiles until most all their land is taken over by the Gentiles.

Thus we see that the promises of God have been fulfilled in every instance.

What lesson is this to us, the citizens of the United States of America, the nation which the Lord said he would raise up upon this land? "And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles, yea, even upon the face of this land; and by them shall our seed be scattered." (1 Nephi 7:15-16).

The same warning issued to the seed of Lehi and to the people of Jared applies to us Gentiles in this our day.

Time and time again we read of statements made by leading men of our country, not only religious leaders but military leaders and business leaders as well, that our nation is suffering from moral decay. How far this decay must go until it reaches the ripened state before God, He alone knows, but it may be very close.

The leaders of our country are so very fearful of what may happen to us that they are spending more money in one year to prepare our defense against our enemies than was spent by us in all previous wars totaled together. What a pity that we do not understand wherein our safety lies. The Lord has promised that if we will but serve him according to the commandments which he has given, he will preserve us from all other nations, but if we refuse to serve him all our preparations will be in vain.

A portion of George Washington's vision, given to him while at Valley Forge, reads as follows: "And again I heard the mysterious voice, saying, 'Son of the Republic, the end of the century cometh, look and learn.' At this the dark shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and taking water from the ocean, he sprinkled it upon Europe, Asia, and Africa. Then my eyes beheld a fearful scene. From each of these countries arose thick, black clouds, that were soon joined into one. And throughout this mass there gleamed a dark, red light by which I saw the hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, town and cities that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.'

"When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a loud powerful blast.

"Instantly a light, as if of a thousand suns, shown down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose head still shone the word 'Union', and who bore, our national flag in one hand and a sword in the other, descend from heaven attended by legions of bright spirits.

"These immediately joined the inhabitants of Am-

erica, who I perceived, were well nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious voice, saying, 'Son of the Republic, Look and Learn'.

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean, and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious."

The end of the century has arrived and the black clouds of war hang over Europe, Asia and Africa, and the outstanding thing which they all have in common is that dark red light of Communism, which their leaders have avowed to bring upon all the earth.

Indeed, we must prepare to defend ourselves, but our major preparation should be by serving God according to His commandments. ". . . For the Lord had said unto them, and also unto their fathers, that inasmuch as ye are not guilty of the first offense, neither the second, ye shall not suffer yourselves to be slain by the hands of your enemies. And again, the Lord has said that ye shall defend your families, even unto bloodshed; therefore for this cause were the Nephites contending with the Lamanites, to defend themselves, and their families, and their lands, their country, and their rights, and their religion." (Alma 20:51-52.)

As we come to the one hundred and eighty-sixth anniversary of the birth of our nation, may we stop to consider the great trust in God which our fathers expressed as they wrote the Declaration of Independence and as they carried on their responsibilities of forming this government and writing a constitution which has stood out so remarkable during the intervening years while other governments have risen and fallen.

Surely we should give heed to the admonition given to George Washington in his vision. "Let every child of the Republic learn to live for his God, his land and the Union."

LETTER OF APPRECIATION

Sandpoint, Idaho

May 16, 1962

To the Members of the Church of Christ
(Temple Lot)

This is to acknowledge your heartfelt sympathies in our hour of grief and sorrow. And we want to thank you for the lovely flowers that you sent for "Mother's" passing. Yes we are going to miss our Mother. She was a shining light for all who came in contact with her. She has shown this generation how to pass the one-hundredth mark if they so desire. Her passing was so sweet, without any pain, she just went to sleep.

Yours in Gospel Bonds,

Jas. M. and Martha J. Hartley

B. Frank and Mary Hartley

Leo L. and Josephine Hartley

A THANK YOU NOTE

When our daughter Edna, (Mrs. Kenneth Smith) sent out the announcements of our fiftieth anniversary a few weeks ago, the response was so unexpected and spontaneous, that we seemed to be actually deluged with loving greeting cards and gifts. These, of course, are deeply appreciated, and naturally we would like to make a personal acknowledgement to each one, yet the number of them makes such a thing almost impossible, and for the further fact, that we realize that the great proportion of these cards and gifts are from the readers of our Advocate, we take this means of expressing our heartfelt thanks and appreciation.

However, while we are so grateful for the remembrances, yet, we feel, that richer still, is the spirit of love and fellowship that has prompted these tokens and, that is to us NOW, the most cherished possessions that we have. May God bless you all is the prayer of your fellow laborers in Christ.

The Flints.

P. S. We also wish to thank the editors for their gracious comment in the June Advocate.

MISSOURI REUNION

Remember the Missouri Reunion this year will be held at the I. C. Keeny Farm, July 28th and 29th. This is at Yukon, Missouri, and directions are as follows: coming from the north on Highway 63 through Licking and Raymondville, turn at junction on 137 Highway—from there it is about 5 miles to Yukon. At the Yukon store turn east about ½ mile.

Coming from the south on 63 Highway via Cabool or by Lebanon, come to Houston and on south edge of Huston turn on Highway 17 at Kraft plant and on to Yukon about 8 miles, or if you are on Highway 17 keep on to Yukon. Watch for sign Church of Christ, at Yukon store. Farm is ½ mile east of Yukon. We'll be seeing you!

INDEPENDENCE EAST LOCAL NEWS

The Independence East Local held their annual business meeting on May 11. The new officers are:

Pastor: Brother Kenneth Smith

Secretary: Sister Carolyn Fann

Treasurer: Brother Frank Fann

Building Committee: Bill Nast, Brother Curtis Yates, and Brother Frank Fann

Chorister: Sister Metta Anderson

Reporter for Advocate: Sister Doris Sheldon

Auditor: Brother William Sheldon

Some of the recent speakers have been Brother Leon Yates, Brother Archie Bell, Brother Anderson, Brother Kenneth Smith, Brother Sheldon, Brother Flint, and Brother Curtiss Yates. Brother Randall and Brother Chapman, who are our reorganized friends, have also spoken to us.

Brother Orville Rupe's home has been blessed with a new little bud of promise. Lorri Anne was born May 25. Both she and her mother are at home doing very well.

Sister Metta Anderson has been in the hospital and has been very sick. She is home now, but not feeling to well yet. She still spends much time in bed. We would like to ask for your prayers in her behalf.

Our women's department is still busy trying to raise money for the new church. The next project will be a rummage sale.

The brethren have been busy working Saturdays and evenings on the church. Saturday the grading is scheduled to be done, and in about a week they should be able to start the framing of the building. Last week they got the baptismal font completed. With only such a few to work the work doesn't progress too fast.

Elaine Smith's husband is in the hospital very, very sick, and we would ask your prayers for him. Elaine is a daughter of Sister Serratt's from Collins, Missouri.

Reporter, Doris Sheldon.

PURYEAR LOCAL NEWS

Dear Brothers and Sisters of the Church of Christ:

We or the Puryear Church of Christ would like to join you and the Advocate and report our news and happenings. We are small in number, but endeavor to do the Lord's work. It seems at times in this world of heartaches and sorrow that our faith will become just a little bit weak. But when Sunday morning comes and we meet at church our faith is renewed and everything seems bright again.

We have ten adult members and five children. We have Sunday School each Sunday morning, and preaching service each 2nd, 3rd and 4th Sunday. Our Pastor is Bro. T. W. Paschall who always has a good sermon for us. Brother Heman Paschall and Bro. Ronie Overcast preach on the 3rd and 4th Sunday.

We were happy to have Brother and Sister Joe Kidd as our visitors in the month of February. We enjoy them coming and enjoy the inspiring sermons that he brings to us each time he comes. We welcome them and everyone who would like to visit us.

The granddaughter of Sister Myrtle Robertson, Leva Jane Jabe, was united in marriage on February 14th to Philip Snow at our church (Puryear Church of Christ). The wedding was performed by the bride's uncle, Bro. T. W. Paschall. We wish them many happy years together.

Our dear one, Sister Myrtle Robertson, has developed a heart condition. She has improved a lot, but still is unable to do all her work. So I ask for her your prayers that if it is the Lord's will, she will be well again. Sister Myrtle was the wife of Bro. R. R. Robertson, who left this life one year ago. He left a vacant spot in our lives and in our church here—we miss his kindly hand shake each Sunday morning.

We here at the Puryear Church of Christ ask for your prayers that we will grow in members and that the few of us here will grow in faith and that we will keep on striving.

Reporter, Bryna Grooms.

"... A MORE EXCELLENT WAY"

(I Cor. 12:31)

John said, "And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." I John 2:17.

We should often remind ourselves that evil in our life is destructive and directs our course towards death. While good leads us toward the more abundant life.

It is a psychological fact that where one gives way to malice, jealousy, hatred, envy, selfishness, pride or evil thoughts of any kind he generates within his body poisons that age him before his time. Such things destroy his happiness and actually reduces his life span.

In Galatians Paul lists some of the things which tend to destroy life. He said, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revillings, and such like: of the which I tell you before, as I have told you in times past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

But Paul also spoke of those things which, if we heed, will help us to live that more abundant life which brings happiness and peace to all mankind. He continues, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Meekness, temperance: against such there is no law."

"The works of the flesh" cause a weakening of both physical and spiritual powers, we can have no doubt of that. If we have trouble with our fellow-beings it always gives us that low feeling. But by the "Fruits of the Spirit," living a life of kindness, loving our fellow-beings and doing good wherever we can, gives us a feeling of spiritual health, strength and vigor.

The life of an evil man is filled with tension and anxiety. He is constantly fearful that his deeds will overtake him so he frequents the dark places. He is continually afraid of being found out and held accountable for his evil deeds. For him, John said, "... the world passeth away."

A Chinese preacher once said, "To trust one's own righteousness, is like seeking shelter under one's own shadow. We stoop to the ground and the lower we bend, the shadow is beneath us still. But if we flee to the shadow of a great rock, then we find shelter from the noonday sun."

The Christian man of honor does not depend upon his own shadow for shelter. He finds security, peace and happiness standing in the shadow of the "Great Rock, Jesus Christ."

"... he that doeth the will of God abideth forever." I John 2:17.

E. J. M.

A curious thing about life is that when we just let ourselves go, and do what we like when we like it, we cease before long to like what we do, observes the Chatham Blanketeer. A great man once said that a person should do one unpleasant duty every day just to keep himself in moral trim.

SERMONETTE

By Harleigh M. Rosenberger

With his privilege of speech, man can bring happiness or sorrow, hope or disappointment, anger or gladness. There is the spoken word we wish we might recall, the word uttered in haste, sometimes in anger or resentment.

Do you recall the story of the great emancipator, Abe Lincoln? It is said that when he was particularly angered by some constituent, he would sit down and write a very lengthy letter, including all the things he would like to say. Then, when he had the letter completed, he would tear it up. Thus he cleared his mind of hatred and harshness.

But there is also the word that should have been spoken, and was not. How many times a husband will accept without comment the fine cooking of a wife! Loaded with the problems of the business world, he assumes his wife has none. Or, how often does the wife fail to give the word of appreciation so needed by her husband! Or the parent forget to commend the child—although we seldom forget to reprimand!

Would that we were more conscious of the good a word of appreciation can do. A note of thanks. A simple, sincere compliment. Such a kind word can change the whole day for any of us!

HOW DO I STAND?

By Elder Paul G. Mercer

"Blessed is the man that walketh not in the council 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." Ps. 1:1-2. This should cause us to think: "What group am I in, am I living the life that would place me among the blessed?"

"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." II Tim. 3:16-17. With this truth in mind let us turn to the Scriptures that we might be instructed in righteousness.

The Apostle Paul tells us in II Cor. 1:24 that by faith we stand. Faith in whom? Jesus said, "Have faith in God."

Paul says: "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Gal 5:1. And in Ephesians 6:10 to 19, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your

loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayers and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Let us therefore be careful, not putting our trust in the arm of flesh or in the doctrine and commandments of men. For according to Paul: "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able but will with the temptation also make a way to escape, that ye may be able to bear it." God is faithful and He has given us His truths to live by, and if we do He will never forsake us.

We are further instructed in the Phillipian letter, chapter 1:27, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in ONE spirit, with ONE mind striving TOGETHER for the faith of the gospel." And our Lord and Savior says: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." (Matt. 12:25.)

Dear Brothers and Sisters in Christ, in the name of Christ may I ask, are we standing according to the gospel, having our hearts filled with love and charity for each other? The 13th chapter of I Cor. gives us the greatest treasure of a true Christian.

"God doesn't measure a man by the size of his hat,
Or the shoes upon his feet:
He measures a man by his daily walk
At home and upon the street.

He doesn't measure a man by the size of his farm.
Nor the size of his bank roll.
He measures a man by the love in his heart
And the purity of his soul.

We are all made in the image of God.
Whether we be large or small.
But just how will we measure up
When we answer that final call."

"Economic and military power can be developed under the spur of laws and appropriations. But moral power does not derive from any act of Congress. It depends on the relations of a people to their God. It is the churches to which we must look to develop the resources for the great moral offensive that is required to make human rights secure, and to win a just and lasting peace."

—John Foster Dulles.

OBITUARY

Mrs. Maude E. Wagaman

Maude E. Wagaman passed away May 27, 1962. She was 83 years old. Born in Independence, Mo., Nov. 5th, 1878, daughter of James F. and Martha J. (Humphrey) Haldeman. She was one of six children, two brothers, Claud C. and Charles R. Haldeman, three sisters, Mrs. Melissa Gardner, and Linnie Haldeman who preceeded her in death, and Mrs. Mariam Mason who lives at 510 Osage, Independence, Mo.

She was a member of the Church of Christ, Temple Lot, Independence, Mo., from early girlhood.

She was married to John S. Wagaman June 15, 1898. To this union was born two daughters, Mrs. Vanina Proctor, Tecumseh, Kansas, and Mrs. Dorothy Berneice Trafton, La Monte, Missouri. They resided in Kansas City, Mo. Later moved to Kansas and returned to live in Independence, Mo. in later years. Mr. Wagaman passed away Dec. 21st, 1951.

She leaves seven living grandchildren (one preceeded her in death in 1947), 20 great grandchildren, and five great great grandchildren, one Uncle Earl B. Humphrey of Independence, Mo., and a host of other relatives and friends.

Services were conducted at Floral Hills Memorial Chapel, by Elder Rolland D. Sprague, on May 31st.—Burial in Floral Hills Cemetery. Sister Angela Wheaton, Sr. Margret Wheaton and Elder Nicholas Denham, sang the Old Rugged Cross, and Sweet Hour of Prayer.

ANNA MARY NEWFARTH WALKER

Anna Mary Newfarth Walker, died May 16, 1962 at the home of her daughter, Henrietta Tucker in Newton, Iowa. She had lived with this daughter since 1937. She was born January 24, 1866 in Monroe County, Iowa.

Her parents and two sons preceeded her in death. She is survived by two daughters, Sophia Tucker of Denver, Colo., Henrietta Tucker of Newton, Iowa, and one son Ralph Walker of Albia, Iowa, and one brother Edward Newfarth of Newton, Iowa.

She was a member of the Church of Christ. Services were held at Downs Memorial Chapel, Newton, Iowa, May 18, 1962, Elder J. A. Sweem officiating. Burial at Oak View Cemetery. Our condolence to all the family and her many friends.

A note of appreciation was sent to the Advocate as follows:

"During a time like this we learn how much our friends really mean to us. Your expression of sympathy will always be treasured."

Signed:

Henrietta, Sophia Tucker, Ralph Walker, Edward Newfarth.

WHEN IT COMES TO PRAYER

The great soul prays, "Lord, make me as big as my problem," while the little soul prays, "Lord, let me off easy."

The giant soul asks, "Lord, give me strength sufficient for a hard day," as the small soul begs, "Lord, let me have a lighter load."

The great heart prays, "Lord, let me stand firm when the fight is the hardest!" the craven heart cries, "Lord, let me escape."

The crusader soul sends up the prayer, "Lord, stand with me until I finish my task."—Good Tidings, Moody Bible Institute.

IN THE CHURCH

Pillars—worship regularly; give time and money.

Supporters—give time and money, if they like the minister and the treasurer.

Leaners—use the church for funerals, baptisms, and marriage, but give neither time nor money to support the church.

Specials—help occasionally for something that appeals to them.

Annals, or Easter Birds—dress up, look serious, and go to church on Easter.

Sponges—take all the blessings and benefits, even sacraments, but do not help the church through any service.

—Anonymous.

WHAT I SEE IN ME

I have so many faults myself—

I seldom ever see

A defect in another's life

But what I see in me.

I make so many rash mistakes,

I feel condemned to find

A bit of fault in anyone

When I'm so far behind.

I used to censure everyone,

I was a Pharisee,

Until, quite unexpectedly,

I got a glimpse of me.

I tried to justify myself,

And frame some alibi,

But here I stood, caught by myself,

And I to me won't lie.

And now, whenever I'm inclined

Some other's judge to be,

I always go and take a look

At him whom I call "Me".

I find it is a splendid thing—

Just try it, and you'll see,

To keep from criticizing other folks

Let each "I" look at "Me".

—Calmer Newland.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri.

	Price Each
Book of Commandments—Paper Cover.....	\$1.00
Book of Commandments—Leatherette	\$1.25
Outline Church History	\$2.00
Book of Mormon—Missionary Edition	\$1.25
Also Available at	5 for \$5.00
Book of Mormon—Cloth Binding	\$2.50
Book of Commandments Controversy Reviewed.....	\$1.00

There are a few Books of Mormon available in Morocco leather binding. Please write for price.

SUNDAY SCHOOL SUPPLIES

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.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri.

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	N/C
Primary, Vol. 1, No. 2, Jesus' Ministry.....	N/C
Primary, Vol. 1, No. 3, Jesus' Ministry con't.....	N/C
Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
Sunday School Record Book	N/C
Records of the Bible.....	N/C
Records of the Book of Mormon.....	N/C
History and Religion—Chart	1.50