

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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Why Is America Great?

It was early in the sessions of Congress that Ben Franklin arose and said that in his opinion if God knew when a sparrow fell from her perch, so He knew when a nation rises or falls—and he closed his beautiful speech with the plea that each session of the day's work at Congress be started with prayer to God for His guidance. Down through the years this faith in God has kept our nation great.

What makes America great? America is great today because there were men in the past who held the torch of faith in God high. True, in our past there were roustabouts and ruffians, gunslingers and all the rest. But these men do not make a nation great. It was the folk of faith that did it. The founding of this great land was not done by criminals seeking a haven,

nor by men who were motivated by mere gain of gold. The men who were the moving spirit of America were deeply religious.

I am not unmindful of our problems of juvenile delinquency, of our divorce rates, of our rising crime rate. And again I say that these elements in any society tend always toward the decay of a nation.

But the vital element that makes America as great as she is today is the element of faith that is still found in American life.

I know that our nation could be so much finer than she is—if more people found a vital faith in God.

Harleigh M. Rosenberger

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EDITORIAL

With the adoption of the Declaration of Independence in July, 1776, our great nation was born. On July 4, we give special recognition to our heritage and our fore-bearers who founded this "Land of Liberty" in which you and I enjoy her riches and blessings today.

We recall such stirring names as Paul Revere, Patrick Henry, Nathan Hale, Thomas Jefferson, John Adams, Benjamin Franklin, Abraham Lincoln, Woodrow Wilson, John F. Kennedy and a list so long it shall not be completed until this nation is no more.

The mere thought of such names swells our hearts, tightens our throats and dampens our eyes. We recall those deeds which are synonymous with their names—those things which show strength, determination, courage, faith and high moral character in the things to which their lives were dedicated. They did not live in vain.

Do you recall these things of those men as I do?

Paul Revere as he rode through the night to awaken the "Minute Men".

Patrick Henry who said, "Give me liberty or give me death".

Nathan Hale when asked if he had anything to say before he was hanged by the British, replied, "I only regret that I have but one life to lose for my country".

Thomas Jefferson, John Adams and Benjamin Franklin who wrote the "Declaration of Independence" which says in part "we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness."

Benjamin Franklin also first instituted the opening prayer at each day's work in Congress.

Washington at Vally Forge visiting his cold, hungry, tattered troops and asking of them the impossible—which they gave.

Abraham Lincoln at Gettysburg delivered his now famous address and in the same breath gave meaning to the dignity of man and defined his obligation when he said, ". . . our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal," and again, ". . . that we we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."—then laid down his life for his belief and dedication.

Woodrow Wilson who conceived the idea of the League of Nations for the peaceful settlement of international disagreements. It was upon these same basic principles that the United Nations was formed.

John F. Kennedy when he said, "Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans—born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage—"and he too proved his dedication by laying down his life for it.

These are but a few of the great list of names that stir our thoughts when we think of July. These men sought not only political liberty and freedom, but they were God fearing men dedicated to freedom of worship as well.

This is our American Heritage.

We as Christians the world over, have another and even greater heritage—in fact there is none greater. We are heirs of Jesus Christ and His Salvation, when we obey His Commandments. We can find no greater example of dedication and devotion, than that made by the "Man of Galilee".

The true measure of Christianity, statesmanship, patriotism and dedication has seldom been put in modern language better than Henry Clay when he said, "Government is a trust, and the officers are trustees; and both trust and trustees are created for the benefit of people."

When we see men who's lives exemplify this creed, rather than the attitude that people were created for the benefit of the trust (or government) and trustee (or office holder), we have truly seen the example of Christ relived in our time.

It is such patriots as these that make us realize how grateful we should be for such men in our time. It is then that we should bow our heads in thankfulness to God, that this, or any nation, founded upon these prin-

principles and preserved by such men, still retains the greater portion of those freedoms sought and won by our forefathers.

It is for us then, to so live and dedicate our lives, that our nation and our religion shall retain the full measure of the highest moral fiber we can obtain. It is for us to be ready and willing to repeat those sacrifices, whatever they may be, to assure the perpetuation and improvement of those ideologies that we commemorate in this month of July. R. A. W.

FORGIVE, O LORD!

In recent years some parents have practiced the strange philosophy of not correcting their children, but allowing them free rein in disposition and activities. The folly of this theory is manifest in the enormous increase in youth delinquency.

Commenting on this theory, **Church Pointers**, the official organ of the Union Avenue Christian Church, of Litchfield, Illinois, makes some pertinent applications to the thought that parents should not interfere with children's choices of decisions:

"But why not?" asks the editor. "The ads will! The press will! The forces of evil will! The politicians will! We exert our influence over flowers, vegetables, cattle, etc. May God forgive us if we fail to exert our influence over our children!" *Sunshine Magazine*

OVERCOMING

When we battle with temptation and strive to overcome we should not forget that perhaps more than our own soul's salvation depends on the victory.

None are without influence, some in a great, some in a small degree. Others are watching their fellows, and especially watching professors of religion; and many, about to be overcome, are often strengthened for renewed struggles by beholding the never wavering attitude of some brother or sister consecrated to Christ.

The example of a lifelong Christian cannot fail of producing an effect for good upon those with whom he comes in contact.

The writer can recall many times listening to these gray haired veterans of the cross recounting their experiences and telling of the many hard fought battles with the powers of darkness; and the fact that they stand as living witnesses of man's ability to overcome through the blood of the Lamb, puts hope into the heart of those grown faint; strength to the limbs of the weary, and gives sight to those whose eyes have grown dim through the washing of many tears.

We know not whose eyes are upon us, nor who we are helping to uphold by our example; so when temptation is upon us, when trials thicken and danger seem to surround us, let us never slacken in the least, but strive with redoubled efforts, having the thought ever before us that our victory may mean victory for others, and that if we go down we may drag others with us. (Taken from the *SEARCHLIGHT*, Vol. 5, No. 2, March 1900.)

SPOTLIGHTS OF OUR HISTORY

A VERY SIGNIFICANT LITTLE PILE OF ROCKS

To me, even as a child, it was an inspiring thought that when the early elders of Church of Christ traveled to Independence, Missouri in 1831, to dedicate the spot for the building of the Temple to the Lord, they, having been instructed of the Lord as to its location and other marks of identification, found it exactly as they had been told. And that beautiful spot—the very top of a knoll, (the land opening away from it in every direction) about 2¼ acres of lovely waving blue grass, surrounded as it was by a dense thicket of scrub-oak, hazel nut bushes and others indigenous to Missouri, reminded me of one of the captivating little meadows often found nestled in the valleys of the mountains (instead of a knoll), a little gem in a setting of majestic trees and undergrowth.

It will be remembered that Independence is today called "The Queen City of the Trails" and every Boy Scout in this area and many other areas knows that it carries that name because of the three most famous trails of early days, The Santa Fe, California, and Oregon Trails started here at the Old Indian Spring, which still flows, though its waters have now been condemned as unsafe. This spring is a short distance east of the Independence Square, and is known to this day among Indians as the Indian Spring, the spot where all Indian trails crossed from every direction like the hub of a great wagon wheel—the Heart of America indeed, not just in our day, but from ancient times.

The Santa Fe Trail has several granite markers in this area placed there by those who are anxious to preserve its history. One is at the Old Indian Spring, one on the Courthouse lawn, one on South Liberty Street at Kansas Street, where the old Weston blacksmith shop had been, and one out on South McCoy St. I am not sure how far out markers have been placed, but the trails curved and twisted on and on as Indian trails always have. When the streets of Independence were laid out, they followed as near as possible the old Indian trails. The house where we live is right on the old Santa Fe Trail as it angled across from Liberty Street towards McCoy Street, and when I was a girl and lived several blocks south of here on South McCoy, I used to walk those deep rutted trails right across what is now our property on my way to school on Liberty Street. Almost fifty years ago when we first plowed our back yard for a garden, it was very difficult to plow and work the solidly packed ground, packed for ages of unknown time by the thousands of feet of man and beast, which had been the old trail.

Another trail went from the square west on Lexington Street winding and bending into what is now called Winner Road, passing the Temple Lot on the north side. In my childhood I saw pictures of it when it was a dusty, dirt road, great ruts were cut in the mud from the heavy loads of the wagon trains. It too had

been an Indian trail long before the white man ever set foot there. I remember when Lexington and Winner Road was an old rock road (oh, how dusty in dry, windy weather!) with a street-car line running down through the center like an inter-urban which it was.

When I was a child, there was still a row of thicket or brush, some eight or ten feet high along the east and south sides of the Temple Lot. I'm not sure about the west side. A board sidewalk about five or six feet wide ran the full length of the east side. Two or three times a year they had to cut down the brush from both sides of the board walk. Sometimes it would grow up between the boards, the walk being above the ground level in most places, but well braced underneath with wooden pegs on posts.

I used to hear the oldsters tell how it seemed that God Himself had protected it from the desecration of human hands, being right at the edge of the pioneer village of Independence—protected from human hands except for a rather scattered pile of rocks which our people used to say had "always been there".

I sometimes heard the older people discuss the wonder of the Temple Lot remaining in its primitive beauty, lying right along beside an important Indian trail. So far as I have ever heard, there has never been an arrowhead or a stone tool of any kind found there, though they have been found in other places around this area. It is inconceivable that they, the Indians, being the keen observers which they have always been, were unaware of this beautiful spot being there.

Could it have had some significance to them, some sacredness, since there never has been found the evidence of campfires or tools, on a spot so beautiful and inviting, so near the trail? Could they have known about that little pile of rocks?

Somewhere, many years ago, in my research for historical data, I read that on that momentous day in August, 1831, when Joseph Smith and the other elders (who had traveled from New York to dedicate that famous spot for the building of the Temple) made their way through the enclosure of thickets which surrounded the grassy knoll, they found the pile of rocks there then. In recent years, I have not had time to do the immense amount of reading and research which might be necessary to produce a printed reference on this particular point. But when we were children, my Grandfather Frisbey and Elder George D. Cole, (endearingly referred to as Uncle George Cole, the father of our Sister May Namur, and her sisters, Grace Nace and Melissa Frisbey, wife of Bishop A. O. Frisbey, both sisters are now deceased) told us that when our people of the Church of Christ returned to Independence in 1867, those stones were there marking the northeast corner of the contemplated Temple. The same spot that is now marked with a steel marker and a rock. They said that during the years between 1833 (when the saints were driven out of Independence), and 1867 (when they returned), the natives of this area identified the Temple Lot by this pile of stones.

It had always been, and still was when I was a child, a beautiful spot of virgin blue grass so deep and thick that not a single seed of dandelion could penetrate its emerald depth and find the soil in which to grow. Children in those days were taught to respect it, not to "worship it" as some have tauntingly accused in the present day, but to consider it a sacred spot where some day there would be a Temple built to the glory and honor of God where Christ Himself would come and meet with His people as He came to the Temple at Jerusalem and as He came to the Temple at Zarahemla, wick temple according to the traditions of the Mayas was at what is now called Palenque. Therefore there was a certain sacredness, a certain reverence in our feelings with regard to the Temple Lot, and still is.

We, as children, were allowed, on days when there was an "all day meeting" as there often was, to play in the lovely grass but we were never allowed to be rowdy or boisterous, to play ball, black man, blind man's bluff or other such games. We girls loved to sit out in the tall grass and braid the generously long clover blooms into lovely sweet smelling wreaths and crown each other with them. We were allowed to play on the pile of stone, even pick them up, handle them, examine them, but never must we throw them or carry them off because we were told "they belong to mark the Temple."

I, and I'm sure I was not alone in this, loved to let my imagination run riot on a warm breezy day when the bloom stems of the blue grass would roll in waves, that seemed to chase one another across that stretch of lawn like the waves of the ocean. I would wade out into the soft cushiony depths up to my waist, transported to unknown seas and lands of fantasy as the gentle breezes kissed my cheeks and the soft song of the grasses swished in my ears—such delightful childhood hours! I always seemed some how close to God in that buoyant grassy sea.

In the winter when the grass was dead you could readily see the stones, but when the grass was tall they were quite well hidden and you had to hunt for them. I must have always been something of a "rockhound", perhaps because my father was a stonemason, for I used to pick those rocks up one at a time and examine them carefully. Some of them were very heavy; some were surprisingly light; some had holes like tiny caves going back into the inside of them like, as I know now but did not know then, lava from a volcano, and yet on the outside they all looked the same color and texture, like lime stone which is the native stone in this area. I used to wish I had a knife with which to scratch the surface to see if they were the same all the way through or why some were heavy and some were light. But I had no knife and to deface them in any way would be to disobey my mother, so I never did satisfy my curiosity.

While I am far from an authority on rocks yet my playing round with them as a hobby has taught me a few facts. One is that rocks grow. At least I believe

that is the term geologists use. Wood may turn to stones or petrify. We have for example the Petrified Forest of Arizona and other places. And we are told that it takes much longer for wood to turn to agate than to turn to simple stone. The chemicals and minerals in the area determine the color it becomes. Dinosaur bone may be found in different areas and its color is determined by the minerals in the area. Petrified shells may be found in almost any part of the world, imbedded in rock, fossilized, unattached to anything or it may have lain in the sand so long that shell and sand have fused together and become solid rock, and these sometimes turn to agate. Calcedony is a very hard crustation which forms in some areas (I have seen especially beautiful ones in Arizona) on the surface of other rocks because of certain properties in the water that drips on, or runs over the rock surface.

Did you ever see in this Missouri area a white limey deposit form inside a pan or kettle which has had water standing in it for some time? It may become quite heavy with lime deposits (limestone). Or did you ever put a few marbles (the kind boys like to play with in the Spring) into your tea kettle to keep that lime crust from forming in your kettle? The lime will collect on your marbles and leave your kettle free. But after awhile you won't be able to see the beautiful color of your marbles at all. They will all look like limestone balls, and the longer you leave them the larger they will grow.

Now that is what I have figured happened to the little pile of rocks, (that had "always been" on the Temple Lot as the older folks said) they became crusted over by mineral deposits.

Until about 1926 or 1927 the little pile of rocks was "always there", and the virgin beauty of the Lot gave way to the modern care of civilization—the lawn was cut regularly and the dandelions began to grow, and the unusual little pile of rocks began to annoy the caretaker (who had not heard of the legend of the interesting little pile of rocks), and he, thinking to remove an unsightly pile of rocks, had them hauled off and dumped before any of us who knew the significance of the pile of stones were aware of it. He died a short time later and no one ever seemed to know where they were dumped.

Until the excavation in 1930, there was an indentation in the ground where the rocks had lain, hard and packed and sunken as an old Indian trail. The indentation in the center was about eight or nine inches below the outer surface of the ground.

I used to look at it and wonder how long those stones must have lain there to have made such indentation. They were not large stones, probably none were larger than your fist and some were only about half that size but none were real small. The pile in the center had not been more than six or eight inches high. They were very scattered at the outer edges but I would say that if you measured from the furthest stones in every direction the measurement would be about nine feet by twelve feet.

Along about 1918, when our son Edward was a baby in arms, a few families of Indians who had come to attend the RLDS conference asked permission to pitch their tepees on the Temple Lot. There were other places around which could be used for camping but they seemed to have some deep, intense longing to use this particular spot. The privilege was given them and they, even the children were well behaved; the rocks were never scattered around even though their tepees were set quite near the pile of rocks; they were always neat and clean; no trash was ever left lying around. We enjoyed many happy hours visiting with them and they never failed to show their deep gratitude toward us for the privilege we had given them. As I look back, now that I have learned more about the significance of that pile of rocks, I wonder if it did not have more significance to them than we realized. I can't recall exactly but it seems to me we granted the same privilege to other Indians at other conferences.

But the first time I really became aware that Independence and the Temple Lot held any particular significance for the Indians was in 1946 when the City Fathers wanted Brother Wheaton to set up an authentic Indian village as a part of the Santa-Cali-Gon celebration held here in Independence. They knew his interest in Indians and that we both were of Indian extraction. So he was persuaded and brought Indians from widely separated areas.

Some of the women talked to me about certain landmarks in the area, evidently known to the Indians and which they were desirous of seeing, notably, the old Indian Spring, an old Indian cemetery in Kansas City, Kansas, the high point just south of the present Union Station in Kansas City, Mo., which was evidently an old Indian Look-out, and Fort Osage on the Missouri River north and east of Independence, which was also an old Indian Look-out. They asked about the distance Independence was from the Missouri River and from the Kaw River, which forms the boundary line between Missouri and Kansas.

They talked among themselves about these places and what some of their old leaders who were then dead and gone had told them about these landmarks. They spoke about certain of their leaders who had many years ago given certain prophetic utterances which in their discussions they associated with this area. Being very busy with my part in the whole affair, I did not catch all that was said in my presence and naturally refrained from prying into their personal conversations. But we knew they were all very much interested in the Book of Mormon and some of them we knew lay awake half the night reading it. They could hardly lay it down. They each went home with a Book of Mormon which they said they would always treasure.

One of the women told me that from the landmarks they had located, this was the area where in olden times, long before the coming of the white man, all Indian trails had converged, and from this point spread

in every direction like the spokes of a wagon wheel from the hub.

They were very much interested in the Temple Lot and quite a number expressed a desire to attend services on Sunday except that they had brought no street clothes, just Indian costumes. We assured them they would be quite welcome in their tribal costumes and that Brother Wheaton and I would attend church in our Indian costumes just to make them feel more at ease. However on arriving at church Sunday morning, we found that most of them had borrowed street clothes from each other so only a few of us were dressed in Indian attire.

We had thought that perhaps their desire to attend our church was just out of respect for us for making it possible for them to come to Independence and for taking care of the mothers with little children and the ill ones here at our home. But in time, and having seen some of them take their shoes from their feet as they walked across the Temple Lot, I came to realize they must have had a deeper, more vibrant reason for wanting to attend services on the Temple Lot.

Next month I will tell you the Indian's legend about the Temple Lot and that Significant Little Pile of Rocks upon it.
Angela Wheaton

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.

WERE THERE HORSES IN AMERICA PRIOR TO THE SPANISH CONQUEST?

1. A few days ago, we received a letter from some members of the Church of Christ, who were making a study of the Book of Mormon, in which the following question was asked:

"While we were having Book of Mormon classes a question came up . . . We wondered if there were drawings of horses in any of the Maya Indian drawings down there, that is, we wanted to know if there was a way of disproving the theory that there weren't horses here (in America) before the Conquistadors brought some."

2. We are happy to state that we can affirm, without hesitation, that there is overwhelming evidence that horses existed in the Americas, long prior to the Conquest of America. It is sad to recall that at the time of the Conquest a very zealous Spanish missionary, Diego de Landa, caused all the ancient Maya records they could lay hands on, to be collected at Mani, near Dzan where the Church of Christ is located, and burn them, or caused the metals on which some of them were engraved to be melted, and the gold and silver thus obtained was shipped to Spain as loot. Consequently, most of their written or demotic documents, which had been made on a sort of papyrus or parchment were destroyed.

3. But, on the other hand, this is not the only means by which such evidences were preserved. Among the stone carvings of the Maya ruins, at the Chichen Itza, the pictograph characters of the Newspaper of the Rock in the Petrified Forest of Arizona, and the asphalt pits of California, and sand pits of many other places of North America the evidence of pre-Spanish horses have been preserved. For instance, on the walls of one of the ancient structures at Chichen Itza in north-

SERMON

By
Archie F. Bell

August 25, 1963

At the East Independence Local

We want to read to you this evening from the 62nd Chapter of Isaiah. We will read the entire chapter: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

"For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set the watchman upon the walls, O Jerusalem, which shall never hold their peace day or night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and make Jerusalem a praise in the earth.

"The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and the sons of the strangers shall not drink thy wine, for the which thou hast labored: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway;

HORSES IN AMERICA

Western Yucatan, there is to be found embedded in a wall, a large square stone on which has been carved the likeness of a horse, with a man standing near it, which would indicate domestication of the animal. I purpose, on our forthcoming trip to that area to obtain have some good photographs of this carving, both in color and black and white. Reference to this carving is to be found in **Archaeology of the Book of Mormon**, page 7, by Milton R. Hunter, published by the Deseret Book Company, Salt Lake City, Utah.

4. During our travels in the mission field, we have taken occasion to visit a number of the largest Museums in the United States, Canada and Mexico, as well as the great museums of Antiquities in London, Turino, Italy, Jerusalem, and Cairo, in search of archaeological material. Among them the Museum of Natural History in Regina, Saskatchewan, Canada, the Museum of Natural History in Denver, Colorado, also at Toronto and Ottawa, Ontario, Canada, especially in reference to the fauna of the Americas; and in all of these museums we found the fossil remains of horses which we have photographed, showing beyond successful contradiction that horses had existed here many milleniums prior to the coming of the Conquistadors to these shores. In the Regina Museum especially, attention is

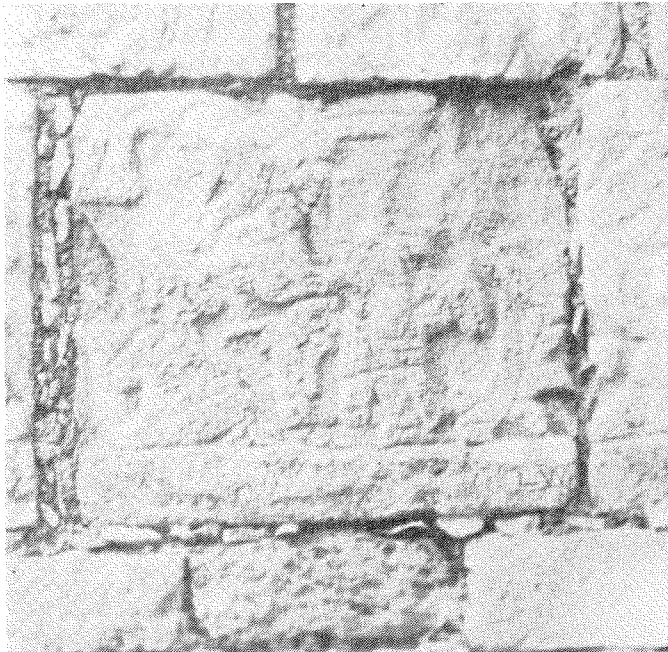


Photo by C. L. Wheaton

The above photograph was taken by the author at Chichen Itza, Yucatan. This carving in stone is to be found on the south wall of the Temple de los Tableros Escupidos, which dates back to circa 437 A. D., or earlier.

called to the fact that horses were apparently indigenous to America, and found their way across the frozen waters of the Bering Straits and down into Asia and the Old World, only to be brought back to the Americas again, supposedly by the Spaniards. If this is true, then it will be interesting for the exponents of the theory of the horse being brought to the Americas

SERMON

gather out the stones; lift up a standard for the people.

"Behold, the Lord hath proclaimed unto the end of the world, Say unto the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

We can say truthfully that we are pleased to be with you this evening. Not that we think that we can bring something so outstanding but we always try to bring something that is slightly new. And mingle it with something that is old or aged. We want to take for a text this evening, from the 55th Chapter of Isaiah, and the 11th verse: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

There is quite a bit in that verse and we may not be able to touch on all of it, but I believe that perhaps, you can catch the thought that we have in mind, and that is, we must be acquainted with the word that the Lord has sent forth; we must watch for its fulfillment; and we must recognize it when it does take place.

In the spring of the year, early in the spring, the farmer will start planning his operation for the year. He knows what crops he wants to put in; he knows about his livestock that he plans on having in his operation; and he will plan all of his work down through the year. He will determine what must be accomplished by a certain time.

The contractor will take a contract to do a piece of construction, and must determine ahead of time, how many men and machines it will take to accomplish that, and when it is to be finished.

Many time we will hear the expression, and we may read it, the work is going ahead of schedule, We must recognize that the Lord made a plan from the very foundation of the world, of what was to be accomplished down through the ages of time and He set appointed times down through the centuries, that such and such a thing must be accomplished. I am afraid that too many times, it cannot be said, "The Lord's work is ahead of schedule."

Too many times the Lord must take a hand Himself, in accomplishing what He has planned from the foundation of the world. He must take a hand because man has failed to fulfill the work he was commanded to do.

I want to call your attention to something we think is very timely; it is found in the Book of Mormon, page 734. We are only going to read two verses this evening, the 98th and the 99th verses. We might say that there might be a little bit of disagreement concerning what this is speaking of; we are not here to try to straighten that out. I don't think this is anything very serious. The fact of it is, when we get to the very basis of things, you can find disagreement

HORSES IN AMERICA

for the first time by the Spaniards, to explain away the fact that the ancient Mayas carved the likeness of a domesticated horse, with a man, on the walls of one of their structures over five hundred years before the Conquest as has been pointed out above. It could not have been carved in this place after the Conquest, for most all authorities of the archaeology of this area, Chichen Itza, agree that this great city was abandoned about 1000 A. D., and was built many centuries prior to that date. In fact, an examination of many of the temples there show that long prior to the erection of those structures and temples which are now to be seen there, much older temples are found in excellent conditions of preservation over which the present temples have been erected. This is also true at Uxmal, Sayil, Monte Alban, Cholula, Tenayucca and others places. It is related that the temples of the subjected peoples, who had been conquered by the Aztecs of the Valley of Mexico, were never destroyed, but rather they were covered over as mounds, or other temples erected over them. This was the case at Cholula, where we find six pyramid temples super-imposed one over the other and the oldest is given the dating of about 5000 years ago.

5. Summing up this brief review concerning pre-Spanish horses, I wish to give two references from the Book of Mormon, out of some fourteen or more other passages on the subject of horses, as follows:

"They had . . . also all manner of cattle, of oxen, of cows, and of sheep, and swine, and of goats, and also many other kinds of animals which were useful for the food of man.

"And they also had horses, and asses, and there were elephants, and cureloms, and cumoms: all of which were useful unto man, and more especially the elephants and the cureloms and cumoms." (Ether 4:20-21.)

6. The people of Ether, known as the Jaredites, according to the Book of Mormon account, came to America from the great tower of Babel where the languages were confounded, (circa 2500 to 43000 B. C.) Therefore from this reading, we note that the horse was here at the time of the Jaredites, which agrees with the accounts of the antiquarians. Then again, the following:

"And it came to pass, that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of man." (1 Nephi 5:216.)

7. These people, the Nephites, as a colony of Israelites, came to America about 600 B. C., and this account relates to events which transpired shortly after

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on any subject you may find in the Scriptures, if you run across the right people. But we are not here this evening to try to bring about anything that is, what we might call disagreeable in the line of interpretation. We want to bring it to our attention to try to show the foresight of those of the Lord's prophets when they looked down through the mists of time to the very time in which you and I live, and they saw a condition there that is going to have an effect on the Lord's people. The Lord is primarily interested in those who have covenanted with Him, regardless of in what age it is. Here He has told a prophet something that we want to bring to your attention, right now. There is more that could be read on it and I believe it would be well if everyone would acquaint themselves with it. Reading what is before that part we will now read:

"Wherefore the Lord commandeth you, when ye shall see these things come among you,". Now He is telling us that there is something that is going to come among His people, mind you, "that ye shall awake to a sense of your awful situation,". He didn't say the world's awful situation. He said, your awful situation, you will awake to it; to a sense of it; a realization of what your situation is. "Because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations, and countries."

Now this wasn't referred to in the Book of Mormon, only. It is referred to in the Bible as well. Matthew refers to it; so does Mark. And they call it by name. They call it the Abomination that maketh Desolation. They warn the people that when they see it in their midst, that they understand. And here is the understanding that we are to know about. We must awake to a sense of our awful situation. I want to read you something that we took from the Dictionary, on situation: "Relative combination of circumstances."

Not just one, but relative combination of circumstances, "At a moment"; "A critical or unusual state of affairs". In other words, it is something that is going to take place that is unusual. Now let us see what affair is: "That which is done or is to be done." Now we must come to a full realization that when this Gospel was restored in these, the latter days, it wasn't for just a peaceful coexistence. It was something that the Lord had determined was going to take place in the latter days to bring the people of this world to a realization that He did have a gospel: That Gospel was for the benefit of mankind. Those who carried it, we might say, did it with their lives in their hands.

We want to go back to another thought right along this same line. We are thinking about that situation we might be in. There are too many times that

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their migration. Thus the horse was in America and observed by the people of these two great migrations; first about 3000 B. C. and later about 600 B. C., and on numerous other occasions. The carvings on the old ruins of Chichen Itza, was placed there prior to 1000 A. B. The pictographs found scratched or carved on the Newspaper of the Rock, at the Petrified Forest, Arizona, contains the pictures of at least three horses in different positions, so far as I know no date has as yet been deciphered, except that they were made by the Indians of the Southwest centuries prior to the coming of the Conquistadors to that area. And the findings of the fossil remains of horses in the asphalt pits of California, and places in Canada, and of the United States are well known and established, and may be summed up in this way:

"The presence of herds of horses in the vicinity of the asphalt deposits during the period of accumulation is clearly testified to by the numerous remains of these animals found at Rancho La Brea (California). While many individuals are recorded in the collections, all of them belong to a single species, the extinct western horse (*Equus occidentalis* Leidy). In stage of evolution and in general body structure this type resembles the modern horse, although differing from it in a number of specific details. Standing on the average about 14½ hands (four feet, ten inches,) at the withers, this animal was of the height of the modern Arabian horse. It was, however, of considerably heavier build. . . . (Chester Stock, **Rancho La Brea**, A record of Pleistocene Life in California, pp 42-43).

Clarence L. Wheaton, Sr.

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we point the finger over here, thinking, that applies to them. We see something which does apply to them and at the same time overlook something which applies to us. Now let us see if there is something here. This is on page 152 of the Book of Mormon, and we are going to read three verses, beginning with the third verse:

"For it shall come to pass in that day,"—something that will really come to pass. "That the churches which are built up, and not unto the Lord, when one shall say unto the other, Behold, I, I am the Lord's; and the other shall say, I, I am the Lord's."

Now we will look so many times at that first part where it says the churches are built up and hear them say this, but let's look out that we do not say this ourselves. This is one thing that the Lord wants to get to our attention, and that is we are not to follow after the ways of the world. The Lord said that He was in the world but he was not of it. He did not follow after the ways of the world.

"And thus shall everyone say, that have built

up churches, and not unto the Lord;"—now a church is built on a belief, isn't it? The Church of Christ is built on His doctrine, or the belief that He gave unto the children of men. Let us just separate that a little bit at this time and see if we can find a danger for ourselves there. See if we ourselves can build up a belief and say, "I, I am the Lord's and you are not". What I am refering to is points of doctrine. Back over there in the days prior to Christ, they had quite a bit of trouble over that. And here is what it says they will do when they contend:

"And they shall contend one with another; and their priests shall contend one with another; and they shall teach with their learning,"—now we are saying some of these things could apply if we don't watch every step that we make. We can contend one with another and our priests one with another if we are not careful. Christ made it so plain that we were not to contend with one another. This is the thought we wanted to get to your mind from this reading.

Now we will go back and show the example of what contention brought about prior to the days of Christ here on this land. We often think, I imagine most of us do, perhaps all of us do at some time or another, that it would really be awfully nice if we could get ourselves in a condition such as they were back there. A condition where the Lord could instruct them how to build a ship and how to cross the ocean; could instruct them how they could take care of themselves on this land. We find one place in the Book of Mormon, where it tells us that when they landed on this land here, not where you and I are, but a little bit farther south, it was a tropical land. There were diseases there which were peculiar to tropical country. But the Lord knew about that, and He made preparation and told them about this preparation He had made. He told them about herbs that He had placed there that they could use to counteract these tropical diseases. Now we are just giving this as an example of things we think about.

We have a good many diseases in our day, don't we? And wouldn't we like to know more about the cause of them and the things which would prevent them, from the Lord? We know there is a great deal of trouble going around through the world, and we would like to know more about it. In the days of the Nephites and the Lamanites, there were prophets among the Nephites. I am thinking of the time when the Lamanites were in a certain place, and the Lord told them through His prophet what to do to confuse them; to confound them, so the Nephites might be able to overcome the Lamanites, their enemies. Yes, the Lord told them how to confuse and confound their enemies.

We would like to have those things in our day. We would like to have it to where we could go out in that faith that they went out in. We could have those very conditions. Let us see what they did there. They had those things among them for a

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while, and then all of a sudden they would slip. It seemed like, when they started sliding down hill, the farther down they went the faster they would go, to the extent that in only a few years, they were a long way down. Then the Lord had to chastise them in order to get them to come back up again.

He perhaps, has been chastising His people in these days too, because we find here where it says in the Book of Mormon, page 230, verse 48, "For behold, the Lord has said, I will not succor my people in the day of their transgression; but I will hedge up their ways, that they prosper not;" That doesn't mean financially only; it means spiritually as well. They must come up to a certain standard in order that the Lord might be able to use them.

Now we have spoken of, or called to your attention, the fact that they went down grade and it just seemed like the closer it came to the time of the coming of Christ, the farther down they would go and the harder it would be for them to get back up again.

I want to call your attention to page 582, in the Book of Mormon. We will read about three verses, beginning with verse 27: "And also they had peace in the seventy and eighth year, save it were a few contentions concerning the points of doctrine which had been laid down by the prophets. And in the seventy and ninth year, there began to be much strife."—just one year later!

Here in one year it says they had peace and then they began to contend over points of the Lord's doctrine; then the next year they had strife.

"But it came to pass that Nephi and Lehi, and many of their brethren, who knew concerning the true points of doctrine, having many revelations daily,"—oh, the Lord enters into this—doesn't He? They had revelations daily. They didn't have to depend entirely on what they read. That Spirit of God was there to the extent that it gave them power to overcome their enemies. "Therefore they did preach unto the people, insomuch that they did put an end to their strife in that same year."

Let us go a little farther on. Remember this mentions a man by the name of Nephi. You who are acquainted with the Book of Mormon, know, I believe, that this man whose name was Nephi, when he had brought to an end his ministry, he gave instructions to his son whose name also, was Nephi; and then the older Nephi went out into the country and was never heard of again. The Lord knew where he was. For some cause or another, his family did not worry about him in the least. They knew what kind of a man he was. He was the kind of a man that the Lord could give revelations to daily.

Now we come to the time of his son. The same Nephi who was here when Christ came among the Nephites. We have been reading from the record of about the year 13 B.C. Now we are going to go down through history to a little later time. We are going to

read from Page 622 in the Book of Mormon. I don't like to read so much, but we want to get this thought across if we can this evening. We will begin reading verse 55:

"Nevertheless, their hearts were turned from the Lord their God, and their did stone the prophets, and did cast them out from among them. And it came to pass that Nephi, having been visited by angels,"—Oh, he didn't have to say, "my father heard so and so back there." No! Here is a man who was visited by angels and he could tell them from first hand information. "And also by the voice of the Lord, therefore having seen angels and being eye witness, and having power given unto him that he might know concerning the ministry of Christ, and also being eye witness to their quick return from righteousness" now remember we just read how they were up there in a high degree of righteousness and in one year's time they returned to strife. How was it Nephi expressed it? "unto their wickedness and abominations;

"Therefore, being grieved for the hardness of their hearts, and the blindness of their minds, went forth among them in that same year, and began to testify boldly, repentance and remission of sins through faith on the Lord Jesus Christ.

"And he did minister many things unto them; and all of them can not be written, and a part of them would not suffice: therefore they are not written in this book. And Nephi did minister with power and with great authority." And this was before the coming of Christ.

"And it came to pass that they were angry with him," Oh, they didn't welcome him, did they? It says they were angry with him, "even because he had greater power than they,"—just stop and realize for a little bit the condition of a people, that when they see a man standing before them who had such great power, that they could no answer back against him, they were still angry with him because his power was greater than the power they had. They had the power of man; he had the power of of God "for it wer not possible that they could disbelieve this words"—think of that! It was not possible for them to disbelieve his words; stil they resisted them "for so great was his faith on the Lord Jesus Christ, that angels did minister unto him daily;" You know, we should read that more often. Angels did minister unto him daily. Now that didn't mean just once a year, or something like that; but it says daily. And because of his getting himself right before the Lord, the Lord could use him in this way, and bring about what we are going to look at in just a little bit.

Now we notice that they are in a very low condition. We want to touch on one more place in this history. We want to call your attention to the fact that this last instance we have noticed is in the year 30 A.D.

Now let us go to the year 33 A.D. and see what did happen and what can happen in any period of

time when the Lord's servants get themselves in a condition before Him where He can use them properly. Now this is when the Lord is among them. There have been a good many things taken place here, miraculous things. The Lord had been able to call them together. He said, bring in your lame and your blind and your halt, and I will heal them. And it was done.

We read in the Book of Mormon, page 657, verse 35: "And it came to pass that when Jesus had made an end of praying, he came again to the disciples, and said unto them, So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief."

He is telling them here that He had been able to show them these things; do these miracles before them because they had such great faith before Him. I think of an expression that we read in the Book of Mormon, page 724 verse 101, speaking of the Gentiles it says: "And in that day they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw,"—now here this people had exercised faith as did the brother of Jared, and because of that, the Lord could come before them and perform these great miracles in their sight.

And because of their faith it was possible for Him to bestow that same power upon His disciples, so they could go out and perform the same miracles which He performed before this people.

I believe that you will agree that this fulfills one thing that we tried to call to your attention in our text, that was, that His word would not return unto Him void, but would accomplish that which He sent it forth to do. Here we can see that word was sent forth. It accomplished what He sent forth to do, and He did prosper it in the thing He sent it forth to do. He sent that word to these people here on this land, these Nephite people.

They had gotten themselves into a condition where they could receive it. By getting themselves into that condition they prospered; Oh yes, they prospered Spiritually. This is the greatest prosperity there is. I believe that is what is meant in Malachi where it says, He will open up the windows of Heaven and pour out upon you such a blessing that there will not be room enough to receive it. The windows of Heaven are where these Spiritual things come from. That is some of the prosperity the Lord is speaking of, where He said, it shall prosper in the thing whereunto I sent it.

Let us call our attention to something pertaining to us, in our day, for just a little bit. Let us read from the 21st Chapter of Matthew concerning this parable the Lord had given to the people. In this parable He told about a man who had planted a vineyard. And after he had planted that vineyard, and made a winepress, and the various things that go along with a vineyard, he, as we say today, rented it out.

He turned it over to husbandmen, and went away. When the proper time came, he sent some of his servants in there. The husbandmen didn't treat those servants very well. They stoned them and drove them back out again.

Later on, he sent servants in again, and the same thing happened to them. Then it said he sent his son, and they came up with the plan, "we are going to kill that son that keep this property ourselves."

Then Jesus asked the Jews, if that took place, what would be the result? Here is the answer they gave him; verses, 41 to 43:

"They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

They could see that there was no justice in the way these men had done, whom he had permitted to take over his vineyard.

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

We must keep in mind that Jesus is speaking to the Jews. This would indicate that Jesus was giving the Jews a foreknowledge of the apostasy and the restoration of His church. He said it was going to be restored in a nation bringing forth the fruits thereof or of the kingdom of God.

Let us notice what the fruit of the kingdom is. We will turn our attention to Galatians, the 5th Chapter, 22nd and 23rd verses: I believe we all recognize the fact that in the kingdom of God we are controlled by the Spirit of God. And it can not be the kingdom of God without that Spirit. Where that Spirit is, it must show the fruits of the kingdom, so we are going to try to find out what the fruit of the kingdom is:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Now Jesus said the nation that this kingdom was going to be restored in, is going to have these fruits in it.

While we were thinking about this subject yesterday, the thought came into our mind. We want to pass it on to you. We imagine it is something that maybe you haven't thought of before. Now Christ said this kingdom is going to be given to a nation bringing forth the fruit of the kingdom of God.

Let us look at the nations that it might have come forth in and see if we this evening, can pick out why it was that the Lord picked out a certain nation.

We will go first to Canada. It came into being as a French nation in the 17th century. There is one thing we want to bring to your attention: Prior to this time, in the 16th century, there was a movement

started in the world which we call the Protestant movement. The Protestant movement was against things that had taken place in the church from which they removed themselves. We will refer to that church that they left as non-protestant.

Canada is non-protestant South America came into being in the 16th century, we mean the nations in South America. They came into being during the various time in the 16th century. They were non-protestant. Central America came into being, or we should say the nations of Central America, came into being in the 15th century. And again, it was non-protestant. Mexico came into being in the 16th century. It as well, was non-protestant. I believe you understand what I mean as non-protestant?

Southern Europe was of the Roman Empire and had its influence from the Empire which at one time, it was part of. The nations of Southern Europe were non-protestant. Northern Europe? We will say, Oh yes, it was protestant. There is one thing about it we want to call your attention to: Even though it was protestant, the church had a control over the government.

(continued next month)

JUST FOR TODAY

Just for today I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime.

Just for today I will be happy, enjoying the blessings that are mine.

Just for today I will adjust myself to what is, and not try to adjust everything to my own desires.

Just for today I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought and concentration.

Just for today I will exercise my soul by doing somebody a good turn.

Just for today I will have a program. I may not follow it exactly, but I will have it. I will save myself from two pests: hurry and indecision.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit.

Just for today I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give to the world, so the world will give to me.

Just for today I will have a quiet half hour all by myself, and relax. During this half hour I will try to get a better perspective of my life.

Hand of Fellowship

THE WORLD WE MAKE

We make the world in which we live
By what we gather and what we give,
By our daily deeds and the things we say,
By what we keep or we cast away.

We make our world by the beauty we see
In a skylark's song or a lilac tree,
In a butterfly's wing, in the pale moon's rise,
And the wonder that lingers in midnight skies.

We make our world by the life we lead,
By the friends we have, by the books we read,
By the pity we show in the hour of care,
By the loads we lift and the love we share.

We make our world by the goals we pursue,
By the heights we seek and the higher view,
By the hopes and dreams that reach the sun
And a will to fight till the heights are won.

What is the place in which we dwell,
A hut or a palace, a heaven or hell
We gather and scatter, we take and we give,
We make our world—and there we live.

by Alfred Grant Walton

NEWS FROM COLLINS

Once again through the pages of the Advocate, we the members of the Collins, Mo. Local, wish to greet Church of Christ members everywhere.

News of first importance, since our last letter, we consider to be the baptismal service held Sunday, March 1st, here at Collins. We went in our cars from church, to a little creek just north of town. As we gathered on the bank of the little stream to join our voices in song and bow our heads in prayer, we were so very very happy to witness the baptism of four young men. There were two sons of Brother and Sister Curtis Yates, Dennis and Layton—and two sons of Brother and Sister Wendell Yates, Myles, and Brent. The baptism was performed by father and grandfather, Elder Curtis Yates and Elder Joseph Yates. We returned to the church immediately after the baptism and the four of them were confirmed members of the church by the laying on of hands of the ministry. Each member of the congregation then came forward to take their hand and wish them well or express joy at the step they had just taken. In realizing the significance and importance of the decision these four young people had just made, I'm sure that the natural joy of their parents was equaled by our joy also. We wish them strength, courage and determination in continuing in the path in which they have started.

Visitors since that time which we have enjoyed so very much have been Bro. Denver Chapman and daughter, Bro. and Sister Clarence Wheaton, Bro. and Sister Wm. Anderson, Bro. and Sister Bob McCubbins

and family, Bro. and Sister Wm. Sheldon and family, Bro. and Sister Rolland Sarratt, Bro. and Sister Dick Wheaton and family, Bro. and Sister Larry Shaw and family, and Bro. and Sister Curtis Yates and family. Come again often—it is so good to have you.

And in listing visitors we don't want to forget the Jimmy Shaw family from Colorado who arrived in Collins Sunday, May 31st—too late for church services, and almost too late for our Sunday school picnic which we held that day at Bollivar in the Dunnegan City park. The Jimmy Shaws were on their vacation and since they discovered they would be in Collins just about noon that day they had planned to meet all the church folks as well as their parents, Rhondal and Irene Shaw. And we were all so glad they made it even though they were a little tardy.

It was such a pretty park. And after yielding to the temptation of tasting far too many delectable dishes which were displayed on the picnic table—the young folks joined by many of the adults, spent some time feeding the beautiful black and white swans floating so gracefully on the little tree lined lake. We found it to be a lovely spot, full of comfortable picnic areas and we promised ourselves to return again soon.

We also want to report the good news that our Brother Ray Martin comes out to church quite often and we are all so thankful that he is able to come and that he has had such a wonderful physical blessing. And we would not forget the smiling face of our Bro. Sarratt as he greets us from his regular seat there each Sunday—he has been able to be there in his special seat now for many Sundays and we are so glad. Oh we do have much to be thankful for!

We have enjoyed many fine sermons from visiting speakers as well as from our local ministry. We wish these sermons could have been taken on tape so we could have shared them with our readers—perhaps we can do that at some future date.

Esther Caviness, Reporter

Y. P. C. L. INDEPENDENCE NEWS

Three of our young people have graduated this year and this is a busy season for them. Darl Sheldon and Karma and Konie Wheaton wore the tassled caps. We all extend our congratulations and prayers to them as they pass this milestone and start the next phase in their journey of life.

The young people attended a band concert in which two members, Jim and Don Case participated. After the concert, we all congregated at the Case home to celebrate Jim's sixteenth birthday. The cake and friendly association was enjoyed by all.

One of our study classes was a question and answer class. One question was how could we show the need for a restoration of the gospel and Church to an unbeliever. Attention was drawn to II Thess., Chap. 2, Daniel chapters 2 and 7, and Revelations, Chapters 12 and 13. Part of the class was taken up with discussion on marriage and divorce as spoken

of in the Bible. The conclusion drawn was that one should be very careful in choosing a companion. It is also important to be the right sort of person oneself. It is a subject that needs the guidance of God.

Y. P. C. L. Reporter, Lovita M. Siebel

DIRECTORY

April 6, 1964 — April 6, 1965

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(Temple Lot)

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Clarence L. Wheaton, 204 West Sea, Independence, Missouri.

Dining Hall Committee:

Louise McIndoo (3), Route 1, Box 67, Preston, Missouri.
Mary Yates (2), 10617 East 53rd, Raytown 33, Missouri.
Patricia Shaw (1), 2909 South Englewood Terrace, Independence, Missouri.

Reception and Housing Committee:

Marvin M. Case, 16613 Woods Chapel Road, Kansas City 39, Missouri.
Denver G. Chapman, 1231 West Ruby, Independence, Missouri.
Nicholas F. Denham, 4416 South Cottage, Independence, Mo.

Auditing Committee:

M. Harvey Seibel (3), 8364 Midland Blvd., Overland, Missouri.
Leslie P. Case (2), Route 3, Old Lee's Summit Road, Kansas City 39, Missouri.
Denver G. Chapman (1), 1231 West Ruby, Independence, Mo.

Referendum Committee:

Rolland Sarratt (3).
Ora Derry (2), Route 3, Box 342, Independence, Missouri.
Forest Maley (1), 1844 South Norton, Independence, Missouri.

Relations Committee:

E. Leon Yates (3), Route 2, Box 119, Mack's Creek, Missouri.
Archie F. Bell (2), 802 South McCoy, Independence, Missouri.
Arthur M. Smith (1), Ava, Missouri.

Board of General Church Historian:

Arthur M. Smith (3), Ava, Missouri.
M. Harvey Seibel (3), 8364 Midland Blvd., Overland, Missouri.
Clarence L. Wheaton (3), 204 West Sea, Independence, Missouri.

Library Board:

Arthur M. Smith (3), Ava, Missouri.
Richard A. Wheaton (2), 704 South Elizabeth, Independence, Mo.
Denver G. Chapman (1), 1231 West Ruby, Independence, Mo.

Board of Publications:

Kenneth J. Smith (3), 209 South Chrysler, Independence, Mo.
William A. Sheldon, apostle (2), 1011 South Cottage, Independence, Missouri.
Nicholas F. Denham, bishop (2), 4116 South Cottage, Independence, Missouri.
Curtis Yates (1), 10617 East 53rd, Raytown 33, Missouri.
M. Harvey Seibel (1), 8364 Midland Blvd., Overland, Missouri.

Committee on Financial Law: (Dismissed)**Committee on Rules of Jurisprudence:**

Nicholas F. Denham, 4116 South Cottage, Independence, Mo.
Robert H. Jensen, 2230 Clay, Bellevue, Nebraska.
Forest Maley, 1844 South Norton, Independence, Missouri.
E. Leon Yates, Route 2, Box 119, Mack's Creek, Missouri.
M. Harvey Seibel, 8364 Midland Blvd., Overland, Missouri.

Committee to Study Priesthood Duties:

Archie F. Bell, 802 South McCoy, Independence, Missouri.
Marvin M. Case, 16613 Woods Chapel Road, Kansas City 39, Missouri.
Marvin Ely, Route 4, 236 32 Road, Grand Junction, Colorado.
Forest Maley, 1844 South Norton, Independence, Missouri.
M. Harvey Seibel, 8364 Midland Blvd., Overland, Missouri.

United Workers

Chairman: Silva Rudd, 1001 East Stone, Independence, Missouri.

Assistant Chairman: Metta Anderson, 619 South Chrysler, Independence, Missouri.

Secretary: Lois Harris, 1920 South Osage, Independence, Missouri.

Treasurer: Patricia Shaw, 2909 South Englewood Terrace, Independence, Missouri.

Member-at-Large: Minnie Smith, Ava, Missouri.

General Sunday School Association:

Superintendent: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri.

Assistant Superintendent and Treasurer: Leslie P. Case, Route 3, Old Lee's Summit Road, Kansas City 39, Missouri.

Secretary: Caroline Hedrick, 103 North 22nd Street, Blue Springs, Missouri.

Quarterly Committee:

John Gill (3), Route 1, Box 199, South Saint Paul, Minnesota.
Don McIndoo (2), 4606 West Mitchell Drive, Phoenix, Arizona.
John E. Bell (2), Route 1, 572 34 Road, Palisade, Colorado.
Marvin Ely (1), Route 4, 236 32 Road, Grand Junction, Colorado.

Auditing Committee:

Harvey E. Seibel (3), 8364 Midland Blvd., Overland, Missouri.
Richard A. Wheaton (2), 704 South Elizabeth, Independence, Mo.
Harold Gill (1), 828 South Fuller, Independence, Missouri.

Translation Committee:

Annie Spargo (3), Route 1, Bemidji, Minnesota.
Fernando Chan (2), Ticul, Yucatan, Mexico.
Denver G. Chapman (1), 1231 West Ruby, Independence, Mo.

IN GRATEFUL APPRECIATION

We wish to express our appreciation for the kind expressions of sympathy from our many Brothers and Sisters in the Church after our recent loss of a member of our family, our son and brother, Larry E. Moyer.

Kate Moyer and Family

OBITUARY

Brother Clarence Medford Wiseman was born January 18, 1891 near Forest City, Missouri. His father and mother were Peter and Elizabeth Wiseman.

As a young man he came to Colorado where he has made his home since that time. For a number of years he has been living in Denver, Colorado. On June 15, 1926 he was married to Cecelia Wright. About eight years ago he retired from work.

For the past several months he has had a heart ailment and passed way due to heart disease, on April 14, 1964 at Denver, Colorado.

He leaves to mourn his passing besides his wife, Sister Wiseman; 1 daughter, Mrs. Wilma Comstock of Denver; 1 son, Wayne Wiseman of Denver; 2 sisters, Mrs. Grace Warrick of Portland, Oregon and Mrs. Beryl Drescher of Peetz, Colorado; 1 brother, Fred Wiseman of Scottsdale, Arizona; six grandchildren and two great grandchildren.

Brother Wiseman cherished his membership in the Church of Christ, and valued his rich spiritual blessings very highly. It was his joy to have fellowship with those of like faith.

The funeral was conducted by Apostle Thomas E. Barton, assisted by Elder Marvin E. Ely.

OBITUARY**Marguerite Truman Emberling Skinner**

Marguerite, or Maggie as she was called, Skinner, was born Feb. 8, 1877 in Lucas County, Iowa and departed this life April 1, 1964, at the age of 87 years.

She was the daughter of Joseph and Elizabeth Morris Truman.

She united with the R.L.D.S. Church in Oct. of 1890 at Flagler's, Iowa. She was baptised by Elder J. S. Roth.

She married Charles Emberling on July 5, 1896 who passed away in 1910. To this union were born four sons, (one deceased) and two daughters.

In 1917 she married Burke Skinner in Boone, Iowa. In Jan. of 1926 they transferred to the Church of Christ, (Temple Lot) at Council Bluffs, Iowa. Burke Skinner passed away in 1940.

Funeral Services were conducted by Rev. Ivan C. Bys of the First Methodist Church in the absence of a minister of the Church of Christ (Temple Lot) at the Workman Timmeon Funeral Home in Perry, Iowa.

She was laid to rest in the Violet Hill cemetery in Perry next to her first husband and son, according to her request, on April 6, 1964.

Her home in later years was in Ogden, Utah.

She leaves to mourn her departure, three sons, Harry Emberling of Philadelphia, Penn.; Bruce Emberling of Ogden, Utah; Howard Emberling of San Francisco, Calif.; two daughters, Mrs. William (Louise) Horn of San Leandro, Calif.; Mrs. Irvin (Ruth) Green of San Francisco, Calif.; three grandchildren and one great grandchild; one brother, Joe Truman, West Des Moines, Iowa; two sisters, Mrs. Emma Orman of Portland, and Mrs. Amelia Ellis of Attumwa, Iowa; and a host of relatives and friends.

All her surviving children were able to attend the services except Howard Emberling of Philadelphia who was unable to attend due to illness.

"Blessed are the pure in heart: for they shall see God." — Matt. 5:8.

COLORADO REUNION NOTICE

The Colorado reunion will be held on the 7th, 8th, and 9th of August. The Church address is 3233 B½ Road, Grand Junction, Colorado. All those who plan on coming to our reunion please contact Marvin E. Ely, Route 4, 236-32 Road, Grand Junction, Colorado.

TENNESSEE REUNION

The Tennessee Reunion will be held on September 4, 5, 6, and 7 in Puryear, Tennessee. For further directions inquire at Foundry Hill for Rony Overcast.

Brother Rony Overcast, anxious to increase the number of Saints in this area, encourages anyone planning to move to Tennessee to locate as near Puryear as possible.

THE MISSOURI REUNION NOTICE

The Missouri Reunion will be held this year at the same place as last year, at Houston, Missouri; July 24, 25, and 26.

The camp grounds are not right in Houston, but can easily be found by any of the Saints who may wish to come. We have held our reunions at this place now for the past two or three years, and each year it has grown a little better, so come and help make this the banner year.

Bring a tent if you can and some bedding. The meals will be served at the meeting place, but the Committee will appreciate all the help you may be able to give in the way of supplies or donations.

For further information, please write Sister Margaret Keeney, Sister Ella Engle, or Sister Anna Keeney.

All are invited to come and enjoy a Spiritual feast with us.

Committee.

NOTICE**Wisconsin Reunion Date Changed**

The Wisconsin Reunion dates have been changed from August 8th and 9th to August 15th and 16.

Isaac Brockman.

WISCONSIN REUNION NOTICE

Our Wisconsin Reunion will be held at the Church of Christ, one mile east of Sparta on U. S. Highway 16, on the 15th and 16 of August. Those who have tents please bring them because we are short on sleeping space.

Wisconsin Reunion Committee.
Isaac Brockman
John Davies
Viola Petrie

THE TENNESSEE REUNION NOTICE**South of the Mason Dixon Line**

The Tennessee Reunion will be held at Puryear, Tennessee, September 4, 5, 6, and for all that can stay over the 7th (Labor Day), we will hold special services.

Labor Day, September 7, makes it easy for many to attend, as that gives them a day to get back to their home or to work; so plan to be with us this year and join us **South of the Mason Dixon Line.**

Write for information to Sister Myrtle Robertson, Route 1, Puryear, Tenn. or T. W. Paschall, or Elder Rony Overcast, Puryear, Tenn.

All are invited.

Apostle Arthur M. Smith.

REUNION DATES

The Missouri Reunion will be at Yukon, July 24, 25,
The Colorado Reunion will be held in Grand Junction, Colo., the 7th, 8th, and 9th of August.

The Wisconsin Reunion will be at Sparta, August 15 and 16.

The Tennessee Reunion will be at Puryear, September 5, 6, and 7.

APOSTLE CLARENCE L. WHEATON RECOVERS

We are most grateful and happy to announce the speedy recovery of Apostle Clarence L. Wheaton from his recent heart attack.

The first examination and electro-cardiograph taken in the doctor's office before he was taken to the hospital showed positive and serious damage to the heart muscles. After administration, subsequent examinations and tests show there is no permanent damage and that he will have full recovery.

As a result of administration Bro. Wheaton was released from the hospital and returned home on Sunday, May 24, two weeks earlier than expected.

He is able to attend church services again and has been given permission to attend the Michigan Reunion. Apostle E. Leon Yates will accompany him to Michigan and do most of the driving.

He is now able to do a limited amount of driving and has even caught a few fish at one of the large local lakes on two occasions.

Bro. Wheaton though still weak is gaining in strength each day. He has asked us to express his deep appreciation for the many prayers, letters and cards he has received from so many of you and to tell you that he knows his rapid recovery was the result of administration and your prayers.

“... where the Spirit of the Lord is, there is liberty.” II Cor. 3:17.

“A little explained, endured, forgiven, and a quarrel is cured.”

—Sunshine Magazet

NOTICE

To the Church of Christ
Membership
Brothers and Sisters:

Any member who did not receive a referendum and ballot by the time he or she reads this notice may obtain one by writing:

The Referendum Committee
P. O. Box 472
Independence, Missouri 64050

Ballots must be in envelopes postmarked July 31, 1964 or earlier, to be counted.

Sincerely,
The Referendum Committee

Vivian Olson
Apt 7, 414 Belt
Bemidji, Minnesota

CHURCH OF CHRIST PUBLICATIONS

Send all orders to: Church of Christ (Temple Lot), Box 472, Independence, Missouri. 64051.

	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. 64051

	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