

Zion's Advocate

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

Volume 34

Independence, Missouri, February, 1957

No. 2

Hammer and Anvil

Last eve I paused beside a blacksmith's door,
And heard the anvil ring and vesper chime,
Then, looking in, I saw upon the floor,
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—John Clifford, D.D., in New York Advertiser
(Reprinted from the Searchlight)

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ZION'S ADVOCATE

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EDITORIAL

Our attention has been called to the fact that the change to bold type in the heading of the Original Articles department has caused our readers to take notice of the statement contained therein. There has been an increasingly obvious need for the change to bold type. For some time letters and comments from our readers have indicated their failure to observe the statement formerly carried in fine print to the effect that "contributions are the opinion of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff." This failure has caused much misunderstanding. An open forum in the Advocate has been maintained for many years. We deeply regret that our motive for changing to bold type has been misunderstood by some.

To those who have inquired as to why the article entitled "A General Epistle of the Council of Twelve on Questions Pertaining to the Resurrection and Judgment" (which appeared in Zion's Advocate for December, 1956) was placed in the Original Articles department, we wish to make the following statement:

The editorial staff, after considerable consultation, could come to no other conclusion but that this article, because of its introductory paragraph, should properly be placed in the open forum department reserved for beliefs and opinions. The introductory paragraph states, "We, the undersigned members of the Council of Twelve, take this means of giving you what we consider to be the teachings of the Church of Christ," etc. The Council of Twelve is not committing the church to these beliefs, neither could it so commit the church, for that could only be done by the Conference and Referendum action. (See Supplement to Zion's Advocate, May, 1939, Bill No. 1, paragraphs 1, 8 and 10.)

Zion's Advocate for April, 1934, page 9, referring to Bill No. 1, and Vote on Matter of Referendum, 1934, in Zion's Advocate, March, 1935, page 35, carries the following action of the General Conference of the Church of Christ (it being the highest tribunal of the

church, i. e., the voice of the people): ". . . no minister shall hold his license unless he preaches in harmony with the faith and practice of the Church of Christ." The eight members of the Council of Twelve carefully set forth their opinions, and labelled them as such by the words, "what we consider to be", etc. This being the case and such being the circumstance, we, as editors, could not properly have placed this article anywhere else in the paper.

When this article was first submitted to the editors for publication, it had to be returned to the Council of Twelve for retyping. When it was resubmitted some changes from the original were noted, and inasmuch as the first (which was a copy from a duplicator) and the second were not identical, we placed the note at the end disclaiming responsibility for contents, editing or corrections.

To those who have inquired as to who is the "head of the Church", we refer you to Ephesians 1:22-23 and 5:23, which points out that Christ is the "Head over all things to the Church which is his body. He set in the Church "first, apostles, secondarily, prophets," etc., but He reserved for Himself the title and position "head of the church". "Whom we own as our only Leader, Witness and Commander." (Articles of Faith, No. 2). As to what is the governing body or highest tribunal of the church, we are told that all things should be done by the voice of the people, which instruction from Mosiah 13:36 was adopted by the Church in 1939. (See supplement to May, 1939, Zion's Advocate, Bill No. 1, paragraph 1). "Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; Therefore this shall ye observe, and make it your law to do your business by the voice of the people. And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you;" Mosiah 13:35-37. Therefore, the voice of the people, in the form of the General Conference, is that functionary. Only that which is done by the voice of the people is binding upon the people.

It is our sincere desire to promote the welfare of the Church by faithfully discharging the duties placed upon us by the General Conference of the Church.

—The Editors

A CORRECTION

On page 2 of Zion's Advocate, January, 1957, under Editorial, the reference in parenthesis at the end of paragraph 2 should have followed paragraph 1. It is as follows:

"Our Position on Revelation"

"Action was taken at the late conference that will have an important bearing on the work in the future. We are often interrogated as to our position regarding revelation outside that contained in the Bible and the Book of Mormon. The following was carried by unanimous vote.

"Resolved, That this Church of Christ accept nothing purporting to be a revelation from God, past, present, or future, as a revelation from God, save that which is in harmony with both the Bible and the Book

of Mormon. Be it further resolved, That if there be any ruling, understanding, or resolution conflicting herewith, that it be hereby rescinded.' "

The reference which should have followed paragraph 2 is: (See Church Record No. 3, 1891 to 1900, page 177, and Searchlight, Vol. 1, No. 4, page 24, and Vol. 2, No. 1, pages 98 and 99.) These are as follows:

"Moved and seconded that the Epitome of Faith as printed in the Searchlight be adopted, carried."—Conference minutes, April, 1897, page 177.

"8. We believe the King James version of the Holy Bible to be the Word of God so far as it is correctly translated. We also believe the Book of Mormon to be the Word of God."—Epitome of Faith, paragraph 8.

MY TESTIMONY

I presume, I had better start back in the days when I was a youth. At that time I did like to go to church and I would go to the Salvation Army, the Baptist, the Methodist, Presbyterian and the old fashioned English Church, but as time went on I began to drift away and got in with bad associates and began to sow some wild seed. I could swear, and I got to drinking for about one year but I did not like the stuff. I also used tobacco for a long time.

I got away from that kind of company and left my father's home and went about sixteen miles away to a little village called Vanessa. This is where I met a nice girl whom I married after keeping company with her about three years and we lived and loved each other for nearly fifty-five years then she passed on to her reward. When we were married there was a lot of kicking done for she belonged to the Reorganized Church of Jesus Christ of Latter Day Saints and I did not belong to any church. Her folks and others did not like that kind of a wedding but she had her way about it. She didn't bother me with her religion. She thought she would live her life as best she could and maybe she would win me over some day, so it run along for about ten years. We had moved to the city in that time.

Brother Wm. F. Anderson came to the city of Brantford, Ontario, Canada, where we lived. There were a few saints living there and Brother Anderson started holding meetings for some time. This was in the winter, about January of 1908. Brother Anderson was holding meetings at the home of one family on the other side of town from where we lived, about a mile, I presume. This would have been in the week of January 22, 1908. I recall it was on Thursday night and it was snowing so my wife said, "Let's not go to the meeting tonight through this snow". I said, "O come on. We can stand a little snow", so she said that if I could stand it she could, since she was a member and I was a non-member. We bundled our only boy, at that time, and I put a box on his hand sled and away we went. I don't remember what the preacher talked about but he always gave a nice talk, so when the meeting was over, of course the ladies had to have a little chat, I went over near the door and sat down to wait.

Brother Anderson came over and sat down beside

me and began to talk. He put his hand on my knee and asked me when I was going to obey. I said that I was ready and he asked me when I wanted to be baptized and I said Sunday. He asked me what time and I said two o'clock. He asked where and I said out here in the Grand River. Now the next Sunday was January 26 and the river was frozen over only at a place by the railroad bridge where the water ran so swift that it had not frozen. When he found his questions answered, he jumped up and announced that I was going to be baptized on Sunday.

Now this is where the joke comes. It was a surprise to all in the house, even myself, because I had not taken one thought of being baptized until after the meeting was over, but when the preacher asked me those questions I answered him right off the bat, believe it or not.

I was baptized on January 26, 1908, at Brantford, Ontario, Canada, but my first disappointment was on that very Sunday. I had two brothers and my only sister who lived only a few blocks from me and I had asked them to come to the baptism and not one of them showed their faces at that time. This was the first heartbreak. None of my folks liked it because I joined the Latter Day Saint's Church. I guess they thought I was a castaway and they cast slurs at me, but I have never been sorry that I obeyed the Gospel of truth. If we are good and believe, the Lord will lead us in the path of truth.

Now I must tell how close I have been on several times of having my life snuffed out only for the Lord's watchful care over me. At the time of my baptism, I was working on the railroad as a section hand. We had to go over our section every Sunday morning. This Sunday morning the boss did not go with us. There were three of us and we had the old-fashioned hand car, one that we had to pump by hand. Near the east end of our section was an overhead bridge for team traffic and when we were about three hundred feet from the bridge, to our surprise a train came under the bridge. At that point the track was on the bank of the river. We made a jump and turned the car for the river. We got it off the track just as the engine passed us. We were all pretty badly scared, but I always said that God's guarding angel was present to watch over me.

Two years later in 1910, we had moved to the country, I was taken very sick one morning while I was on my way to the cheese factory. I had taken down with pneumonia and had a hard time getting back home and had to go upstairs to bed. I was very bad and did not know the doctor when he came. I was delirious for two or three days and the doctor told the neighbor that I wouldn't come down stairs until I was carried down, but the Lord raised me up. Blessed be His name forever.

In 1915 my family and I left all my four brothers and my sister and came out here to California. In due time we were working with the few saints of the Reorganization and tried to do our part with them and we were happy until 1925. In the latter part of 1926 and January of 1927, I was sick for more than three months and as I was an employee of the General Electric Company, there were a number of my fellow workers who

came to visit me. Each time they would go back to the shop and say that Daiken would never come back to work. To tell how close I was to passing out of this world: the personnel man from the shop came and made all arrangements with my wife as to how to divide my life insurance into monthly payments for her benefit, but the Lord had watch over me. I had been administered to several times by our good old Brother Frank Van Fleet. We were always the best of friends, and while I was sick he would come and visit me.

Through faith and obedience the Lord spared my life once more in which I am so thankful, and now in these last two years I have had a stroke and my heart tube has clogged up so the blood cannot flow through as it should and I have suffered much pain. Besides, I have had kidney stones on both sides, but I have a good doctor who has done all he could to help me, and our good Brother Leon Yates has come all the way from Arizona, about four hundred miles, to administer to me. Again I have been blessed most wonderfully, thanks be to our heavenly Father and His servant, Brother Yates.

May God bless all who have taken upon them the name of Christ is my prayer.

Sincerely,

Fred Daiken

NEWS FROM LOCALS

INDEPENDENCE DIARY

Our month of December began with Sacrament Service at which time we witnessed the blessing of two little ones, James and Jane Nicholson, the children of Brother and Sister Herbert Nicholson who were baptized last September.

There was much preparation for Christmas in all departments of the church. The United Workers sent several packages of clothes and gifts. One was sent to the Indian children in New Mexico whom they remember each year. In return their teacher, Mrs. Lillian Till wrote a gracious note of thanks and sent a picture a third grade child had made of Santa's reindeer and sleigh and Santa about to make an entrance into an Indian hogan. His pack bore the words "United Workers". This little token of appreciation from the Indian children was received with pleasure and placed on the wall downstairs where the United Workers hold their meetings. The ladies put their work aside to hold their Christmas party on December 20. They enjoyed a dinner together and exchange of gifts. We sometimes forget to mention the good work the United Workers do. Their group is small in number—but large in service.

The Mother's Club sent a Christmas package of clothing and gifts to the Indian friends in Canada in care of Brother Jordan. Also one to Wichita, Kansas in care of Brother Robert Maley.

On the afternoon of Sunday, December 16, twenty-seven members of the Children's Choir met at the

church and from there were escorted (and transported) by their director and several parents to seven different homes where they sang for those of our loved ones who are not privileged to attend services because of illness or age. These small ones trudged from the cars to porches of the homes through wet snow and puddles; but their voices were especially clear and sweet, and there were many misty eyes among those who looked into these earnest little faces as they gave this gift of love. Following the caroling the children had a party at the Matthews' home.

Our Christmas program took place the evening of Sunday, December 23. We especially enjoyed the songs presented by the choir and their director, Sister Marion Sprague. There were several beautiful readings by the children. The Children's Choir directed by Sister Katherine Matthews sang several selections. Brother Robert Case gave a short talk regarding the appreciation of the Christmas season and reminded us of the fact that the first carols were sung by angels at the time of the birth of our Lord. For the children the evening was climaxed by the "treats" distributed following the program, and gifts from their teachers.

Christmas season joys were heightened for the Roland Sprague and Vance Harris families by a visit from Joyce and Alvin Harris and their young son Mark. Mark has the distinction of being first grandchild in both the Sprague and Harris families. Brother Jon Sprague completed the family circle. Sister Vance Harris and Sister Mildred Hooker's brother, Brother Bill Morris, Sister Morris and their two small sons were here briefly during December. Their father, Brother J. E. Morris is also here visiting his children and grandchildren.

Sister Katherine Moyer's son, Larry was at home for Christmas, too. He will complete his officer's training in Maryland and then will be on his way to service in Germany. His brother, Jim Moyer arrived home just a few hours after Larry's departure. Brother Jim Moyer is attending the University of Toledo, Ohio. We were all of us sorry that it was impossible for the boys to be at home at the same time.

Brother and Sister C. L. Wheaton had as guests their son, Tom, his wife and sons, Tommie, Jack and Nick. Their visits home are not very frequent. Tom is with the U. S. Navy and at the present time stationed at Glastonbury, Connecticut.

Brother and Sister Harvey Bell, daughter Lois June and "Grandmother" Sister Rena Bell were also among these we enjoyed so much seeing again.

We hasten to welcome a tiny baby girl whose name is Linda Paulette Case. Linda was born on Wednesday, January 2. Her happy parents are Brother Leslie Paul and Sister Irene Case. We can't resist telling you—We heard that she has had the name "Linda Paulette" for nine years! Congratulations! It isn't every family who gets to dust off and use a long-cherished name. How long do you suppose it will take Linda to have big brothers Jimmy (age 8½) and Donnie (age 6) wrapped around her wee fingers?

On Tuesday, January 8, we met at the church to bid goodbye to Brother and Sister Robert Case, their 10 year old daughter Janice and 4 year old son Steve. They are moving to Bartlesville, Oklahoma where Brother Bob will go to work for Phillips Petroleum Company as a chemical engineer. We couldn't begin to tell you how much these young people have contributed to our local church. Brother Bob has taught the adult Book of Mormon class for a number of years. Sister Joy has helped with summer vacation school and was Chairman of our Mother's Club. Some can remember back when the Case family moved to Independence when Bob was about nine years old. So you see, it was not easy to say good bye. We pray that God's spirit will continue with them in their new home and community; and we will look forward to their visits home.

As we begin this New Year we can see God's hand outstretched to us. Let our prayer be that we may be willing to lay aside those things that hinder and grasp His hand that He may lift us to firmer ground where we may enjoy the fruits of His Gospel.

Irene Maley, Reporter

FROM YUCATAN

Kopte, Yucatan, Mexico
November 5, 1953

Dear Brothers and Sisters in the Church of Christ:

I am again writing a few lines and letting you know some about the work in Yucatan.

We have enjoyed so much reading in the Advocate about your work for the Lord in many different places where the saints have gathered together from time to time to worship our God and to be fed in His word. We too would like for you to share with us the joy we find in the service of our Lord in Yucatan.

It is with a deep humility and thankfulness in our hearts that we say that the Lord has blessed us and is still blessing us abundantly. We still enjoy the sweet presence of the Master in our meetings, and most every time we come together in prayer before God we have received great comfort and courage by which to go on fighting "the good fight".

We are still having to face much bitter opposition by part of some of the several Christian churches established in this part of the world. Most of them are trying very hard to destroy the work of the Lord in any way possible, but the Lord's work has always been done the hard way and we do not expect it to be done any other way in these latter days, when again His church was established.

Our group at Dzan is doing okay. Preaching and prayer services are being conducted by the local elders regularly for those who want to attend. Our Brother Cayetano is in the vanguard of the little flock in Ticul and the one who writes is working with a new group of

nice folks in Kopte, Yucatan (about 100 miles distance from Ticul).

These folks in Kopte heard about the restoration of the Gospel through our good Brother Roger Can, who is staying with one of his brothers for a short time. The group had previously been interested in the Presbyterian Church (which in size is next to the Roman Catholic) but when Brother Can told them about the Church of Christ they unanimously turned their interest toward this our beautiful Church of Christ, so they all requested that I be asked to come and hold meetings for them that they may know more about the Church.

I can say this much about this people: they are honest inquirers and the Lord has been giving them real good spiritual food to satisfy their hunger and thirst for the truth. They, in a month's time have had to face some of the "Mormon persecutors". Right after the second meeting we held for them in Kopte, then came a commission of ministers from their headquarters in Merida, to warn them of the "great danger" there is in them joining the "Mormons". They (the people) were to know that these "Mormons" were working for the very devil; that it was a bunch of "liars" and an "adulterous bunch" but the people had heard enough about these "Mormons" to not accept these words as being true.

That night the ministers were here at Kopte, we held our service at the home of Brother Roger's brother and the whole local congregation came to our meeting. These ministers held theirs at the home of the only one member they had left and after waiting and waiting for the local congregation, they decided to send for "their" people. They (the people) replied and said, "We have nothing to do with them. We have been in their church for 15 years and have learned practically nothing, so if they want to see us about something let them come to us. We are not going to dismiss our meeting tonight to go hear their insults. We want Christ and not man." When these presbyters received this reply they very bitterly sent us all to hell and went on and held their services with a group of people who came from a nearby village.

The "alarm" has been given all over the peninsula, and Roman Catholics, Presbyterians, Church of Gideon, Seven Day Adventists, Assembly of God, and all other churches are on the alert to fight the "Mormons". However, the Lord has, not only delivered good Gospel messages to these people here, but also He has been giving signs to them to bring them closer to our Christ.

A baby so sick of dysentary was instantly healed through administration. An old dying man was relieved of his sufferings through administration. A lady, who had the cramps and chills all over, after having vomited and had dysentary for more than six hours, was also healed instantly through administration.

Please pray for us that we may be worthy of all these favors. I need your prayers for I am human and feel so weak and get very discouraged at times. May God bless you.

Your Brother in Christ,

Fernando Ojeda C.

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.

WHERE DOES THE MATTER STAND NOW?

Scriptural references and facts upon which to meditate and ask, Where does the matter stand now?

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." I Cor. 13:1.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." I Cor. 13:2-3.

We know that charity means love. If so, measure your amount of love or charity by your actions toward each other. Having done this, where does the matter stand now? Gal. 5:14, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." Do we?

Some think that Communism comes very close to fulfilling the word "Love". Communism is a social system that puts property, capital, and industry under the control of the community, and strives toward equal distribution of benefits, according to the definition in the dictionary. There are some who have felt that perhaps the communists have the solution to a more spiritual life and that they have adopted the plan of all things common. I fear, however, their plan of communism is not adopted from any spiritual instruction or teaching, for it would appear that they are far from being spiritually-minded, and have made it impossible to a great degree for others to bring forth or adopt, at this time, the plan of all things common, as we know it to be found in the Scriptures.

However, I fear we are not ready for the plan or law as we understand it was lived, by reading the Bible. I also fear even within the church we would be able to find but a very few who would be willing to come forth and lay their all at the feet of the Apostles or Bishopric. Who among us is willing to be so unselfish and trusting as to sell all of our possessions and part them to all men, as every one had need? Can you do this in your present frame of mind? Acts 2:44-45 says, "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need."

Acts 4:34-35 reads, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Just how close are we today to accepting and liv-

ing such teaching? How many feel they have such faith that they could say, "I'm willing to trust my brethren and lay everything at their feet?" Think it over.

We too often criticize other churches, and tell ourselves that these churches are far wrong in their beliefs and teachings, but which or who is more wrong, those who have been misled by the teachings of others, or we, who know the truth and fail to fulfill it? Are you guilty? I am afraid that I am in many ways.

Here is a statement that Paul made upon which we might think carefully: "Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." I Cor. 14:34-35.

If those words are meant in the strictest sense, then I for one would find no real joy in attending a prayer meeting if not permitted to pray, or bear my testimony, or sing some of the beautiful songs.

If Paul was correct in teaching this, just how can we explain away the fact that women for years have taken an important part in the work? All through the Restoration movement women have proven in many instances to be wonderful spiritual leaders, and have been better qualified than some of the priesthood to act as leaders of the auxiliaries, and have accomplished a wonderful work. A God-fearing mother who instructs her own family wisely and well in her home should be qualified to be a leader and instruct in the Sunday Schools as Superintendent and teacher, for the church is the spiritual home, but some today believe as Paul taught. It is somewhat strange to believe that Paul would so instruct unless he was referring to women preachers, that they had no right to assume such a responsibility. However, one is unable to say what Paul meant, and if it was and is a law of God, where does the matter now stand?

Perhaps we need to study the Scriptures more diligently and pray more earnestly for spiritual direction. Luke 24:45. "Then opened he their understanding, that they might understand the scriptures." Many people today certainly do not see eye to eye, and unless we do, our hope to live as one big united family is a hopeless thing.

One person thinks and says he is right and the other person is wrong if he is not in agreement, while on the other hand many of us pass judgment on each other. I know I have, and so have you, no doubt; but we are told in Matthew 7:1, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be

judged; and with what measure ye mete, it shall be measured to you again."

When you stand before the judgment bar of God, He may judge you in like manner as ye judge one another. This links with the Lord's Prayer, "Forgive us our debts as we forgive our debtors." If we wish forgiveness for our trespasses, then we in like manner must forgive each other, and the same law or counsel applies in judging each other. If we want God to be kind in his judgment of us, let us be kind in our judgment of each other, and remember what Matthew 7:3-5 tells us, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye;" (correct your own faults first) and then shalt thou see clearly to cast out the mote out of thy brother's eye." If we do this, I am of the opinion we will be too busy with correcting our own mistakes; we won't have time to find fault or pass judgment on others.

There are very few of us who do not have this evil tendency within ourselves. It mattereth not whether it be lay-members or priesthood. We are too quick to pass judgment without knowing the true facts.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7:12.

John 7:24, "Judge not according to the appearance, but judge righteous judgment." Don't use circumstantial evidence to convict any one. Some things are not always apparent. The reasons behind certain things which a brother or sister may do are not always understandable to us, so we start passing judgment. Why? Is it because there is prejudice, envy in our hearts, that Satan takes advantage of this weakness to stir up trouble amongst God's people? Is it because we are jealous of one another's talents or abilities to do what we ourselves would like to do?

Gal. 5:26 says, "Let us not be desirous of vain glory, provoking one another, envying one another." James 4:5 tell us, "Do ye think that the Scripture saith in vain, the Spirit" (what spirit?) "that dwelleth in us lusteth to envy?" The Spirit of God would not lust to envy, therefore we are like Paul says (I Cor. 3:3.) "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

How can we overcome these things, these weaknesses, that cause so much friction in the church? How can we hope to be good examples to those without the church when we within set such poor examples? What benefits do we derive from our actions and words which are filled with envy and strife and misjudgment of each other?

Christ said to his people, ". . . How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Luke 13:34.

You say you long for the time of the gathering. We pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." How much of righteousness are

we contributing to bring to fulfillment our prayers? Sit and meditate and then ask yourselves, where does the matter stand now?

If we are honest, we won't start picking the mote out of our brother's or sister's eye, but will get busy and pick the beam out of our own eye, and if truly sincere and earnest, by the time we have corrected our own imperfections then we shall realize and see how we ourselves need perfecting before we can pass an honest and righteous judgment upon any one.

Let us not be filled with envy or jealousy. If some one has a little more talent than we, be thankful, especially when the talent is used in the service of God.

The only way God's work can ever prosper is through love. Rom. 12:10, "Be kindly affectioned one to another with brotherly love; in honour preferring one another."

John 13:34-35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

I again quote I Cor. 13:4-5, "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up," (you don't sing your own praises.) "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

Let us think carefully about these things. Which are we guilty of? Ask yourself, "Do I measure up to the qualifications mentioned in the fourth verse, or does the fifth one apply to me? Then ask yourself, "Where does the matter stand now?"

Should we not be able to carry the spirit of God with us at all times? If we are living each day close to our heavenly Father, we are entitled to God's Spirit to help us in all things, and when we don't have that divine guidance or help, we can know that within our homes, within ourselves, we are lacking in obedience and service before God. Paul speaking to Timothy spake these words, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." I Tim. 1:19. There are many today who have made shipwreck of their faith and lives. Is it because we have not been earnest and constant in our prayers for each other?

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto a knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim. 2:1-5.

You notice it says, "make intercession for all men," not just members of the Church of Christ.

How many of us are looking forward to the time when there will be the bringing in of the sheaves, the

gathering together of all the honest in heart? That, to me, means all peoples out of every nation and denomination who have the love of God in their hearts, and have sought to know the truth, they who have lived clean, good lives, lived lives of integrity. We cannot hope to reach these souls who are not affiliated with us unless we first take the mote out of our own eyes, and live as a church in humility and love.

The fact that we are members of the Church of Christ does not give us assurance that our salvation is sure. Do you recall the story in Matt. 22:8-11, telling of the wedding supper, and the King said to his servants, "The wedding is ready, but they which were bidden were not worthy." (Could that mean we within the church; bidden, but not worthy?) "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests." (Good and bad had accepted, been converted and were worthy to be at the wedding.)

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment:" (he that cometh in the door of the sheepfold by any other way is a thief and a robber. Christ is the door.) "Verily, verily, I say unto you, I am the door of the sheep." St. John 10:7. (We must enter the sheepfold through Christ's name, and to do this we must be baptized by being immersed in water.) "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12.

As we stated before, when the king came in to see the guests, he saw there a man which had not on a wedding garment. This man was cast out, for he had tried to get into the wedding feast without first observing the law; but all others apparently, when invited, had come wearing the wedding garment. In other words they had complied with the conditions which entitled them to wear the wedding garment and to be at the wedding. We, the members of the Church of Christ, were bidden. We complied with the condition for entering the sheepfold. However Christ says, many are called, but few are chosen. Why? Is it because we fail to live our lives as Christ has told us we must live them? He has said, in the parable of the sower, "And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." St. Mark 4:16-19.

Do these things apply to any one of us? Christ in another place in the Scriptures, says that unless we keep His commandments, we are not His.

What is your particular weakness? How much of

our energy do we give in the service to God, or how much, by our conduct, do we hinder the work of the Lord? How many are busy-bodies, carrying tales to others about some brother or sister? And how many of us believe these things and let it affect our attitude toward others? When we listen and encourage tale-bearing, are we not as guilty as the busy-body who carried the tale?

How many of us are guilty of having a bad temper and let anger and wrath take hold of us, wherein we do ourselves and others a grievous wrong? Proverbs 27:4 says, "Wrath is cruel, and anger is outrageous." When some one hurts or offends us, the first thing we do is to retaliate, get angry and say something back to offend, but Paul says, "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." I Thess. 5:15.

Who amongst us are not at times filled with malice and envy because some one may hold a better office in the church, or are better clothed, have perhaps a little better home? We become envious, and too often say something unkind, which seed grows and becomes a hateful weed that produces more seeds. These seeds find root in the fertile soil of the minds of those who have one thought in mind, and that is to make trouble for the person or persons of whom they are envious. We tell ourselves that we feel it is a duty to spread certain choice bits of gossip so everyone will know about a certain brother or sister. Sometimes these things are done thoughtlessly, never stopping to think of the injury we have done the church as well as the individual. The injured person feels that he must retaliate, and such conditions go on and on. Why do we feel that we must fight back, when Job says, "the Almighty shall be thy defense"? Job 22:25.

Do we ever stop to think that when we ourselves are doing all we can to live right before God, it doesn't matter what anyone says to hurt us, we have only to go by ourselves and kneel in prayer and ask God to help those who have done us wrong to see where they have been mistaken? After all it isn't what others may say or think which brings us to Salvation.

When we feel frustrated because of actions and words of a thoughtless person, let us open our Bible and read these words in Psalms 62:1-8, "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence, I shall not be greatly moved . . . Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." I find that I too have been guilty of some of these things I have mentioned, and I am ashamed and sorry that not only have I listened to tales of unkindness about others, but have thoughtlessly repeated them, thereby helping to scatter evil seeds which have produced some of the bad weeds which are growing in the church. We pray God to forgive our thoughtlessness. As the song says, "Let us scatter good seed, in word and in deed." When we do this the garden of the Lord will spring into blossom and become beautiful, and so attractive, that many will come and want to live in such a garden. Let us make the house of the Lord a home beautiful where dwells the

family of the Lord, because we know we are God's children if we do His bidding.

At one time a brother and his wife came to see us, and I had been somewhat prejudiced toward them, as I had believed reports accusing them of saying things regarding me. But as I asked them in, suddenly within me I felt glad to see them, and felt in my heart a sincere welcome, and a weight seemed to lift from me and I felt clean within me, and all my prejudice left and I was thankful to God I could feel good toward them. So can all of us put aside our ill feelings toward anyone. Unless we do put aside ill feelings we cannot hope to be the children of God; be one even as God and Christ are one.

Christ has said in John 17:20-21, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

To me this means, that as the spirit of God was made manifest through His Son, making them one in spirit and in truth, that same spirit which dwells in them must dwell in each of us making us one in thought and deed, united in our efforts, and our beliefs, thus making us a band of strength, a united force to show to the world that we are indeed one in Spirit and in Truth.

John 13:34-35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

I have been afflicted for several months and it is difficult for me to perform my household duties and to walk but a short distance, any more, but I pray God that He may see fit to heal me, and give me the strength of which I very much stand in need. Will you please pray for me that God may see fit also to give me the Spiritual guidance and strength I need? I want so much to be well and strong both in body and soul, to do what I can in service to Him. May God bless and help His people to a closer walk with Him, that in these days of evil our light may shine forth to lead others into the work of the Lord.

Ollie Derry Delong

THE FRIENDSHIP OF THE WORLD

By Miriam Mason

In looking over some back issues of the Advocate I read in the issue of May, 1952, an article entitled A Brief View of the Dance.

I agree with the writer. It carried me back to my girlhood, when I was asking questions of a good old brother of the Church of Christ, Brother George D. Cole. I asked, is it wrong to dance? Here is what he said to me:

"Satan, in his cunning way, tempts us to follow the ways of the world. Modern dancing is a pleasure contrived by man. If we partake of these things we are

going into by and forbidden paths which lead from the straight and narrow way, down to the broad way which leads to destruction."

As I have studied God's Word I have read in James 4:4, this language:

". . . know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

In verse 8 of this chapter, we read, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinner; and purify your hearts, ye double-minded."

Luke 16:13 tells us that no man can serve two masters, etc.

The one passage in the Bible which helps me to turn away from temptation is Romans 12:2, "And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Romans 6:4 reads, ". . . even so we also should walk in newness of life."

Satan often uses our dearest friends to ask us to go places which are not best for us to go.

Also, I would remind you of that heart-felt prayer by Jesus when He was about to leave this world. He knew there would be many temptations to partake of worldly practices, so Jesus prayed thus:

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." St. John 17:15.

If we would keep in the straight and narrow way we should stay away from the dance hall. From the reports of what goes on there, it is a step in the wrong direction. We should abstain from all appearance of evil as we are told in I Thess. 5:22.

So if we stay away we are not walking in that by-path. Rather let us ask ourselves the question, "What would Jesus do?"

SERMON BY ARCHIE F. BELL

April 15, 1956, at Independence, Missouri

Before going into our discourse for the evening I want to call your attention to that song we just sang. Wouldn't it be nice if we could truthfully sing that every day of our lives? "All Is Well With My Soul". But you know, a lot of times we are in doubt. Paul was in doubt sometimes, even after all his experiences. It is something to keep in mind daily as to whether or not all is well with our soul.

I want to read to you for the lesson in II Kings 5:1-14, and I will take the thought from one verse for the text. "Now Naaman, captain of the host of the King of Syria,

was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy."

Just imagine if you were in that king's place and here was, we will say, the commander in chief of your enemies army, coming to you asking you to do some special favor for him that was entirely outside of your power to do. It would look like a trick, wouldn't it?

"And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."

That is about the way we would feel about it too; here is somebody offering a trick, trying to bring about a quarrel that would eventually lead into war.

"And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near to him, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

I want to take a thought from verse 13. I will read it over and see if I catch the thought right. "And his servants came near, and spake unto him, and said, if the prophet had bid thee do some great thing, wouldest

thou not have done it?" That is the thought I am going to try, if possible, to bring to you this evening. I will see if I can present my thoughts to you along that line, that is: not waiting for a great thing to take place before we do anything.

When asked if there was any song which I preferred for this evening, I thought of that song, "Do not wait until some deed of greatness you may do; do not wait to spread your light afar, to the many duties ever near you now be true, brighten the corner where you are." We humans are prone to think that if the Lord is going to do anything, it is going to be some big thing, and until it is some big thing, we want to sit back and wait on him. Yes, it is easy to wait. It is easy to offer an excuse for not doing something; much easier to offer an excuse for not doing something than it is to give a reason for doing it.

There are a good many times that we find ourselves doing something and when we are asked why we do it, we cannot give the reason. We may say that perhaps maybe tradition has a lot to do with it; or somebody else said we should do it; or I think we should do it; but as far as giving a reason is concerned, many times when we are asked about it, we are stumped.

I know there are some people who have asked me through the years why I belong to the Church of Christ. Well, I was raised in the Restoration movement. It was fairly easy for me to give a reason for it, but when I turned and asked a reason of the other one, why he belonged the church that he belonged to, a lot of times he could not give me the answer. He was faithful to that religion in many instances, but he could not give a reason for it.

We often talk about that time that is to come after we have served our time here on this earth that we commonly refer to as the Millenium. Millenium means a thousand and when we speak of the Millenium, we speak of the thousand year reign.

We sometimes do not think that in order to be able to live during the Millenium, which is a great thing, we must improve the seconds in this life. It is those seconds that really count. Sixty seconds make a minute, 60 minutes make an hour, and 24 hours a day, and we should be living 24 hours a day if we want to live during that Millenial reign. Our eyes had better be, not only upon that, but upon what is right here at hand; the seconds that are here at hand.

We cannot live over again every second that ticks away. It was given to us to improve. Now a second is a very small measurement of time, but we may have to answer for every one that we waste, because there is something in our life that we do not do, when we waste even one second. They run into minutes and minutes run into hours, like we spoke of.

Yes, we can take it up to centuries and on up to the Millenium, but if that Millenium is a thousand year reign, then there will have to be seconds there as well, won't there? And do we think of any wasted time there? We say not. We think that all of that time will be improved, fully improved. If it is going to be im-

proved while we live there, why shouldn't we live it fully here. We have to live every second of our lives here. That does not mean that we have to be doing something with our hands every second of our life, but we have something in our heads that can be working every second that we live. And we do not want to wait until that thousand year reign to use this matter we have in our heads because it might turn out that we might have to say, "All is not well with our souls."

When electricity is produced there is a central plant. You don't think of that so much here in the city as we do out in the country, but out in the country there is a central plant that will produce electricity for miles and miles around. That electricity will not do any good as far as giving light is concerned until the bulb is placed where it belongs, in the socket. You might be privileged to throw that master switch back at the plant but it will not do a bit of good until the bulb is placed in the socket where it belongs, to produce the light where light is needed.

Isn't that the way with our lives? If we are sitting back and waiting till we can push some master switch and leave the light unlit in our locality, then we are not doing much good, are we? We are not living those seconds. Didn't Christ say something about placing a candle on a candlestick?

Yes, it is a beautiful thing sometimes the way candlesticks are made and the candles are put in them, but how much light is produced until the wicks in the candles are ignited? How much light is produced in the building here until there is a bulb in the socket of the fixture and how much light is produced in my life if I hide it from everybody.

Most of us like to eat fruit. Yes, we really like to eat fruit. It is a natural thing, it seems like, to eat fruit. But suppose everyone sits back until the fruit tree has grown and has produced the fruit. Yes, it is nice to go out in the harvest and pick the fruit and pack it away to be stored up but it could not be done at all until the tree was first planted, could it? Why, we might fill bin after bin from orchards, but it could not be done if not one tree was ever planted in that orchard.

The greatness is in the harvest. That is true, but the insignificant thing is sometimes what really counts, and that was planting that tree and doing it right. I learned a little bit about planting trees several years ago. I am not an authority on it but I found out that when you plant a tree there has to be a resistance to its root. If the ground is put in loosely around it there is a good chance that that root will not grow, but will rot. I found out that by tamping the root into the soil and if the soil is rich or reasonably rich, then the tree will grow, and that is the way with our lives. If we don't have some resistance from the very foundation of our life, it is more apt to be useless and finally be done away with entirely, than it is to grow, but if we have resistance right along, from the foundation, the very root of our life, then we can grow up strong from the root.

I often think about the early history of these United States. The United States began on the Eastern shore.

In my mind's eye, perhaps I have gathered it from pictures I have seen, I think of all the houses they had back there, as being built of logs. Now supposing that when they went to build a house everyone said that when you get the logs in here we will build it. Yes, when you bring the logs in we will build it; but I just could not picture them being that way. I pictured them where they all went out to the timber, selected the logs, gathered them in, prepared them and all built the house. They did not wait for that great thing that they were going to do. The great thing was the building of the house, the insignificant thing to the average person is getting the material ready for that building.

I am trying to bring to your attention that we are not to look for the great things first. We are not to allow our vision for something great to do away with the vision of what is present.

Just one more illustration and then we are going to pick up a few more passages in the scripture. It may sound a little comical, but perhaps most of you have seen buildings in the city, in the larger cities in particular, where they had a long flight of stairs up to the entrance of that building and it was necessary to go up those stairs to get into the building. Now supposing I wanted to go into that building but I said, "I am not going to walk up that stairway. I am going to wait until I can run and jump from the base of it to the top." I, perhaps, would never get inside the building, but if I would take one step at a time, the effort would not be very great, and I could make it then. A lot of times we do not want to take those steps. We want to take one big jump and get there, and if we can not make that big jump we are disappointed.

We are going to turn our attention to I Nephi 3: 148-156. We don't usually think of Nephi as being a prophet, do we? No, we just think of him as a man that wrote something. But when we get to studying the works of Nephi we find out that he was a great prophet. He prophesied things in detail in a way we can understand them. He did not prophesy in a parable form, but in detail in our own language. Let me read you one.

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

He has told us in this writing that this land that they had come to was a 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."

You see, I said that he prophesied in detail. He prophesied that his descendants, and not only of his, but of his brethren, would be scattered before the Gentiles when they came to this land. He prophesied that the Gentiles would cross the water. He said many waters, which would signify a large body of water and he also said that they went forth out of captivity. They were in spiritual captivity. "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."

I want to read that again, and I want you to put those words in your mind and think about them later on. "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."

Now here he is back there, nearly six hundred years before Christ, looking down to more than sixteen hundred years after Christ and seeing the kind of people that would come to this land. Over two thousand years, and he was telling it in detail.

"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;"

You heard something this morning about the power of God and it says here that the power of the Lord was with these Gentiles and it goes on and tells us why.

"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."

Why, our history plainly tells of the fulfilling of that very thing, doesn't it? It tells of the Revolutionary War, when the mother Gentiles came up together against those few people that were here and the wrath of God was against them rather than the people here.

"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. And it came to pass that I, Nephi, beheld that they did prosper in the land."

Let us stop and look at that just a little bit. We know that the foundation of this United States did not begin in Virginia, New York, Florida, or any of those States, but began in what we commonly call the New England States. In 1620 the Pilgrims came across from England and settled there. But that was not where they were sent to, was it? They were sent to the Virginia colony but they were blown north out of their course and they landed on that place we call Plymouth Rock.

Let us go back. Supposing they had had the thought like Naaman, that they were not going to come over here until they had a good sized nation; some big thing. Where would our American forefathers have been. They would still be in England, wouldn't they? If they had followed through with the thought that they were going to wait until there was something big here, they never would have come. But rather than do that, they took every chance that they could to get to this land that they might obtain freedom. They knew, or at least they had an idea when they were going out there that a good many of them would never live to realize what they were looking for, but they were looking into the future, not only for themselves, but for their children as well. Yes, they did not

wait for a great thing to take place first, but they took hold of a little thing that was at their hand to do, and we will have to admit they did a good job of it.

I do not know of a one here in this room this evening that would cross the water, in the size of the sailing vessel that they crossed in. No, I imagine in those days there were more of them went down than ever crossed that water, but they accomplished what they set out to do, and through their work, the work that they set up in the New England States, we have the foundation of what we call the United States today. They set up freedom of religion and free schools. They set up a mint. They had colleges and in the New England States they had the first Constitutional government known of in the world. This is the group that Nephi looked down through the hundreds of years to, and saw the accomplishments of. Yes, he was the prophet that looked at things in detail.

There is something we have very close to us here and the visitors who come in quite often are attracted to it. The two stones down in the church office are very little things, aren't they? As far as a building is concerned, you would not think that they would amount to anything, but to the Restoration movement they mean a lot. I am going to read to you from Isaiah 2:2-3.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

You may wonder what bearing this reading has on the Restoration. Let us go into the history of those two stones and see if it doesn't have a little bearing. Back in the year about 1831 the Lord made known to his people that the time would come when He was going to build His house and He let them know a part of the purpose in that revelation but it was necessary for man to search farther to see what all the purpose was. And these men believed the Lord enough that they came out to this part of the country and planted those stones on the place that they believed that the Lord had indicated to them that He would build His house in future times. Now if they were going to wait until He was ready to build that house, we would never have the testimony today, of where He was going to place it, would we? No, we would not because there is nothing but those two stones that would indicate the exact spot. Then we ask what the importance of it is anyway. Why? Why is it necessary for the Lord to have a house in the last days for His own?

We have a book here that is called the Book of Mormon. When we study it we find that it is an abridgment of at least two other records and not only that, it contains all of the third record; the small plates of Nephi, which are called the plates of Jacob. They are in the fore part of this Book of Mormon down to the

reign of King Benjamin. Then we have the abridgment made by Mormon which is where the Book gets its name, the Book of Mormon. Then we have the abridgment that Moroni made of the Book of Ether and then we have the writings of Mormon and Ether.

Now if that be true, and I do not believe there are any here, or very many if any, but what believe that it is true, then there must be other records to come forth, because we learn through the study of scripture that not one word that the Lord speaks will return unto him void. An abridgment is not a complete record but just a synopsis of what was spoken.

We will say that these other records are to come forth. We are going to ask ourselves, "Where are they going to be kept?" If they are very sacred records, records that cannot go to the world, then they will have to be kept in the place that the Lord has designated, won't they? Do I make myself clear? There must be a place built, built unto Him by His own specifications for those records to be kept in when they come forth. What are they going to be kept there for? Didn't we read it here?

"And many people shall go and say, Come ye, let us go up to the mountain of the Lord", and mountain means government, let us go up to the government of the Lord, "to the house of the God of Jacob."

Yes, the house of God. A house that He has designated the place for it to be built and the specifications for its construction as well.

I want to call your attention to something in III Nephi 12:2-4, "And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation."

Now if the greater things are restored here upon earth and they are still going to be withheld from some who will not receive these, then they will have to be kept in a place where the Lord can protect them, won't they? Yes, they will have to be kept in a place where the Lord is going to protect them. Oh, that building He has asked to be built eventually, is not just for some fancy, or anything like that, but it has a specific purpose in the plan of God, for His work in the latter days.

There is one thing that bothers me. This is a little bit off my subject but it was one thing that bothered me and I want to bring it to your attention before going on. I read in Ezekiel and I read in this book (The Book of Mormon) that the two books, the Bible and the Book of Mormon, are the only ones that the Lord is going to use in the hands of His ministry who go out to proclaim His gospel to the world. He is going to take those two and put them together as one and send them out. And the thought came to me: What will happen

then when these others come forth. Are they going to take them out? You know, I studied over that, I guess, for years. And I thought, now if they are going to take the plates of Nephi out, and if they are going to take the plates, what I mean by plates is the translation from the plates of Nephi, the translation from the plates of the brother of Jared and the translation from the different tribes which have been lost, are they going to take more than two out? But I understand, after having read what I read to you this evening, and I believe if you will study it, perhaps you will understand it, that they must have these things which are not all of the plain and precious truths first. The lesser part, it is called in the Book of Mormon. We must first believe them and then we will go up to that house of the God of Jacob to learn these other things which the world cannot receive.

Do you remember that reading that we had to begin with? Elisha told Naaman to go dip in the river Jordan seven times and Naaman said he thought, I will put it in my own words, that he believed a man of his importance should have been met and he was not. Naaman had to go there and Elisha did not even go out to meet him. He just sent his messenger out and that kind of cut on that man's pride. Maybe it was vanity he had, we will put it that way, because I think we should have some pride, but we should not have vanity. And then when Elisha told him to do something that to him was almost repulsive, he said that he was not going to do it, that there is plenty of clearer water over in his own land of Syria. Why should he go dip in that river Jordan? I suppose he thought it was a muddy stream. But that servant of his had more wisdom than he had. He said, "If he had asked you to do a great thing, you would have done it, but here it is a little simple thing that he has asked you to do and you do not want to do it." Perhaps it caused the man to awaken. He did what he was told to do. He went and dipped in that river seven times and he was healed. Just a little thing like that. It is like one of our sisters said in prayer meeting a few Sundays ago, it is the little things that count. It definitely is.

All big things are just an accumulation of little things. If we do not have any little things, we can not have any big things. We go out preaching sometimes and we preach about healing the sick, and there are quite a number of people to whom that just looks like a lot of foolishness to think that one could place a little bit of oil on a person's head, anoint that head with the oil and then just lay your hands on their head and they would be healed through the prayer of faith. Yes, it looks like an insignificant thing, but maybe this same person that thinks it is an insignificant thing would spend thousands of dollars to go to some surgeon or some doctor to be healed of the same thing that the Lord could heal them of for nothing. They put themselves in the same category as Naaman.

It is the same with baptism. We preach baptism of repentance for the remission of sins, and a good many people think that is another bit of foolishness. The idea of going down into the waters of baptism, and we say whoever is doing the baptism must have authority, and to them it is just foolishness. But it is a cov-

enchant with the Lord. He would require us to do like some of the Hindus think it is required of them, where they roll down the road mile after mile that their sins might be forgiven, maybe more of us would listen to it.

James makes mention that if we lack wisdom we are to ask God for it. He says if we lack wisdom, let us put it that way first. How are we going to know whether we lack wisdom or not? We have to go as far as we can before we know what we lack, don't we? Yes, we must go just as far as we can before we know whether or not we lack wisdom. Sometimes we lack.

We had an example of that at the very beginning of the Restoration Movement. There was a young lad who went as far as he could go. He could not make up his mind and was up against a wall. We might say that he lacked. When he found out that he lacked, then he went to the Lord in prayer, yes, in faith believing, and he got his answer. The result of that answer is the Restoration Movement of today. Now if he had said that he was going to wait till there was a Restoration Movement set up all established and everything before he made a move, what would we have today? If he had done the same as Naaman thought to begin with, he would have said that there are plenty of churches. That he would go join one of them. What would it have been like today? Oh, it took those little simple words to get Naaman to realize that it was not the big things that count.

Just one more thought and we are going to call it a day. You know the Jews were looking forward to a Messiah, a King. There was a Babe born back there in Bethlehem, one of the most insignificant towns to them. They did not even record its birth or anything like that and when he grew up to manhood and started preaching, they as a people did not accept him. He instituted the plan of redemption in every detail and the people that he came to in particular, refused to accept him because he did not come the way they expected him. They thought he was going to come as a very great king and sit on a throne and conquer all nations for them. They seemed to think that was what had been prophesied, that he was going to conquer them through what we might call military power. They did not realize that it was going to be done by the power of God. They could not realize it and because they were looking for a great thing they could not see the small thing. They have been rejected as a people for nearly nineteen hundred years.

You see what can happen when we are looking for the big things and overlook the small things? We are not to wait for great things but to do that which is present. Do those small things which are present and we will find that those small things being put together will run into great things. Yes, whenever we stop to think that is not the way it seems to me it should be, let us stop and analyze it and analyze it as far as we go and if it seems important let us, if we lack that wisdom, go to God who can give us the wisdom we lack. But above all things, let us do not sit back and wait for the great things to come, because the small things that are present today, that we can not see, may be the great things that we are looking for.

May God so help us to so order our minds that we can see every one of the things He has commanded us to do and help to bring about the fulfillment of His words that are not to return unto Him void. Thank you.

HERE AND THERE AMONG THE YOUNG PEOPLE

Congratulations to Tom and Anna Mae Barton. The Lord blessed their home on December 27, 1956, with a baby boy, David Daniel, who weighed 8 pounds 13 ounces at birth.

Isaiah 43:5, 6, and 7, "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;

"I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

"Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

Tom and Anna Mae Barton and family recently moved from Chicago to Hayden, Colorado.

(December 16) "We came by way of Iowa, Nebraska and Wyoming. We didn't have the passes to come over and we made better time. Coming out here we didn't have any car or trailer trouble at all. It was really nice traveling weather.

"We got to Hayden at 2:00 in the morning (November 14). Ahead of a storm (it was snowing then) and since then it just doesn't seem to know when to stop. We have just about 3 feet of snow.

"We have a pretty good sized house now. The children really do like it here, the neighbors next door have four children about the same age as ours."

Following our news from the West we hear from Lovita Wentworth, Bemidji, Minnesota.

(December 19) "Sure was a beautiful day here the temperature got up to about 30 degrees above and the sun shone and it didn't seem like December at all, but more like April.

"I am living in town now, am out home today. My niece, Judy, came out last night. Laure and Bill, my sister and her husband, left this morning for Ponca City, Oklahoma, so I'm going to be staying with Judy until they get back."

Traveling South some distance we receive word from Fernando Ojeda, Ticul, Yucatan, Mexico, (November 27). "I have been out so much I hardly have time to sit down and eat. I'm doing my own cooking now. I use a kerosene stove as electricity here in Ticul is only available from six in the evening till six in the morning, therefore, a little electric stove would not be so beneficial.

"It is beginning to get cold down here and you never know when you get out what to expect, rain or cold wind from the north."

In answer to our request for letters, we are pleased

Notice legislative in nature or change of rules to be sent to the General Conference to put before it

to have received the following from A. A. Dick, a member of the Restoration in Nigeria, West Africa.

(November 9) "The Scripture said as follows neither do men light a candle and put it under a bushel but on a candle stick and it giveth light unto all that are in the house. I read of you in one paper known as Zion's Advocate there I felt to write to you. We have much work to do for our Lord in Africa."

"O remember my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support."

Alice Reed
Delores Bell

THE LOVE OF GOD

Like a cradle rocking, rocking—
Silent, peaceful, to and fro:
Like a mother's sweet looks dropping
On a little face below,
Hangs the green earth swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best,
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O, great heart of God! whose loving
Cannot hindered be nor crossed,
Will not weary—will not even
In our death itself be lost—
Love divine! of such great loving!
Only mothers know the cost:
Cost of love, which all love passing,
Gave a Son to save the lost.

—Saxe Holm

NOTICES

PROPOSITION, NO. 1

We, the undersigned, do hereby give notice and announcement of our intention of submitting to the next General Conference of the Church of Christ (Temple Lot) to meet April 6, 1957, the following resolutions:

Resolution No. 1: Whereas, we the members of the Church of Christ in the State of Michigan, believe that the second coming of Christ, the Savior, is very near at hand, and whereas, our Lord has said in Matthew 24: 14, "This gospel of the kingdom shall be preached in all the world"; see also Mark 16:15—Revelation 14:6; and whereas, we firmly believe that this task is the

primary responsibility of the Church of Christ (Temple Lot), and therefore its ministers must, if they obey the commandments of the Lord, go into foreign lands and throughout the world, and thus proclaim the Gospel of the Kingdom. See Book of Commandments 59:79-81. Be it therefore resolved, that this General Conference instruct its missionary arm, who are the apostles and seventy elders, to prepare themselves, beginning this conference year, to take the message of salvation into foreign lands and throughout the world, and as we are taught in Book of Commandments 44:34, "The idler is not to eat the bread of the laborer"; therefore, all such who are thus sent shall be required to comply with this commandment, and those who feel that they cannot comply with this requirement, shall go out only as their circumstances will permit without regular family allowance but only such assistance as be deemed worthy of, by proof of their labors, and any other such as may be sent out with family allowances, shall work on this premise, "That if they do not work, they do not eat."

Be it further resolved, that all who are so assigned as missionaries, whether apostles or of the seventy, shall give a report of their labors including a record of their financial support, to the General Conference of this Church of Christ (Temple Lot) each year or as often as this body shall so gather in conference. This is to be that all may know of the successes of our missionary arm and their labors.

Respectfully submitted in hope that the Church may be found more acceptable in the sight of God, and thus prove that we have not lost our first love.

(Signed) James Wilkinson
William Postma
Henry Van Duine
William F. Lutzke

PROPOSITION, NO. 2

A treatise on the Articles of Faith of the Church of Christ with Headquarters on the Temple Lot, Independence, Missouri.

First—We maintain and affirm that the said Church of Christ is the true continuation of the Church of Christ established on April 6, 1830, at Fayette, Seneca County, New York, by Joseph Smith and others.

Second—We affirm and declare that to be the true continuation of the Church of Christ established by Joseph Smith and others, said Church would of necessity have to be governed by the same "Articles and Covenants" that were given to the Primitive Church of Christ in June, 1830, and which can be found recorded in chapter 24 of the Book of Commandments, said book having been dedicated by prayer by Joseph Smith (R. L. D. S. History, vol. 1, p. 228) for the government of the Church of Christ organized according to law on the 6th day of April in the year of our Lord eighteen hundred and thirty. (Found on fly leaf of Book of Commandments.) Other reference made to this treatise may be found in volume 1, No. 1, of the "Evening and Morning Star", Independence, Missouri, June, 1832.

*11 days
of prayer
+
11 days
of prayer
+
This means
millions*

A treatise on the law governing the Church of Christ made by the editor of the reprint board, Elder John R. Halderman, is recorded in Volume 12, No. 4, of the aforementioned paper; in Volume 1, No. 2, Extracts from the law for government of the Church of Christ; a treatise on the change in the "Articles and Covenants" given to the Church of Christ in June, 1830, Volume 12, No. 6. These Articles and Covenants in their changed form may be found in the Reorganized Church of Jesus Christ of Latter Day Saints' Doctrine and Covenants, Section 17, and in the Utah Church of Jesus Christ of Latter Day Saints' Doctrine and Covenants, Section 20. Because of these changes along with others that have been made down through the years which do not agree with the "Articles and Covenants" that were given to the Church of Christ in June, 1830, as recorded in chapter 24 of the Book of Commandments, we, the undersigned members of the Church of Christ with headquarters on the Temple Lot in Independence, Missouri, do hereby petition the General Conference of said Church to be held on the 6th day of April, 1957, by the following resolution and plead that after due consideration you will adopt the measure:

Resolved, that we, the Church of Christ, with headquarters on the Temple Lot in Independence, Missouri, do hereby rescind all "Articles of Faith" that have been enacted since June, 1830; and that we return to and live by the "Articles and Covenants" recorded in chapter 24 of the Book of Commandments.

(signed) James Wilkinson
William Postma
Henry Van Duine
William F. Lutzke

PROPOSITION. NO. 3

In as much as there is a rule in operation in the Church of Christ (Temple Lot) whereby elders are prohibited from accepting for membership by transfer persons from a faction of the Restoration (Namely the Reorganized Church of Jesus Christ of Latter Day Saints) unless such transfer bears the signature of an apostle, or the missionary in charge, which rule was not in force for a number of years, and whereas, the Church of Christ (Temple Lot) did in 1918 A. D. enter into an agreement with said church wherein each agreed to recognize the authority of the others priesthood as being "legally constituted" and the administration of each equally as binding before God when done in accordance with the law (General Conference minutes of R. L. D. S. for 1918, p. 2611), we the members of the Church of Christ (Temple Lot), believing that if an Elder has the authority to preach, baptize and lay on hands to confirm those who have been baptized, he should by the same spirit be able to discern the eligibility of persons seeking membership by transfer. We also believe that the priesthood conferred upon Joseph Smith and Oliver Cowdery in May, 1829, remains upon the earth, and that it is the duty of every elder of the Church of Christ to hunt out all of the scattered sheep of Latter Day Israel.

Therefore, be it resolved that we recognize no other rule by which to test validity of the baptisms of such persons who have embraced the Gospel except the fruit and manifestations of the Spirit, and we hereby

petition this conference to rescind this rule curtailing the activities and duties of the elders of this Church of Christ.

(signed) James Wilkinson
William Postma
Henry Van Duine
William F. Lutzke

A REMINDER

When does your subscription to the Advocate expire? Have you looked at the date on the address label?

Occasionally we have someone write us that he paid his subscription to a certain date and that we have failed to change the date on the wrapper. Thanks to each of you who have helped us to correct those errors as they certainly are not done intentionally.

How about each one checking that expiration date and sending in a little note with your check or money order to bring you up to date. We have tried to see that you get the paper even though you may be in arrears. Many times we find that you enjoy the good reading and sooner or later you will pay up your subscription.

To anyone who is unable to pay, please write me a little note regarding that point and I will take the matter up with the Board of Publications and see what can be done about it.

Address all remittances to, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Thank you for your answer,
Vance H. Harris, Bus. Mgr. and
Chairman Board of Publications

May we urge all who have material to be published in the Advocate to be sure to have it in the hands of the Editors by the 13th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 13. This will help us to get the paper out on time.

Material should be typewritten when possible. Please submit all typewritten material double spaced.
The Editors.

INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete.

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

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