

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

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No. 12

Dear Little Stranger

Lo in a manger—dear little Stranger,
Jesus the wonderful Saviour, was born;
There was none to receive Him, none to believe Him,
None but the angels watching that morn.

Angels descending, over Him bending,
Chanted a tender and silent refrain;
Then a wonderful story told of His glory,
Unto the shepherds on Bethlehem's plain.

Dear little Stranger, born in a manger,
Maker and Monarch, and Saviour of all;
I will love thee forever! Grieve thee? No, never!
Thou didst for me make thy bed in a stall.

Chas. H. Gabriel

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ZION'S ADVOCATE

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EDITOR: William A. Sheldon, 1011 South Cottage, Independence, Missouri.

ASSOCIATE EDITORS: Joseph Yates, Independence, Missouri; Metta Anderson, 619 South Chrysler Avenue, Independence, Missouri.

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EDITORIAL

WHEN HE COMETH

Part One

At this season of the year, the minds of those who believe in Christ are turned to thoughts of his birth and the significance of His life and purpose in being. It is true, now, more than at any other time, with the possible exception of the Easter season.

The impact which His coming has made cannot now, after nearly 2,000 years, be fully evaluated. The personality and teachings of Jesus Christ, with the resultant hope which has been engendered in the breasts of mankind, is as a great tidal wave which has carried many upon the crest thereof to the peaceful shores of Paradise itself.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

To those who have had faith upon His name, and believed unto righteousness, He has indeed been The Prince of Peace; and so it will for those who will yet believe.

"Of the increase of his government and peace there shall be no end." Verse 7.

The skeptic and the unlearned take a casual look at the chaotic world in which we live, and ask the question: "How is it possible?"

The answer is that His "government" shall yet "increase" as it has never done before!

"And it shall come to pass in the last days, that the mountain (government, W.A.S.) 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. . . ." Isa. 2:2-3.

Surely, it will be because that men shall not desire to "learn war any more", and will "go up to the mountain of the Lord", which will finally bring that long-sought peace to the world.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

Yes, there will be a thousand years of peace when the Lord shall reign gloriously in the midst of His saints. But, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3).

There are many things foretold in the scriptures which are given to us as warnings, that when they shall come to pass, they will appear as signs or guideposts, and by these we may know He will come soon.

The disciples sensed that at His coming, there would be a great destruction among the nations, which they termed, "the end of the world"; and His answer to them was such as would verify that thought. Reference to the Inspired Version of the Bible, the 24th chapter of Matthew, states clearly that, as used here, "the end of the world", is "the destruction of the wicked".

It seems apparent that at least the more wicked part of the peoples and nations shall be destroyed at the great "day of the Lord". In this thought, we may find at least three notable examples recorded in the Holy Writ.

The Bible tells us that in the days of Noah, "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5); and Jesus said:

"As it was in the days of Noah, so it shall be also at the coming of the Son of man". Matt. 24:44 (I.V.).

The result of such wickedness, then, was temporal destruction by a flooding of the entire world, and only the righteous (Noah and his family) were spared.

God "changes not", so a similar condition of general wickedness at the coming of Christ can only bring the same result, viz., destruction; but at that time, it will not be by water, according to God's promise to Noah.

The second example we wish to note is in that which transpired on this American continent at the time of Christ's death.

It is recorded in the 4th chapter of III Nephi that, at that time, there were great tempests, thunderings and

lightnings, and quaking of the earth, which caused cities to be burned, others sunk into the earth or into the sea, while some were covered by great mountains; "the whole face of the earth became deformed."

Then the voice of the Lord was heard, saying:

"And many great destructions have I caused to come upon this land, and upon this people, **because of their wickedness and their abominations.**" Page 627:40.

Now see what He said to those who were left alive:

"O all ye that are spared, **because ye were more righteous than they**, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you?" Verse 41.

They were spared because they were "more righteous," but still there was need of repentance and conversion.

How merciful He was to spare them despite their waywardness; and it seems that we, too, shall scarcely be saved, for Jesus said:

"And except those days should be shortened there should be no flesh saved: but for the elect's sake those days shall be shortened." Matt. 24:22.

Again, He said:

"Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

This indicates that faith will have nearly ceased.

Let us read now from Luke 17:26-30; for while it speaks quite graphically of conditions **as they are now** in comparison to former days, yet there is also revealed that a temporal salvation will be prepared for the righteous.

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted they builded: but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even **thus** shall it be in the day when the Son of man is revealed."

There are four points to be noticed in this text.

1. In Noah's days and in Lot's days, people were engaged in various and normal activities of life, little realizing the impending doom; and thus shall it be when Christ comes.

2. They were very wicked (as we have previously shown); and thus shall it be when Christ comes.

3. As a result of such wide-spread evil, all the wicked were destroyed; and thus shall it be when Christ comes.

4. Noah (and his family) entered into an ark, prepared for their salvation at the warning and the **invi-**

tion of God, because of righteousness (Gen. 19:15-22). And **thus** shall it be when Christ comes!

Then, the Master proceeds to give us an understanding, to a degree, as to how He will spare the righteous at His coming. A clearer description is given in the Inspired Version of the Bible:

"In that day, the **disciple** who shall be on the housetop, and his stuff in the house, let him come down to take it away; and he who is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it (or, whoever will forsake the world for Christ, shall save his life. W.A.S.). I tell you, in that night there shall be two in one bed . . . To shall be grinding together . . . Two shall be in the field; **the one shall be taken**, and the other left.

"And they answered and said unto him, Where, Lord, shall they be taken?"

"And he said unto them, Wheresoever the body is gathered, or, in other words, whithersoever the **saints** are gathered, thither will the eagles be gathered together; or, thither will the **remainder** be gathered together.

"This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth." Luke 17:31-38.

Yes, the saints of God will be gathered together, and Zion will then be a reality; and Christ will dwell in their midst; and there **will** be peace for a thousand years, for the devil will then be bound.

But, this blessed condition cannot come until the earth is cleansed by the spirit of judgment in the destruction of the wicked.

We hope to dwell more fully upon events leading up to the second coming of Christ in future editions of this publication.

William A. Sheldon

A SPIRITUAL EXPERIENCE AND TESTIMONY

The following excerpts are from correspondence received from Apostle T. J. Jordan of Regina, Sask., Canada, and in which he desires to emphasize the fact:

"That the days of miracles have not passed and that God fulfills His promises, i.e., 'Nevertheless, my people will I preserve.'"

142 Pioneer Village
Regina, Sask.
September 11, 1957

Apostle Wm. A. Sheldon
Independence, Missouri
Dear Brother:

In order that you may know the facts about my accident, I now desire to write you fully.

I am now well, and fully recovered, thanks be to God in all things. Truly the days of miracles are not over, for such it was, in my case, on last June 6th.

Strange as it may seem, two weeks before the accident, I had the whole happening portrayed to me in a vivid dream. Had I properly interpreted the dream, the accident could have been averted.

Here is the Dream

I thought I was driving along in my car, going on some errand, when all of a sudden, I ran into a dense and terrific fog, of which I am always afraid lest I run off the road, or into something, and cause a lot of damage. But before I could stop my car, there appeared before me, on my side of the road, and coming right at me, another car with two men in it. They plunged right into me, wrecking my car, and hurting me to some extent. My blankets, books, etc., were spread all around my car, as I stood and viewed the damage done. Then the scene closed.

At noon, on June 6th, I left, all alone, and was going to see some R.L.D.S. (people) at Tarquay, Sask. I was almost ready to leave for Ontario, Canada, and this short journey would be my last, for a while, in Sask.

I had travelled on a good hard-surfaced road to Weyburn, Sask., and then turned onto a good gravel highway when, a short distance down this road, I saw a huge transport coming up the road toward me; and was it stirring up the dust! of which I am always timid in meeting. I slowed down to 20 miles per hour, and finally met the transport. When I had passed it about two lengths of my car, there appeared, in that blinding dust, another car, which I could not see until he was within four to six feet of me. Before I could even apply my brakes, he ploughed right into me. He evidently was trying to pass the transport. I thought I was about to die.

I was knocked out, and do not know how long I was in that condition. The next I knew, there appeared two young men, one at each side of my car, and they were desperately trying to get my car doors open in order to get to me. They finally used a huge wrecking bar and dug my left hand front door open, and gradually pulled me out of the wreck.

I was able to stand, and as I viewed the damage, there were my blankets, books and cases, spread all around, and over a short way was the old model car and the two men. Then my dream came back, for there before my eyes, was the scene of my dream, complete; except I had made this mistake, thinking of fog instead of dust.

I can only say, "My God how wonderful thou art!"

Brother Sheldon, I sincerely hope to keep myself in such a condition that God will continue to direct me in the way and manner as is His good pleasure. I would not change His methods if I could.

Most Sincerely,

T. J. Jordan

REPORT FROM GRAND JUNCTION COLORADO LOCAL

Our church group decided, since we like to read reports from other locals, through the Advocate, that we would make a report once in a while.

Marvin Ely is our pastor again this year, and Enid Bell is our Secretary and Treasurer.

Jim Shaw is our Sunday School Superintendent, Johnnie Bell, Assistant Superintendent; Berniece Ely, Secretary-Treasurer, and Vieva Shaw, Pianist.

We are happy to have the Harvey and Johnnie Bell families here "for keeps".

We are so pleased that Jimmy and Bonnie Saunders, and their three small daughters, are with us again after spending a few years in Missouri.

Tom and Anna Mae Barton and family live at Rifle, Colo., and get down here for services quite often.

Sister Hinkle, Dave Hinkle's mother, is back from California and lives in her trailer house in her daughter's yard. Sister Hinkle is not too well and is quite elderly, but still makes it out for Sunday School, with her daughter, Mrs. Ella Stone and family.

We feel fortunate indeed to have these good people with us.

On Sunday, October 6, we had an exceptionally good Sacrament Service. We felt the sweet Spirit of God with us and went home rejoicing.

The latter part of August, Brother and Sister Brand Henning and Cathie, from Albuquerque, N. M., came to Grand Junction, where they purchased a trailer house. Sister Henning and Cathie attended church, and then had picnic lunch with part of the group, on the Ted Ely lawn. Brother Henning was ill and did not attend church, so some of us visited him in the afternoon and evening.

The next day, the Hennings came to Collbran and spent the night and part of the next day with us. From here they planned an extended trip wherever their fancies led them, and planned to visit the Jordans in Canada, before going to San Diego, California, to make their home.

The early part of September, Evalena and Billy Campbell, and Billy's mother, Mrs. Smith, visited with Ted and Sybil Ely, and other friends near Grand Junction, and then came to Collbran and visited us. From here they went to Denver to visit the Malones and attend church there.

It is good to have brothers and sisters from other parts of the country visit with us. As one sister put it, when one visits Church of Christ people, you feel at home. There is a "tie that binds". We are glad for each one who came, and hope they come again.

The Earl Darlings came to help the Marvin Elys with their peach harvest, and attended church while here. They were here last year and it was good to see them again.

Brother Marvin Ely goes to Denver quite often to be with the church group there, and preach for them. We are indeed happy that Brother and Sister Joe Smith have joined their group.

Brother and Sister Ted Ely visited at the Tom Barton home in Hayden, Colo., recently and found Sister Barton about as usual. She spends all of her time in bed and is alone quite a lot. She is very much in need of our prayers.

May God increase our faith and create in us an added desire to obey His commandments, is my prayer.

Irene Shaw, Reporter

INDEPENDENCE DIARY

A strange thing happens to us when we become members of the body of Christ. The bond of brotherhood becomes a thing of such force that it reaches out far beyond our physical bounds. Such is our feeling as we read of the passing of Sister Edwards of Treaw and Sister Mary Jane Jenkins of Llanelly. Separated though we are by many miles, and on separate continents, we nevertheless feel a sadness that two more of our faithful sisters are no longer with us. It is a sincere sympathy that we feel for their families and friends in our mutual loss, for they were our sisters, too.

My children and I have been victims of the flu that has been running rampant; and because I have missed so many meetings I feel inadequate as I sit down to report our month's activities. We will be glad when our many sick folks are all back to good health. We are deeply concerned about our Sister Nina Frisbey who has been in the hospital with pneumonia, and has developed a heart condition. She is the mother of Sister Leona Thompson, who is one of our diligent workers. Sister Grace Nace has been in a sanitorium in Nevada, Missouri for some time, and her sister, Sister Mae Namor has been with her there for the past month or more, awaiting her sister's release from this life of suffering. We ask your prayers for these sisters.

Our speakers for the month have been Bro. Clarence Thompson, Bro. Rolland Sprague, Bro. K. J. Smith, Bro. Vance Harris, Bro. Jack Sprague, Bro. LeRoy Wheaton, Apostle Clarence L. Wheaton and Apostle Archie F. Bell.

As you know, Apostle and Sister Clarence Wheaton are studying the Jewish language in preparation for their trip to Israel. Bro. Wheaton spoke of the Rabbi's surprise at their remarkable progress in their study of Hebrew, for people of their age. Surely a Rabbi should know that when God commands, He prepares the way. We pray that this may be so.

The need for more space (and less steps to climb) is increasingly a problem with us. All departments of the church are planning ways of raising funds for building a new church. The Mother's Club held a

morning "come-as-you-are coffee" as our first project toward this purpose.

On October 29, Sister Sylva Rudd and Sister Mary Lois Bryant gave a bridal shower in honor of Sister Loveta Wentworth. She will become the bride of Brother George Reed who returned home Friday, November 8th, from service in the Coast Guard. Loveta has not set the date for her marriage. Sister Hester Reed Wentworth is here for a visit with her children, George and Alice—and Loveta. So we are happy twice; first to see Sister Wentworth, and to have George at home again.

Our Children's Music Group presented a program for us one evening during the month, with slides on the screen accompanying their songs, and the reading of scripture by the older boys of the group. As we enjoy the programs our children present we pray that ten, fifteen, twenty years from now may find each of these sweet ones in their places, as they are now, as servants of their Heavenly Father.

Irene Maley, Reporter

COLUMBUS LOCAL

It has been quite some time since we have written any news to our church paper, so we thought it might be well to submit a bit of news in this issue.

On August 18, we were very much pleased to have with us Brother and Sister Arthur M. Smith, although their stay with us was rather brief, yet we enjoyed having them very much. Then on January 31, we enjoyed having Brother Don W. Housknecht with us. On July 21, we enjoyed Brother William F. Anderson's visit. October 27, we enjoyed having Brother L. V. Aldridge. He took his departure on Monday, November 4; we were very sorry to see him go, also all the rest of them.

Sunday, October 27, Brother and Sister Robert G. Wagner had their baby girl blessed. Brother L. V. Aldridge and Brother F. C. Welsh blessed her. Brother Aldridge was the spokesman. Donna Gale was born June 21, 1957. May Brother and Sister Wagner have God's help in raising their three nice children, and may they heed this admonition: "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6.

We are still meeting in the DeMolay Hall on the second floor of the corner of Broad and Burgess Sts. Yesterday, November 3, we all enjoyed a wonderful service. We had a very good crowd, and the Holy Spirit was there in abundance.

We would like very much to buy a place of our own so we could have a series of meetings.

We anticipate having some baptisms in the near future, as we believe there are some very near the kingdom.

We are very sorry to announce that Sister Louida Welsh, wife of Theodore Welsh, is in the Grant Hos-

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ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

OF WHAT DID GOD CREATE MAN?

How long was one day of God's creation, measuring by God's way of counting time?

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day." Gen. 1:1-5.

How did God measure the time of the first day? We see that God went to work in the darkness, which he called night; and the light, God called day. Then he put the darkness and the light together, and called it the first day.

Now we see that God makes the same statement in the ending of his second and third day's work, in which He says the evening, or darkness, and the morning, or light, makes a day.

Let us see what happens in the fourth day's work.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw it was good. And the evening and the morning were the fourth day." Verses 14-19.

In this fourth day's work of God's creation, we see He made two great lights: the greater to rule the day and the lesser to rule the night, and to divide the light from the darkness; and God said the evening and the morning were the fourth day.

By this we see that there is no change in the way God counts time; the darkness and the light made the day; the sun rules the light and the moon rules the darkness.

Now we see that God makes the same statement in the ending of the fifth and sixth days; the darkness and the light makes the day.

Now I will ask you: has there been any change, since the creation, of the time the sun rules, and the

moon rules, to make a day? The time with God, in the creation, has not changed; it is the same with us today.

Now let us see what God used to create all things. God spoke and there was light; light was created by the word of God.

"And God said, Let there be a firmament in the midst of the waters." That was done by the word of God; and God spoke, and the waters were gathered together, and the dry land appeared.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was so." Verse 11.

We see that all of these things were done, or created, by the word of God.

God spoke and the waters brought forth living creatures after their kind; and God spoke and said:

"Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so."

All of these things were created by the power of the word of God. Now let us see what God created man from.

"And God said, Let us make man in our image, after our likeness."

Man, whom God created, was in the image of God. In reading the Bible, we find that God has many of the organs given to man; so the created man has an image like God, and the fleshy man has the same image.

God said something more about the man He created. He said he would be after "our likeness"; or, like God. In Christ's teachings, found in John 4.24, He says:

"God is a Spirit; and they that worship him must worship him in spirit and in truth."

God is a Spirit, and if man was created like Him, he would be a spirit-man like God. This would include all mankind.

Where did God get this spirit from which He created man? God is good, so the spirit God created man of was a good spirit, or could not be like God. Now the question is: is there any good spirit that comes from any other source but God? So, the spirit from which God created man was a part of himself: man is a part of God. Can we, then, realize what great honor God has placed on man? No wonder that God is mindful of man.

God gave a commandment to the man he created

in the sixth day of His work. This commandment is found in Gen: 1:28. It says:

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Now we know, from more of God's word, that man was not in this earth, and did not have this fleshy body when this commandment was given him. This will be shown later.

Beginning at the first verse of chapter two, of Genesis, we read:

Thus the heavens and hte earth were finished, and all the host of them."

Can you understand what that means?

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Verse 2.

Now, if we take this just as stated, we will find that God did not count the formation of everything, including the formation of man out of the dust of the ground, as His work. In Genesis 2:4-5, we read:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

Now, we want to remember that the heaven and the earth were finished, and all the host of them. Would this leave anything to be created for the heavens or the earth, at any time?

To cinch this fact, note that in the fourth verse it says:

"These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens."

After all of God's creation was completed, there was not a man to till the ground. The spirit-man could not till the ground, so we see that God formed a man of the dust of the ground:

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Verse 7.

Let us go back to the first commandment given to man; it was given to him after God had created him in the sixth day's work, before man was in the earth. Now, when the spirit-created man, male and female, was willing to obey, and keep this command, God sent them to this earth to receive this fleshy body, that they could more fully keep this commandment. In the formation of man out of the dust of the ground, God formed only one man; the breath of life which God breathed into his nostrils was the created man. When this

breath, or created man, leaves this body, it goes back to God who gave it, and the body to the dust again.

"And the Lord God commanded man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16-17.

We see from this, and other scripture, that Adam knew no good or evil; what he knew was good, but he had no knowledge that it was good, for the reason that he knew no contrast, which is evil.

Where does this place the "Adam-god" philosophy? a "god" who knew neither good nor evil?

In the 18th verse we read:

"And the Lord God said, It is not good that man should be alone; I will make him an help meet for him."

God called Adam a man, not a god.

"And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Verses 19 to 23.

"And Adam called his wife's name Eve; because she was the mother of all living." Gen. 3:20.

Now, Adam saying that Eve was the mother of all living: this should forever answer all the questions about where Cain got his wife, or about man's beginning.

When Adam sinned and broke the one, and the only, commandment that God gave him in the garden, and ate of the forbidden fruit, he then knew good and evil. For this reason, and this reason only, God said that man had become as gods, knowing good and evil.

Elder Herbert F. Kidd

HAVE FAITH OR FAINT

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint: saying, 'There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came to him, saying, 'Avenge me of mine adversary.' And he would not for a while: but afterwards he said within himself, 'Though I fear not God, nor regard man; yet because this widow

troubleth me, I will avenge her, lest by her continual coming she weary me.' And the Lord said, 'Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?'" Luke 18:1-8.

It should be evident to all that we are witnessing the fulfillment of many Scriptures. The lack of faith is the predominate characteristic of a great majority of all those who profess to believe in the Christ. No one would blame the Lord for this condition in the world and in the church today. It is the work of Satan to destroy faith in our day as it was in the days of old. Our greatest concern should be that we be found with faith sufficient to save us.

The burden of this parable is that we should exercise our faith and be as persistent as the widow in our petitions to God, the great Judge of all, that in due time he will answer and avenge us of those who would oppress us now. Even human judges, some of whom are as callous and unconcerned as the judge of the parable, cannot postpone their cases indefinitely, either. If this be true, then why should we think that God in his wisdom, would turn a deaf ear to the cry of faith from a just person.. He is bound by his word to answer—"Vengeance is mine I will repay saith the Lord." Romans 12:9.

We are in need of light or wisdom, in the same degree that we need faith in God. We need light to walk by, lest we stumble in the darkness of error in spite of our professions of faith. "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light **in him.**" St. John 11:9-10.

It is evident that we do not have, of ourselves, sufficient light to walk alone. We need light now, for we are stumbling in the dark, as a people. Jesus referred to himself as "the light" in the following: "Yet a little while is **the light** with you. Walk while ye have light, lest darkness come upon you, for he that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." John 12:35-36.

There is no problem that confronts us today but what could be solved by true and direct enlightenment from God. Let us pray for the light that will reveal the evils that beset our peoples.

We should be as persistent as the faithful widow of the parable, that we faint not by the wayside and die. We cannot—we dare not—retreat further into error. To do so is to invite the wrath of an avenging God. What have we to lose? God is with us if we have faith in him.

"And he said, 'The things which are impossible with men are possible with God.' Then Peter said, 'Lo, we have left all, and followed thee.' And he said unto them, 'Verily, I say unto you, there is no man that have left house, or parents or brethren, or wife, or children,

for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.'" Luke 18:27-30.

No doubt there are many who read these words who feel as Peter, that all is at stake and are expecting the fulfillment of the promise to follow. This is the price of discipleship, and it takes great faith to see the rewards in the present time of troubles as they mount upon the world, and seem to engulf the church and it's people.

On the other hand we read further: "For we know him that hath said, 'Vengeance belongeth unto me, I will recompense, saith the Lord.' And again, 'The Lord shall **judge his people.**' It is a fearful thing to fall into the hands of the living God." Hebrews 10:30-31.

And also we read: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience that, after ye have done the will of God, ye **might** receive the promise. For yet a little while and he that shall come will come, and will not tarry: Now the just shall live by faith: but if any man will draw back, my soul shall have no pleasure in him. But we are not of them who draw back into perdition: but of them that believe to the saving of the soul." Hebrew 10:35-39.

What kind of a people are we? Are we going to pray or faint?

Elder Arthur G. Smith

NO HELL

By Robt. Maley

There are, in existence, some sects today that teach the doctrine of there being "no hell", and that the soul is not immortal, or that when the soul passes out of this life, into the life beyond, that it becomes unconscious to its particular environment until the time of the resurrection. These are of the same type of thoughts that also give rise to the teaching that Hell is not a state of conscious torment, but a penal state in which the evil soul is coerced into repentance. The thoughts they teach on this matter are such as these.

"We do not know precisely in what this purification of Purgatory consists. A part of the punishment will surely be by the delay in the beholding of the Beatific Vision. As purification progresses the soul will long more and more intensely for God, and feel this deprivation the more keenly. But the souls in Purgatory have accepted it as their lot, and are completely surrendered to the will of God. The longing for God is moreover assuaged to a certain extent by the **sure hope** of the **salvation which they await.** This deep longing, accompanied by submission to the loving decrees of God and the **unshakable certainty of ultimately possessing Him,** produce, in spite of His absence, **a certain happiness.** Those who try to give a dreary interpretation to purgatory have not grasped what it means to belong for certain to the number of the elect. But because payment is required for every debt (Matthew 18:24), we have to help these souls by our prayers. . . . They are assisted by our prayer, our **alms-giving** and indulgences, by the sacrifice of the Mass, (and by our baptisms? R.L.M.) and so are sooner able to behold the glory of God in Heaven." (A Handbook of the Catholic Faith, page 461).

The fog of these fat teachings is pierced as the morning mists, when the light of the testimony of the Book of Mormon shines through them, when we read such things as these: ". . . that awful hell which the angel said unto me was prepared for the wicked." (46:47). ". . . there is a space between death and the resurrection of the body, and a state of the soul in happiness or **misery**, until the time which is appointed of God that the dead shall come forth and be reunited . . .", and "Now this is the state of the souls of the wicked; yea, in darkness, and a state of **awful, fearful, looking for**, of the fiery indignation of the wrath of God upon them; "thus they **remain in this state**, as well as the righteous in paradise, until the time of their resurrection." (448:47). "Therefore, if that man repenteth not, and remaineth, an enemy to God, the demands of divine justice doth awaken his **immortal soul** to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with **guilt**, and **pain**, and **anguish**, which is like an unquenchable fire whose flames ascendeth up for ever and ever. And now I say unto you, that **mercy hath no claim** on that man; therefore, his **final doom** is to endure a never ending torment." (216:83-85). "But I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins. Yea, I did remember all my sins and iniquities, for which I was tormented with the **Pains of Hell**; "Yea, and in fine, so great had been my iniquities, that the very thoughts of coming into the presence of my God, did rack my soul with **inexpressible horror**." (435:10-12).

Does not such a testimony as this erase all hopes of the "easy punishment" and a temporary state of torment in the world to come for those who are evil in the sight of God in the world? Does not this testimony also condemn the idea of a vacillating God who cannot endure the thoughts of men being justly punished for their sins?

PURGATORY

Early in the Christian era there came to birth another false doctrine that is found among the churches, even in our day; in different forms it is true, but nevertheless of the same author, although it may be under different guise. This is the doctrine of "Purgatory". This philosophy taught that this was a place where the imperfect souls are to be kept until, through what amounts to duress, God finally obtains repentance from those evil ones. Origen, the greatest religious teacher of his day and undoubtedly the father of many such doctrines, taught the "final recovery of all men and even devils, through the mediation of Christ."

Again our historian says, "Jesus and his apostles simply taught, that the spirits of holy men on leaving the body were received to heaven; and that those of the wicked went to hell. . . . But this plain doctrine was materially injured when Christians were induced to agree with the Platonics and others, that only the souls of heroes and men of distinguished abilities were rais-

ed to heaven . . . others . . . sunk to the infernal regions, and could never attain to the world of light till cleansed from their pollutions. . . . The martyrs only were represented and believed to be happy immediately after death; and others were assigned to some obscure region, in which they were detained till the second coming of Christ, or at least till their impurities . . . should be removed from them. From this source, how numerous and how vast the errors? What vain ceremonies? What monstrous superstitions took their rise?" Mosh. Vol. I, Page 126.

The Handbook of Catholic Faith teaches the doctrine in this manner: "The word Purgatory is derived from purgation, which means purification as well as penance. It is consequently a state which purifies and cleanses the soul as with fire." "The church teaches us that this is a place or condition of temporal punishment for those who, departing this life in Gods grace, are yet not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions. The doctrine of the church is that heaven itself is only open to those who are absolutely pure and holy, and that every sin must be **forgiven** and **expiated** before we can enter there." Handbook of Catholic Faith.

In the restoration movement it is to be found in this manner: "Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was that which would enable us to **redeem them out of their prisons**, for the PRISONERS SHALL GO FREE. (Emph. R.L.M.) . . . D. & C. 110:22.

From a different source: "these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie . . . these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times" . . . (These are to become, after being purged, heirs to the telectual world **which is supposedly one of the mansions of the Kingdom of Heaven**. R.L.M.) . . . in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end. (D. & C. 76).

And yet again: "**Those who reject the gospel** here may never receive even the glory of the moon, which when compared with the glory of the sun, is very inferior indeed; but they may be glad "after many days" of suffering "in the pit", to accept even a glory that is represented by one of the dimmest stars. But, while they might be very glad to be sent forth "out of the pit wherein is no water" and be received into one of the smallest glories, I doubt their being perfectly happy. There will be something lacking to make their joy full and complete. **But they will be saved from death, from hell, and from sin, "every man in his own order"**

. . . . We believe that they must accept God's terms of pardon (is this duress? R.L.M.) before they can ever come out of the "prison house" to inherit even the smallest glory of the "many mansions" in our "Father's house". (The Atonement of Christ and the Final Destiny of Man).

To deal with this question more clearly let us draw a picture of the course of the human soul using the testimony of the Book of Mormon and see how the idea of Purgatory compares with the testimony this book has to offer. Page 85:107. "And the days of the children of men were prolonged, according to the will of God, **that they might repent while in the flesh:**"

(108) Wherefore, their state became a state of probation, and their time was lengthed, according to the commandments which the Lord God gave unto the children of men.

(109) For he gave commandment that **all** men must repent;

Page 26:34 . . . Wherefore, if ye have sought to do wickedly **in the days of your probation** then ye are found unclean before the judgment seat of God;

(35) . . . And no unclean thing can dwell with God; wherefore ye must be cast off forever." Page 109:63-72, "The rich; the deaf who will not hear; the blind who will not see; the uncircumcised of heart; the liar; the murderer; them who commit whoredoms; those who worship idols;

(72) And, in fine, **wo unto all those who die in their sins;** for they shall return to God, and behold his face, **and remain in their sins."**

Page 47:59. "Wherefore, there must needs be a place of filthiness prepared for that which is filthy.

(60) . . . And there is a place prepared, yea, even that awful hell of which I have spoken, and the devil is the foundation of it;"

(675:11) . . . "Enter ye in at the straight gate; for straight is the gate and narrow is the way that leads to life, and few there be that find it, but wide is the gate, and broad the way which leads to death, and **many** there be that travel therein, until the night cometh, **wherein no man can work."**

(637:75) "And while ye are in prison, can ye pray even one senine? VERILY, VERILY I say unto you, NAY."

An insight as to the condition of the souls of men while they are in this state of Hell is given in this manner:

(435:10) "But I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins. Yea, I did remember all my sins and iniquities, for which I was tormented with the **pains of hell.**

(12) . . . the very thoughts of coming into the presence of my God, did **rack** my soul with **inexpressible horror."**

345:25 "And we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from his presence. . . . (26) But this can not be; we must come forth and stand before him in his glory . . . and acknowledge to our everlasting shame, that all his judgments are just:" (Be sure to read verses 15 to 32).

448:45-47 . . . (47) "Now this is the state of the souls of the wicked: yea, **in darkness**, and a state of awful, fearful, looking for, of the **fiery indignation** of the wrath of God upon them; thus they **remain in this state**, as well as the righteous in paradise, until the time of their resurrection."

(Then at the time of the resurrection comes a great "restoration").

341:102 "And now this restoration shall come to all . . . both male and female, both wicked and righteous."

450:66 "And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life . . . that they should . . . be restored unto that which is good; 107:38-39).

(67) And if their works are evil, they shall be restored unto him for evil . . . endless happiness to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the devil;"

345:29 Then is a time that whosoever dieth in his sins as to a temporal death, shall also die a spiritual death . . . (32) for they **cannot be redeemed** according to God's justice . . . 47:61 "Wherefore, the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken;" (Read verses 50-64).

108:40 "And they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; **and has no end.**

(The course of the evil soul has been emphasized here since it is supposed that there is not much doubt in our minds as to what happens to the souls of those who are righteous).

This doctrine of purgatory has had immense success in giving to people a false hope in the hereafter. (That there might possibly be an escape from the justice of God). Would not this sort of doctrine lull men to sleep and squander their day of probation which is **this life**. Would not this doctrine encourage those stewards of the Gospel to procrastinate taking the gospel to those who know little of the great plan of redemption by saying, "Their souls will not be lost for they will have eventual salvation anyway." Whether this is taught in the great and abominable churches or in the Restoration churches; whether a thousand years ago, or today the foundation of this doctrine will eternally remain the same as it has always been, although perhaps under different guise.

The ray of light shining out of the pages of the Book of Mormon shows that "this life" is the time which is appointed to prepare to meet God and on the strength of the testimony just offered, the teaching that there is a "second chance" for the righteous or the unrighteous after this life, (a purgatory) is purposed to **lull** men, in **this** life into a false sense of hope. They say to themselves, that if "I don't get all of my

repenting done on this side, or if I don't hear the **whole** Gospel on this side of the line of death, then I will have a chance in the hereafter to hear the Gospel and to repent of the things that I have done in this life, which were the things that sent me to Hell in the first place". The Book of Mormon shows this to be a **false hope**, for if we cross the bar as an evil man as it says we shall also be restored to that which is evil in the day of our resurrection.

Can the doctrines we teach withstand the strength of the testimony of this great record?

Elder Robert Maley

COLUMBUS LOCAL

(continued from page 181)

pital, and we understand she must undergo an operation. We sincerely urge all who read this bit of news to pray for her. We administered the Sacrament to her; she seemed to be as cheerful as could be expected. May she have God's richest blessings.

We wish to report the passing of our brother in Christ, Martin C. Westfall, who died in Springfield, Ohio. Brother F. C. Welsh preached the funeral sermon.

Marion D. Gross, Reporter

Y. P. C. L. NEWS

Independence, Missouri

This report begins with the activities held at the church on August 22, 1957, which was a study class. Brother Marvin Case took our lesson from I Nephi 5:1-63, concerning the journey of the Nephites into the wilderness. One point of special interest which was brought out was that the ball which Nephi found must have come from God, for no man can make brass so thin it is transparent, or a brass ball with two holes through which can be seen a spindle.

On August 29, we again met at the church, only for a different purpose. We held a prayer meeting with Brother Marvin Case in charge and Brother Glenn Gill from Independence, Wisconsin, assisting. We can all testify of the Divine Spirit which we felt was with us.

September 5, we met at the church to discuss our business, as well as to elect our governing body for the next six months. Our chairman is Brother Marvin Case, and Brother Jack Sprague is our assistant. Sister Jewell Welton will be our secretary with Sister Alice Reed acting as her assistant. Sister Margaret Harris will report our activities to the Advocate. Sister Martha Harris will be our pianist. Sister Caroline Hedrick will handle our funds, with Brethren Marvin Case, Jim Wheaton and Duane Wheaton acting as our auditing committee.

One of our sisters was leaving for college this fall,

so on September 6, we gave her a surprise farewell party. As a remembrance of us for her, our chairman presented Sister Alice Fawn Hooker with a concordance to the Bible. May God be with her in all she does.

Sister Jewell Welton led the group in their continuing study of the Book of Mormon on September 15. I Nephi 5:63-178 was used as the lesson for this time. This reading concerns the commandments of God to Nephi to build a ship, and the disbelief of Nephi's brothers that Nephi could build one.

The round table discussion study of the Book of Mormon on September 22, was led by Sister Margaret Harris. It was taken from I Nephi 5:179-264. During the journey to the promised land (American continent), Nephi was bound by his brothers when he admonished them for their iniquities, but he was loosed when the Lord caused a storm to nearly wreck the ship.

September 29, we enjoyed an afternoon of worship together in singing praises to our Lord.

We met at the church on October 6, and enjoyed a round table discussion conducted by Sister Martha Harris. Our course of study was changed and our discussion was based upon the definition of sin.

Due to circumstances beyond our control we had to cancel our meeting for October 13, then at the church on October 20, Brother Marvin Case led the group in a round table discussion. Our topic was a continuance of the lesson before in which was brought out the effect of sin and the result.

Sister Alice Reed took charge of the educational meeting for October 27, at which time she led the group in games based on the Scripture. She read rhymes, or Bible questions in verse, and we told her the person of whom the question or verse was speaking.

On October 31, we enjoyed a social evening around the fire in the yard at the home of Sister Jewell Welton. We roasted weiners and drank cider.

On November 3, we gathered around the piano at the church and enjoyed an afternoon of worship together in song.

The young people were happy to have the opportunity to welcome Brother George Reed home from service in the United States Coast Guard. Our welcome was a surprise party at the Reed home on November 9. We enjoyed the social get-together as well as the cider and donuts.

We met at the church November 10, at which time Brother Jack Sprague conducted a round table. The question discussed was, "What does it mean to be converted?" Matthew 18:3-6 was used as a Scripture text. We came to the conclusion that actually being converted is a complete change over from a set pattern.

We all hope and pray that whatever we might do, God will be pleased. Let that also be your prayer in behalf of the young people everywhere.

Margaret Harris, reporter.

NOW IN 1100 TONGUES

There came into our hands, recently a tract, or folder presented by the American Bible Society "for the use of ministers". It is entitled as above. The content is intriguing and thought-provoking, so we think it well to be passed on to readers of the *Zion's Advocate*.

In the face of such evidence connected with the very real problem of man's endeavor to communicate thoughts to his fellow-man, we wonder if there is not, at times, too much stress placed upon one particular translation, or another, of the Bible.

The Editors

Two-hearted Doubt

In scores of languages, as widely separate as Yipounou of West Africa and the Kekchi of Guatemala, doubt is spoken of as having "two hearts". So often we regard doubt as a kind of strange, indefinable uncertainty—a groping about in the darkness of conflicting thoughts. We are somewhat closer to the Chol Indians of southern Mexico, who speak of doubt as "whirling words in one's heart", for doubts seem to press in from every direction and there are apparently no plain roads to certainty. But if we take the time to study our doubts, we usually discover that we have "two hearts"—one which says yes and another no; one which prompts us to go forward and another which holds us back; one which urges us to love and another to hate. The answer to doubt is finding the path of the single heart.

"The Future Is Behind"

All people can talk about the future, but the Bolivian Quechuas say that the future is behind them and the past is ahead of them. Accordingly, the words of Mary in Luke 1:48 must be translated as "from now on behind me all generations of people will call me blessed." Some persons might think that this way of speaking could only mean a completely perverted philosophical instinct, but it is nothing of the kind; for the Quechua people have perfectly valid reasons for what they say. They argue, "What can you see in your mind's eye? Can you see the past or the future?" Admittedly we can only see the past, not the future. Hence, the past which we can see is ahead of us and the future, which we cannot see, is behind us.

To understand the meaning of the Quechua words we must understand the Quechua "mind." Similarly, if we are to understand the Word of God, we must seek to understand the mind of God, "whose thoughts are not our thoughts."

"Taking Over the Kingdom of God"

It would seem quite natural for anyone to translate literally the phrase "receive the kingdom of God," but in the Bari language of the Sudan such a rendering would be entirely misleading. "To receive the kingdom" could only mean to take it over—by force if necessary. In the Bari language one who receives the kingdom of God must "acknowledge God's rule."

The phrase "grace for grace" (John 1:16) is admittedly a difficult expression, and if a translator is not

careful he may find that in the indigenous tongue it means something quite the opposite from what the Scriptures intend. In one Indian language of Latin America this passage was so rendered as to mean "favor for favor" in the sense of if you do something for me, I'll do something for you—the very antithesis of the grace of God.

The Heart or the Liver

We love the Lord with the heart, but the Karre people of French Equatorial Africa love Him with the liver. The Conob Indians of Guatemala love him with their stomachs, and the Marshall Islanders in the South Pacific love Him with their throats. But do all these different words—'heart', 'liver', 'stomach' or 'throat' make any difference in the meaning of love? Not in the least. The words may change, but the message is the same. It is for this reason that the message of the Scriptures can be communicated into all the different languages of earth. Though we may say, "I press toward the mark" (Philippians 3:14), and the Navajo Indians say, "I run with my mouth open," it is one and the same message which goes forth.

Armored Tanks on the Sixth Day

When the Arabic Bible was translated about 100 years ago it was necessary to construct a word for "creeping things" (Genesis 1:24). By following out the regular rules for word derivation the translators decided upon what seemed to be a very satisfactory term. And it was, until just a few years ago when Arabs needed to have a word for armored tanks. The same Arabic root with the same derivative formations was used, and within a very short time the meaning of armored tanks had become the almost universally accepted interpretation, and accordingly it would seem to the average uninformed reader that "armored tanks" were created on the sixth day, for he would not know this word in any other meaning. What was all right in the Bible a hundred years ago must, of course, now be changed, for languages change even as people do.

This same type of alteration in the meanings of words has happened again and again in the history of the English language. When the King James revision was made, the word spirit meant a phantom, spectre, or ghost, and the word ghost meant what we now understand by spirit. In fact, during the intervening years from 1611, the words spirit and ghost have almost completely interchanged their meanings. It is for this reason that we speak of the Holy Spirit, while those in earlier times used the phrase Holy Ghost.

The Word of Life must be translated into living words if it is to speak to life.

"God Took Our Heads Out"

When Bambara evangelists in West Africa speak to their people about redemption they say, "God took our heads out." With such words, which seem so strange to us, they bring back to the memories of the people the vivid accounts of the slave trade, when Arab traders went into the interior of West Africa and often captured whole villages of people. Around the

neck of each slave they place an iron collar, and a chain led from one slave to another. In long lines these captives were driven to the coast to be sold to the Portuguese traders, who transported these victims of man's inhumanity to the slave markets of the world.

It so happened that on some occasions a line of slaves should pass through a village or town where a local chief or king would recognize a friend of his captured in the interior. He could redeem his friend if only he paid the Arabs enough brass, gold, or ivory. Literally, in order to set the man free, he would take his head out of the iron collar.

And so it is that Bambara preachers declare to the people, "We have all been the slaves of sin and our evil desires, driven under the lash of Satan, but through Jesus Christ God has taken our heads out. And just as in earlier times a man so rescued from slavely thought it was a privilege to serve his redeemer for the rest of his life, so we, having been redeemed by Christ, make Him our Master and Lord forever."

"A Straight Mouth and a Crooked Heart"

One word which presents no difficulty for the translator is hypocrite, for such persons exist in all societies, and people are not slow to detect their false fronts and their double talk. In Latin America a number of Indian tribes have a variety of ways of denoting this duplicity; "a man with two faces" (Lacandon), "a man with two hearts" (Tzeltal), "people with two kinds of talk" (Otomi), "a two-headed man" (Mixteco), "a forked-tongue person" (Shipibo), and "a two-sided man" (Kekchi).

The Black Thai people of Vietnam have summarized the characteristics of a hypocrite with keen discernment when they call him "a man with a straight mouth and a crooked heart." In a somewhat different, but nevertheless parallel manner, the Kikongo people of the Belgian Congo describe a hypocrite as "the bitterness of white." This idiom is derived from the appearance and taste of whitewash, which looks so fine, but tastes so bitter.

The Malagasy-speaking people of Madagascar designate a hypocrite as "one who spreads out a clean raffia mat," for this is what the untidy housewife does when she sees guests coming up the path and she wants to cover up the dirt and filth on the floor. And so it is with hypocrites, for they always have something which they are striving to conceal.

"It Pains My Heart"

There is no pain quite so severe as the pain of a repentant heart. It is not strange therefore that the Kekchi Indians of Guatemala should describe repentance as "it pains my heart." The Baouli people of West Africa, however, are somewhat more precise in describing repentance. They say, "It hurts so much I want to quit it." This is real repentance and is thus distinguishable from remorse, which brings pangs of guilt but does not lead to change.

In the Northern Sotho language of South Africa repentance is described in terms of what happens to the sinful heart. "It becomes untwisted," as the Sothos say.

In a similar manner the Chol Indians of southern Mexico can speak of repentance as "the heart turning itself back"; and the neighboring Tzeltals describe repentance as "my heart returns because of my sin". Here is the clear recognition that sin warps, twists, and perverts the heart of man, and it is repentance that helps to undo this fatal process.

The Conob Indians in Guatemala conceive of repentance as "thinking within one's heart" (or literally "insides" as they say. Perhaps it is the thinking with the head which helps us justify our sins, while the thinking with the heart makes us see our true selves. The Mazahua Indians of Mexico have summarized the implications of repentance when they declare that the repentant man "has received a new heart from God". This is the only real repentance, for it is the only answer to haunting guilt.

"His Heart Weeps"

Mercy has often been called "love in action". It should not be strange, therefore, that the Nezquital Otomi Indians of the dry desert plateau of central Mexico speak of mercy as "increasing love". The Conob Indians of Guatemala, however, say of a person who has mercy for another, "his heart weeps for him." This is precisely what happens when, as the Kpelle of Liberia say, "he looks upon their misery". Unfortunately, so many people see suffering, but they pass by on the other side. They have never learned "to feel with the poor", as the Mazatec Indians of Mexico declare.

"Quiet Goodness"

At no time in the world's history have so many men and women so earnestly longed for peace and have tried so desperately to find it—whether by escape from reality, submersion in endless busyness, or chasing after elusive pleasures. Perhaps they could recognize the real good if they knew how the Kekchi Indians of Guatemala talk about peace. Literally, it is "quiet goodness". This is not the peace of idleness nor of escape. It is the quiet goodness that the present world needs so badly.

But how to attain peace is not so simple, though perhaps some of the answer may be provided by the idiom of the Miskito Indians of the coasts of Honduras and Nicaragua, who speak of peace as "having one heart". Peace is not the result of fortuitous circumstances, but the character of the inner life. It is for this reason that the Aztecs of Zacapoastla in central Mexico can speak of peace as "being complete". This must not, however, be confused with "having everything one wants", for peace is "being all" not "having all". It is little wonder then that the Baouli of French West Africa can speak of peace as "having a song in my body"—the inevitable response to the full and complete heart.

"Talk to God in My Language"

A missionary among the Tarascan Indians of Mexico made it a practice to pray in English during family devotions, but Bernabe, who worked about the house was curious, for he had never seen people talking thus

to an unseen person and in an unknown tongue. At last his curiosity got the better of his timidity and he asked the missionary, "What are you doing?"

"Why, we are praying," the missionary replied.

"Oh, you are reciting," Bernabe concluded, for the English sounded like the meaningless Latin liturgy of the distant cathedral.

"No, we are praying," the missionary insisted, but Bernabe could not understand. At last, in order to explain, the missionary said, "You see, we are just talking to God; that's all, just talking to God."

"Oh", Bernabe replied, "then talk to God in my language so that I can listen in."

Is it any wonder then that in scores of languages, prayer is translate simply as "to speak with God"? In some languages however, this does not seem to be enough, for there is something about prayer that sets it apart from ordinary speech. In the Tzotzil language this special quality in prayer is described as "asking with one's heart exposed". The man who asks God for something out of the hidden recesses of his selfishness is not praying; he is only teasing God, and his words rise no higher than the ceiling of his room. But the man who asks God with his heart exposed, prays not for his selfish interests but for the glory of an all-knowing and all-seeing Heavenly Father. The secret of real prayer is to be discovered in "talking to God with an uncovered heart".

"His Heart Returned to God's Presence"

The San Blas people have well described the unrepentant sinner as one whose heart is never turned toward God. But conversion changes all this, and the heart at last turns toward its Creator. In the Tzeltal language of southern Mexico this experience is graphically described as "his heart returned to God's presence." In this act an entirely new life begins. The Mazahua Indians of Mexico designate repentance as "receiving a new heart" and speak of conversion as "receiving a new life"; both the heart and the life come from God.

In a similar manner in Balinese one may speak of repentance as "putting on a new mind," as one would put on a new cloak, while conversion is "putting on a new way of life." Unfortunately, some have thought that conversion was only some kind of ecstatic experience related solely to the life to come, rather than a present reality which should transform every hour of the day.

"God Put Us in His Heart"

Of all the human emotions perhaps none is quite so difficult to describe as love, for love is such intense joy that it brings real pain. It is for this reason that the Tzeltal Indians of Mexico speak of loving God as "to hurt in one's heart for God." The Conobs of Guatemala even go so far as to say, "my heart died for God."

There is also a sense in which love is a projection

of ourselves and in the process something seems to go out of us and to reach toward the god of our love. It is therefore not strange to find in the Mitla Zapotec language the phrase "my hearts goes away with God."

In the experience of love there is also the sense of security and possession. In the Habbe tongue of West Africa, the love of God can be described as "He put us in His heart." This is not far different from what the Southern Chins of Burma say in declaring that love is "that which holds us."

"To Be Washed and Kept Clean"

The Word of Life can only speak to life when the words employed to convey the message come directly from the lives of people. It is for that reason that there are so many problems in translating some of the words of Scripture, and perhaps one of the most difficult of these is sanctification. A missionary among the Valiente Indians of Panama noticed, however, that the Indian women, after washing their clothes in a nearby stream and drying them on bushes, always carefully folded and placed such clothes in baskets which were reserved exclusively for clean clothing. Accordingly, he explained to the people that sanctification is like that: "being washed by the Spirit of God and kept clean."

In the Kabba-Laka language of French Equatorial Africa one must employ an utterly different expression, but one which likewise comes directly from the people's own experience. For these people to sanctify is 'to call outside to himself.' When the medicine man begins his preparations of some holy rite, he must designate certain men to whom he entrusts the sacred emblems and ritual. These men, who must give themselves completely to this highly important undertaking, are "called outside" of the darkened hut to join the medicine man. Similarly God chooses men who are to give themselves wholeheartedly to fulfilling their sacred trust. These "He calls out to Himself" that they may consecrate all of life to the service of the One who called them.

"The Purpose of God"

This achievement of translations into 1,100 tongues would never have been reached if it had not been part of the purpose of God. This is His Book for the world. The making of it, the translating of it, the spreading of it abroad before the eyes of men are part of His plan whereby men are being redeemed. Whether their first knowledge of the love of God in Christ Jesus comes to them by word of missionary, preacher or layman, or directly from this Book, they and missionary, preacher and layman alike must above all else possess it. For in it, and it alone, can each lay hold for himself the Gospel story and by it direct his redeemed life. The Bible is for man not by the will of man but by the will of God. He it is who has raised up people of Missionary passion to undergo with support and prayer the translators and the Bible Societies. And it is God who calls us to labor that they, with us, may be "made perfect."

NOTICE

TO THE MEMBERSHIP OF THE CHURCH OF CHRIST

In searching out the matter of the People's Conference published in a previous Advocate we encountered likewise a document adopted by the referendum of 1935 which is of a far reaching nature. Owing to the fact that the church membership increased in almost one fantastic leap during the middle 1920's there had to be certain order established to cope with the situation. Hence there was adopted by the Council of Twelve certain concepts of how to handle their missionary problems, as well as those of the church. This was presented to the Conference in 1927 and adopted. In 1935 it was thought better to have the voice of the entire church on the matter, so it was sent to referendum with certain additions. Acceptance of Bill No. 2 by a vote of 308 to 28 makes this bill a law to the church.

The membership, and particularly the ministry, are hereby invited and urged to give this document careful and even meticulous consideration. Put this one, as well as the issue on the People's Conference in your briefcase, or in a notebook along with other valuable reference material.

From time to time we hope to bring you these pieces of legislation to which few today have ready access. We tend to go along with the general attitude of the people of this country which is that a thing which is new is better than that which is old. Such is not always the case with matters in the church which have had the stamp of approval of the referendum of the people.

Another bit of important legislation to which we would like to draw the attention of the ministry and the membership is a matter adopted by the 1941 referendum referred to as the "Jurisprudence". It is too lengthy a matter to spread in full in the Advocate. There are dozens of copies of the Jurisprudence available from the church office since the Independence local priesthood made a project of reproducing them photographically, which eliminates errors in proof-reading. All the copies you need can be yours at small expense. Every minister should be thoroughly acquainted with these Rules of Jurisprudence, which are a law to the church.

Now back to a very important document assigning duties and prerogative to the Twelve. The following is copied from the Referendum of 1935.

Bill No. 2

"Preamble and Resolution Relative to the Duties, Prerogatives and Relationship of the Twelve, General Bishopric, and Seventies" was a document presented to the Assembly April 10th. It was referred to a committee of three. This committee reported to the Assem-

bly April 13th. The report was approved by the Assembly, which body ordered that the report, together with the opinion of the Twelve" etc., be referred to the membership of the church.

We, your committee appointed to consider the document of Brother Wheaton, do hereby submit the following:

Resolved that we re-affirm the document known as the "Opinion of the Twelve" as found in the September, 1926 issue of the Advocate and approved by the April Conference of 1927.

Be it further resolved that the Quorum of Twelve, in having the general oversight of the whole church, shall organize and set in order the various quorums, departments of committees of the general church. In case any quorum shall be guilty of sedition, apostasy, maladministration or the projection of itself beyond its sphere into the affairs of another quorum or department of the work, the Quorum of Twelve shall take such steps as are necessary to make the proper regulations and order to protect the general church, subject to the approval of the General Conference.

Third: That the quorum of Seventy elders, who are Evangelists, are to share the responsibilities of the Apostles as missionaries to all the world, they may have the oversight and supervision of missionary work in divisions of fields supervised by the Apostles. In all cases where difficulties may arise, they shall consult with and be advised by the Twelve; they shall be directed by the Twelve in the discharge of their responsibilities in harmony with the enactments and referendums.

Further, that in all cases involving the temporal affairs of the church, wherein the Twelve and the General Bishopric cannot agree as to procedure, the Seventy by a two-thirds majority of its members cast the deciding vote, which decision shall stand as a rule to govern the church, until the following conference convenes, who shall make a final decision subject to the referendum of the whole church, based upon separate decisions of the Twelve, General Bishopric and Seventy, which shall be placed upon the referendum ballot for consideration of the whole church.

Thos. E. Barton
J. E. Bozarth
T. J. Jordan

(to be continued)

EDITOR'S NOTICE

From time to time, money has come into our hands for renewal of subscription to the ZION'S ADVOCATE, or to pay for additional copies for personal use. This throws an additional burden upon this staff in the forwarding of such funds to the General Church office. In the future, it will be appreciated if you will send ALL money intended for church use to:

Church of Christ (Temple Lot)
Independence, Missouri
Box 472, C/o Vance Harris

LOOKING UP

Just stand upon a mountain top
And look into the void below,
Does the thought of that awe inspiring drop
Make your body tingle and glow?

As you raise your eyes from the valley's floor
To the side of the opposite cliffs,
Does it give you the feeling, more and more
It is God who has given these gifts?

The pencil-like waterfall, dropping so straight
From a mountain stream it falls,
It hurries downward, to keep a date
In nature's cavernous halls.

The little shrubs that are trying so hard
To eke out a living from stone,
Seem held in place, by the hand of God
As they cling to their vertical home.

The higher you raise your searching eyes
The more rugged becomes the terrain,
As the forces of nature forever tries
The impassable height to attain.

And when at last a bit of blue
Bordered by massive peaks,
Comes stealing quietly into view
It seems that the Saviour speaks.

"These things," says He, "are just a few
Of the wonders I've given Thee,
But all that I want YOU to do
Is give a few thoughts to ME."

Harry S. Tordoff
May 28, 1957

CHRIST PROTECTS HIS GOSPEL

I think of all the suffering
That was borne in these latter days,
And how they were driven like dogs
Because of Christ's true Holy way;
I read of the murderous mobs
Who were bent to destroy Christ's way.

Would the Church today stand secure,
If it were treated as of then?
The latter day prophet was shot
By those claiming to be good men—
E'en the preachers were disguised,
But can't hide from God this great sin.

O how thankful we should be for
The leaders that God chose to lead,
E'en to stand torture as did Christ—
For His gospel they knew the need—
Without it we'd be wanderers
And lost; But His word we must heed!

Let's not grow weary of striving,
But give thanks because we have found
The true way for soul's salvation;
That His gospel will be around,
To never be taken from th' earth,
For God protects and keeps it sound.

Cora B. Bigham

NOTICE

Phoenix, Arizona
November 8, 1957

Dear Brother Sheldon:

I am taking this opportunity to write you on behalf of the Phoenix Local. In a recent business meeting, after a letter from Grand Junction, we decided to have a reunion here in December. I surely hope that it is not too late to publish a notice in the December issue of the Advocate. If it is possible, we would like to make such an announcement.

Reunion Notice

The Phoenix and Grand Junction locals are planning to hold a Reunion in Phoenix, Arizona during the 28th, 29th and 30th of December. We extend an invitation to all our brothers and sisters in the Gospel to come and unite with us during this period of fellowship and worship.

If you plan to come, would you please write to Donald McIndoo,, 4606 West Mitchell Drive, Glendale, Arizona, and tell us when you plan to arrive, and how many there will be in your party.

We hope, Brother Sheldon, that you will announce our plans to all the saints there in Independence. Thank you so much.

Don McIndoo

CORRECTIONS

Under title of, "A WARNING":
Page 165, column 2, para. 3, line 2; the word "use" should be "us".

Page 175, column 2, line 6; the word "short" should be "shortly."

Page 176, column 1, the last sentence of the article should read:

"First among you, saith the Lord, WHO HAVE PRO-FESSED TO KNOW MY NAME AND HAVE NOT KNOWN ME, AND HAVE BLASPHEMED AGAINST ME IN THE MIDST OF MY HOUSE, SAITH THE LORD." (Italics mine, L. A. Gould).

INSTRUCTIONS IN ORDERING

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

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

SUNDAY SCHOOL SUPPLIES

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol. 1, No. 3, Jesus' Ministry cont.....	.20
Primary, Vol. 1, No. 4, Life of Jesus.....	.20