

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 36

Independence, Missouri, July, 1959

No. 7

Meditation

Look at the blue sky above,
Look at the earth 'neath your feet,
And you'll know that your Maker,
Sits in His heavenly seat.

Look at the grass and the trees,
And feel the snow and the rain.
Feel the warm sunshine of spring
And let your hearts ever sing.

And in the little white church,
Given for praising our God,
Called in the name of His Son,
Let us remember His name.

Mary Lois Bryant

CONTENTS

Editorial	Page 98	Original Articles:	
Correction	Page 99	Are God and Christ Separate.....	Page 102
Reunion Notices	Page 99	Try the Spirits	Page 103
Yucatan Mission	Page 99	A Prophetic Song	Page 105
Journeyings	Page 100	What Are the Principles.....	Page 106
News from Locals	Page 101	Helping Hand	Page 112

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR: Nicholas F. Denham, 810 South Liberty, Independence, Missouri.

ASSOCIATE EDITORS: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

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

Entered as Second-Class Matter May 14, 1929, at the Post Office of Independence, Missouri, under the Act of March 3, 1879.

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

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

EDITORIAL

There is a commandment which Jesus gave which many men have controverted but which we, if we would be the children of God, are committed to. Our adversary is most certainly determined to hinder us in our obedience to this commandment because it means the end of his power. Jesus said to his disciples on the Mount of Olives, "Be ye therefore perfect, even as your Father in heaven is perfect."

Jesus never gave a man a commandment that couldn't be carried out and that He did not require obedience to. Of course our adversary, the devil, tells us that God does not mean for us to be perfect in this life just as he told Eve in the Garden of Eden that in the day that she ate of the forbidden fruit she would not surely die. We are as much bound by the commandments of Jesus as Adam and Eve were in the garden, and refusal to keep God's commandments will be just as disastrous to us as to them.

Paul was aware of this commandment when he wrote to the Hebrews and said, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." He also wrote to the Corinthians, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Some men have argued that perfection comes in the life hereafter, but the above quotations do not so state. God said to Satan concerning Job, "Hast thou considered by servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?" Genesis tells us that "Noah was a just man and perfect in his generations, and Noah walked with God." God said to Abram, "Walk before me, and be thou perfect." Paul wrote to the Ephesians that Christ placed the offices in the church "for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all

come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

How is it that we may attain this perfection? There is only one way. We must render full and complete obedience to the teachings of Christ. And how can we know them except we read them over and over again and study them carefully? The Sermon on the Mount and the other teachings of Jesus as found in the four gospels of the New Testament and in the third book of Nephi cannot be read and studied too often. By repeatedly studying them we learn "precept upon precept; line upon line; here a little, and there a little."

Let us study carefully the commandments of Christ and apply them to our lives and thus go on unto perfection that the God of love and peace shall be with us and make us to be neither barren nor unfruitful.

The actions and views of men have been amazing from the beginning of time. How quickly Adam and Eve were lead into transgression in spite of God's warning that in the day they ate of the forbidden fruit they would die! How quickly the children of Israel forgot their marvelous deliverance from the Egyptians! How quickly our foreparents forgot the admonitions of God and we suffer from their mistakes! How prone we are to follow in the same paths!

In 1820 a very young man perplexed by the contradicting opinions of the religious leaders of his day took Jesus and the Apostle James at their word and went to a secret place to pray for light and wisdom. He was instructed in a heavenly vision that he should join none of the churches in question because they were all wrong, they taught for doctrine the commandments of men. In 1823 this same young man was visited by an angel who told him of a record of the ancient inhabitants of this land. The record was written upon gold plates hidden away and containing the fulness of the everlasting gospel.

In due time this young man, Joseph Smith, Jr., came into possession of these plates and was privileged by the power of God to translate their writings. He and his assistants, Oliver Cowdery and David Whitmer, had no more than completed the translation and had evidently asked for further divine proof of the truthfulness of this marvelous work when they received the following: "Now behold, because of the thing which you have desired to know of me, I give unto you these words: Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true: Wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written, concerning my church, my gospel, and my rock." Book of Commandments XV:1-3. We too must rely upon that which is written regardless of how we would like to believe otherwise.

It is just as disastrous to us today to ignore God's commandments and instructions as it was for our forefathers. How many of their children have spurned His

warning and have turned to the churches who deny His power! "And blessed are the Gentiles, they of whom the prophet has written: For behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they should be saved: For the Lord God will fulfill His covenants which He has made unto His children: and for this cause the prophet has written these things." II Nephi 5:30-32.

CORRECTION

In line one of paragraph 2 of Sr. Margaret Skinner's letter on page 95 of the Zion's Advocate for June, the word "bad" should be changed to read "glad".

REUNION NOTICES

Missouri Reunion

The Missouri Reunion will be held on the Marshal T. Jamison farm, four miles east of Buffalo on Highway No. 32, known by some as the Long Lane Road. The gate to the farm is on the east of the bridge which crosses the Niangua River. The site for the Reunion Tent and camping will be on the hill above the river.

The Reunion will begin July 31 and end August 2. Dinner and supper will be served on the grounds. Each one will furnish his own breakfast. There will be preaching services, prayer services, song services and activities for the young folks.

Let's all forget the cares of this world for a few days and enjoy the fellowship of one another at the Reunion.

The Missouri Reunion Committee

Wisconsin Reunion

The Wisconsin Reunion will be held at Lima Center, Wisconsin, on August 22 and 23, 1959.

Everyone welcome.

Reunion Committee

THE MOVING FINGER WRITES

A pencil has a clever way
To make amends for its mistakes,
A bit of rubber on one end
Erases every slip it makes.

How great if people were equipped
To thus correct the wrongs they do.
For errors on our Page of Life
We humans need erasers, too.

From "On Wings of the Soul"
by Mary E. Linton

THE YUCATAN MISSION

In the June issue of the Advocate was an article written by the Secretary of the Bishopric calling our attention to several important items concerning our finances, one of which is the need of a trade or training school in Yucatan.

During March of this year, this subject was discussed by members of the Bishopric and a decision was made to ask Bro. Fernando if it would be possible for him to come to conference if we were able to finance the trip for him, as this would enable us to discuss the thoughts of a school with him and besides we felt it was not only a privilege for him, but his duty as an Elder and Seventy to attend. We wrote to him and on March 20 we received a reply stating that Bro. and Sr. Yates had left Yucatan a few days before and that he could leave the supervision of the church building in good hands among some of the church members, and according to word received, the building is fast nearing completion. Bro. Yates has informed the business manager that he has \$109.40 to apply on the Yucatan building fund and the General Church has \$64.90 which makes a total of \$174.30 which should complete the church building. To those who have contributed to this worthy cause, please accept the sincere thanks of the Bishopric and may God bless you for so doing.

The Bishopric held a meeting on May 10 and had Bro. Fernando attend so that we could devote as much time as possible to discussing with him the ideas of a trade school. Bro. Fernando explained how his English classes had been the means of getting children interested and had proved very profitable in securing the attention and interest of the parents and has resulted in the addition of new members in the church. Bro. Fernando has stated that some method must be used to reach the people along with the preaching and regular study services. His desire is to start the operation of using the shoe repair shop and hat making or like projects so that the people may learn to be self-supporting and to teach them how to support their own local groups. Personally, the writer regrets that we could not keep Bro. Fernando here for a few months so that all might learn direct from him the need for a trade school.

Now that the church building is nearly completed, why cannot everyone get behind this school project and send in your offerings to the Bishopric, or if you prefer, funds may be sent direct to Bro. Fernando, stating your offering to be for the Yucatan trade school. I have received a few donations towards this effort, so why not get started at once and I assure you that you will be blessed and that this will afford a means or way to reach those people with the gospel, besides offering them a better way of life.

Your Brother in Christ,

(Signed) Vance H. Harris
Business Manager

JOURNEYINGS

To the many friends who assisted in financing the trip to Nigeria, West Africa, I feel that I should let you know the results, if any.

I left home early in January, going by bus to New York and by plane to Nigeria. The flight over was pleasant, and my first trip by plane, which was enjoyed. I had to lay over one night in Paris. The day was not very pleasant and I was not able to see much of that city. Leaving Paris we landed at Lagos, Nigeria, and from there had to take a plane to Port Harcourt taking several hours. Arriving at Port Harcourt we made inquiry as to how to get to Abak, and found there was no means of transportation. I would have to have a taxi to make the trip. The man at the airport called the taxi people and they bantered for a while and finally the man at the airport said we will not pay that much, and finally he said he would take me himself which he did and without charge.

I had considerable difficulty in finding the folks I was supposed to contact, but finally did on Friday evening. The place where I was finally located was some ten miles from a village or town, with palm forest on every side. There were all kinds of palm fruit, nothing but trees to look at. Our quarters were not too bad, and two Nigerian boys were furnished to take care of me and cook my meals. It was very primitive. The lighting was by lantern and the cooking was done by a fire between two stones. As for the food we will not say anything about it.

There were only a few that understood English, so there was no one to talk to. They could not understand me, nor I them. I learned at my first meeting with them as a group that they were not so much concerned with how to obtain Eternal Life as they were with how much the church in America could do for them. At the first meeting they handed me a letter which contained a list of that which they expected the church here to furnish for them. They asked for a college for the training of their ministry, a hospital and a maternity service, schools for their children, scholarships for their young folks in a school in America, automobiles, motorcycles, and bicycles for their so-called ministers, and salaries for their ministers which were about double what our missionary families get. These requests would run into a bulk of money.

Then came the unpleasant task of telling them that we could not furnish those things for them, and explaining to them that we did not educate our ministers after which they lost some of their ardor. They expected me to accept them as a group as members of the church just as they were. I then had to explain to those leaders that we could not do that, that their baptisms were not acceptable to us and they would have to learn the gospel and be baptized by me, which did not set very well.

I asked those men who understood and spoke English to meet with me two or three times a week and I would teach them to obey the gospel. Then, if they would accept and obey, the Lord would designate whom He would have among them to be His ministers.

They were not eager for that, and it was some time before I was able to get them to meet with me. I had a couple of meetings with them, then they came to the conclusion that it was too much trouble to meet so often, and would meet only once a week. I told them that I would not be able to accomplish much that way, as my visa was only for three months, and I would like to do all I could in that time.

Well, to make a long story short, I was taken sick with what they said was the worst form of malaria there. They said there were several kinds of malaria, and I had the worst. That was after I went to the hospital. There were two doctors and two nurses with me around the clock for over forty-eight hours, fighting to keep me alive yet expecting me to die any minute. I can remember asking the Lord to please not me die over there. I was delirious quite some time.

I was in a Catholic hospital and was given the best of care. No one could have had better care or treatment. I was there upwards to three weeks and they did not give me a bill. I worried as to how I would be able to meet the expense and they scolded me for worrying.

They had my billfold and knew how much money there was in it, and they said to me, "You do not have any money, so why worry." While lying in bed my mind reverted to scripture and to the parable of the judgment where the nations were gathered before the Lord, and he separated the sheep from the goats, and He said to the sheep, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Matt. 25:34-36.

Those people though they were Catholics, took me, a stranger, in. They cared for me when sick and furnished me with pajamas while there. They about filled the requirements as found in the parable, and they, like those other sheep, did not realize they were caring for one of the brethren of the Lord. For He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. Yes, I was a stranger, a minister of a different church than theirs, yet they cared for me and gave me a private room. Again the Master said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:1-2. I could not help but believe that the Master knew whereof He spoke, and that those folks who cared for me so wonderfully would surely not be forgotten, but that there would be a reward for them for what they had done for me, and I might add many others. Those sisters and priests including the doctors, who were ladies, would come and say, "Mr. Anderson, it is marvelous," and the priests would come to the window of my room and look at me and say, "You are a marvel." They had no hopes that I would live. They did not know from whence my help came. They were kind to me and left nothing undone that they thought would help me.

Then, there were those who heard of my sickness who came to visit me. Folks of the Lutheran faith, and those of the Church of Christ (Campbellites), and the boss of a well-drilling outfit came and brought me most all that I ate, and furnished me with ice all the time I was in the hospital. Thus the Lord furnished me with many friends and they helped care for me, visiting and bringing things to eat. Surely God will reward such.

I believe God is more merciful and loving than I am, and I assure you I will always hold a warm spot in my heart for those people, and if need be I will plead their cause before the Great Judge. I believe they will be with those referred to as the sheep on the right hand of God, and if no greater glory is attained by them they will have part in the kingdom prepared from the foundation of the world. It might be possible that they will have the opportunity to have the gospel preached to them with the privilege of receiving or rejecting. The angels said at the birth of Christ, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people." Luke 2:10.

What the final outcome of the Nigerian matter will be remains for the future to disclose. They are still calling for help.

I am very thankful to God for the preservation of my life and whatever of life remains for me, I dedicate it to His work. I am at present in my field and will help in every way possible.

May God speed the day when the clouds will be dispersed and a better and clearer understanding be brought about, and Zion be a reality where we can be equal or have all things common.

Your brother in Christ,

Wm. F. Anderson

St. Luke's Hospital,
Anua - Uyo,
E. Nigeria.
4th June, 1959

Mr. Wm. A. Sheldon and
C. LeRoy Wheaton, Jr.,
Temple Lot,
Independence,
Missouri.

Dear Sirs,

It is with very deep gratitude that I write to acknowledge receipt of your kind letter of the 10th inst., (May) and very generous gift enclosed—it was something very unexpected and I regret to say undeserved, for we were not able to do all we would liked to have done for Mr. Anderson.

We are all very pleased to hear he is really well again and will be able to pursue the normal activities of life again. He certainly gave us a great example of

missionary zeal in coming to Nigeria alone at this stage of his life.

We will be grateful if you will kindly convey our sincere thanks to your Conference at your next meeting—and please also convey our regards and good wishes to Mr. Anderson, he is not forgotten here, and I do not think he could be for a long time.

Your sincerely in J. C.,

(Signed) Sr. M. R. Moran
Sister Superior

The above letter is in response to the letter of appreciation and the \$300 which Conference approved sending to Nigeria for the care given Bro. Anderson while he was hospitalized there. See Advocate for May, 1959, page 77, col. 1, article 4, of the Joint Council recommendation.

The Editors

NEWS FROM LOCALS

Collins, Missouri

On Easter Sunday, 30 persons were present and we had a program followed by a sermon by Bro. Joseph Yates. We feel satisfied that all was done and said to bring to our minds the greatness and importance of the event we were celebrating. We hope that God accepted of all our efforts that day.

After the conference, Brother and Sister Archie Bell stopped here and brought encouraging news of the conference and Brother Bell preached a very interesting sermon which was enjoyed by all.

On April 19, Brother and Sister Leon Yates were with us and we heard another good sermon which showed how much we learned after accepting the gospel. He brought out that love should be in the hearts of His servants and people. On April 26, Brother Yates showed slides of ruins in Yucatan and gave an interesting sermon which brought out much proof of the divinity of the Book of Mormon. He showed how quickly a place can become desolate when people forget God and become wicked.

Mothers Day here we had a nice program of songs and poems followed by interesting sermonettes by Brethren Leon and Joseph Yates in which full tribute was paid to all mothers. There were 36 persons present and I am sure everyone enjoyed the services. We are fortunate to have Brother and Sister Leon Yates attending our services, what time they can be here, and to have the soul satisfying sermons we hear from Brethren Joseph and Leon.

On May 17, we were favored by the reading of two poems, which were written by Brother Joseph Yates and Sister Leora Martin, which helped Brother Yates to bring many good thoughts and lessons to our minds.

(continued on page 110)

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.

ARE GOD AND CHRIST SEPARATE PERSONAGES? IS CHRIST JEHOVAH GOD?

By Mrs. Lucinda Scott

Within the scriptures are found the answers to all our problems and questions necessary to our salvation; for the Lord does not leave us without a witness. If we study as we are told in 2 Tim. 2:15, and prove every statement we make as stated in 1 Thess. 5:21 and 2 Cor. 13:1, then we will have the Spirit of truth to guide us into all truth, which promise we have in John 16:13-15.

There are a great many mistakes made because of the lack of enough study of the scriptures. We must use the scriptures which God has given that we might know how to rightly divide the word of truth. This is true concerning the nature of God.

Christ is called the only begotten Son of God. Begotten means "To bring into existence." It is a "Procreation or reproduction." Reproduction! That is exactly what Christ was. He was a reproduction of God. He was a part of God. God and Christ became separate personages when Christ was begotten of God. Note the following verses: John 5:17 and on: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Verse 26, and "I can of mine ownself do nothing." Verse 30. Christ became "the Son of man" when he was born physically, verse 27 (see also Phil. 2:5-11).

Let us especially notice Col. 1:12-20, Christ was "the image of the invisible God, the firstborn of every creature." See also Heb. 5:5-10, Acts 13:33 and Ps. 2:7. There was a day that Christ as a Son, was begotten of God.

It is evident, according to Heb. 1:5 that Christ was the Son of God before the world was created, for after God said, "Thou art my Son, this day have I begotten thee," he said, "And again, I will be to him a Father, and he shall be to me a Son." "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." We see in this scripture, there are three periods to time referred to: First, before the world was created when God said to Christ, "Thou art my Son, this day have I begotten thee"; Second, after the world was created and Christ was still with God; Third, after God had sent His only begotten Son into the World. This scripture gives us to understand that after God sent His only begotten Son into the world, he would be to Christ a Father. In other words, Christ would be God the Father's Son "in these last days." God has "spoken unto us by His Son." Verse 2.

Notice how perfectly John harmonizes with this. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1-2.

The time came when the Word was made flesh through Christ. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:14, 18.

In John 17 we learn there was a personage in heaven called the Father to whom Jesus spoke. Jesus asked his Father to give Him the same glory He had "before the world was." See John 8:26-29; Christ said, "I do nothing of myself; but as my Father hath taught me, I speak these things," and John 3:13-18, quoting verse 18, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." According to this scripture, those who do not believe in the name of the only begotten Son of God, are condemned already.

In John 17 we read more along this line. God sent Jesus Christ to earth. Christ said, "I have finished the work which thou gavest me to do." Christ was praying to His Father concerning His apostles. He prayed, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Christ said he had given them the word of God. Christ prayed not for His apostles alone, "but for them also which shall believe on me through their world; 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." This scripture needs no explanation as to the meaning of God the Father and His Son Jesus Christ being one.

Likewise see John 14:24; and 10:27-30. Christ said, "My Father is greater than I." His Father "is greater than all."

1 Cor. 11:1-3. "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

1 Cor. 15:22-28. Christ "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Then He shall deliver "up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." In verse 27 the word "excepted" is used. The word "excepted" means to be let out, excluded, finished. To make this verse easier to understand, let us word it this way: "For he (God) hath put all things under His (Christ's) feet. But when he saith all things are put under Him, it is manifest that he is excepted (let out by him) which did put all things under Him." "And when all things shall be subdued unto him, Then shall the Son also himself be subject unto Him that put all things under Him, that God may be all in all.

Is Christ Jehovah God?

See Isa. 12; 26:1-4; Ex. 6:3; Gen. 22:14; Ex. 17:15; Ps. 83:18. This can be summed up in just a few words: the time is coming when Christ's reign shall be ended, then God "whose name alone is Jehovah", who shall be "the most high over all the earth" shall reign supreme, then Christ himself shall be subject unto Him.

There is much more scripture that could be added to this, but we have brought out the most important scripture so it won't be too lengthy and tiresome.

TRY THE SPIRITS

By Elder R. D. Sprague

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." I John 4:1.

"Every **good** gift and every **perfect** gift is from above, and cometh down from the Father of lights, with whom is no **variableness**, neither **shadow** of **turning**." James 1:17.

"Having a form of Godliness, but denying the power thereof: from such turn away." II Timothy 3:5.

"For many shall come in my name, saying, I am Christ; and shall deceive many." Matt. 24:5; Mark 13:6.

"And he said, take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them." Luke 21:8.

"And now, as the preaching of the word had had a greater tendency to lead the people to do that which was just; yea, it had had more powerful effect upon the minds of the people than the sword, or anything else, which had happened unto them; therefore Alma thought it was expedient that they should try **the virtue of the word of God**." Alma 16:82.

"And now behold, after ye have tasted this light, is your knowledge perfect? Behold, I say unto you, nay; neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment, to know if the seed was good." Alma 16:163.

The Second Book of Nephi, 2:19 to 23, tells us that the Bible (which came across the many waters) and the Book of Mormon, shall grow together: "Unto the confounding of false doctrines, and laying down of contentions and establishing peace among the fruit of thy loins."

We believe all spirits, no matter how sweet and pleasant they may appear, no matter how much they claim to love Christ, or teach His ways, should be given the full trial, tested by the virtue of the two books, with fasting and prayer. The following verse from II Nephi should serve as a warning to all of us, to be very careful: "O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and **all those**

who commit whoredoms, and pervert the right way of the Lord; wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell." II Nephi 12:18.

A further warning is found in Rev. 22:18-19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." We find the same warning in Deuteronomy 4:2.

And still another, from II Nephi 12:24-29, "For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good; and others will he pacify, and lull them away into carnal security, that they will say, all is well in Zion; yea, Zion prospereth, all is well; and thus the Devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he sayeth unto them, I am no Devil, for there is none: and thus he whispereth in their ears, until he grasps them with his awful chains, **from whence there is no deliverance**. Yea, they are grasped with **death** and **hell**."

There are many more such solemn warnings and reasons why we should try all spirits. The Spirit of God welcomes any trial. The spirit of the Devil cannot stand the truly earnest trial. We should never try a spirit by merely asking someone else if it is good or bad. Lean not upon any arm of flesh!

Therefore, let us be bold and put to test the spirit of certain things we hear and read much about these days concerning man's ability to do works of repentance after death.

Alma says: "Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, etc. And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part nor portion of the Spirit of the Lord: for behold they choose evil works, rather than good: therefore the spirit of the Devil did enter into them, and take possession of their house; And these shall be cast out into outer darkness; there shall be weeping, and wailing and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the Devil. 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." Alma 19:43-47. "But whether it be at his resurrection, or after, I do not say; but this much

I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, **until** the time which is appointed of God that the dead shall come forth and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets. And then shall the righteous shine forth in the Kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the Kingdom of God; But they are cast out, and consigned to partake of the fruits of their labors or their works; which have been evil; and they drink the dregs of a bitter cup. And now my son, I have somewhat to say concerning the restoration of which has been spoken: for behold, **some have wrested the scriptures**, and have gone for astray, because of this thing. And I perceive that thy mind has been worried also concerning this thing. But behold, I will explain it unto thee. I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself. 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**, and the **desires of their hearts** were good, that they should also, at the last day, be restored unto that which is good; And if their works are evil, they shall be restored unto him for evil: therefore, all things shall be restored to their proper order; everything to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the Kingdom of God, or to endless misery, to inherit the kingdom of the Devil; The one on the one hand, the other on the other; the one raised to happiness, according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night cometh. And so it is on the other hand. If he hath **repented** of his sins, and desired righteousness **until the end of his days**, even so shall he be rewarded unto righteousness. These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, **they are their own judges**, whether to do good or do evil." Alma 19:56-70.

"And now, I have spoken the words which the Lord God hath commanded me. And thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof, they shall be judged, every man, according to his works, whether they be good, or whether they be evil; And if they be

evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, **from whence they can no more return**: therefore, they have drunk damnation to their own souls. Therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny unto them than it could deny that Adam should fall, because of his partaking of the forbidden fruit; therefore, mercy could have claim on them no more for ever. And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever." Mosiah 1:124-129.

Rev. 21:7-8 prophesies about the fate of certain wicked people. "**He that overcometh** shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and **murderers**, and **whoremongers**, and **sorcerers**, and **idolaters**, and all **liars**, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

II Nephi 6:65-72 speaks so very clear that there is no chance of misunderstanding. "And wo unto the deaf, that will not hear: for they shall perish. Wo unto the blind, that will not see: for they shall perish also. Wo unto the uncircumcised of heart: for a knowledge of their iniquities shall smite them at the last day. Wo unto the liar: for he shall be thrust down to hell. Wo unto the murderer, who deliberately killeth: for he shall die. Wo unto them who commit whoredoms: for they shall be thrust down to hell. Yea, wo unto those that worship idols: for the devil of all devils delighteth in them. **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.**"

Here, then, is the **virtue of the word of God**, by which, if we **care** to be safe, we can test the teachings of men.

A "modern revelation" directly in opposition to John's prophecy, and Alma's angel, and the word of the Lord unto Jacob and King Benjamin, give these **same people** (liars, sorcerers, whoremongers, etc.) quite another fate.

"And again, we saw the **glory** of the teistical . . . these are they who are thrust down to hell: . . . we saw in the heavenly vision, the glory of the teistical which surpasses all understanding; . . . these are they who are **liars**, and **sorcerers**, and **adulterers**, and **whoremongers**, and whosoever loves and makes a lie; these are they who suffer the wrath of God on the earth; these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God **until the fulness of times** . . . we saw the glory and inhabitants of the teistical world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the seashore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to Him who sits upon the throne forever and ever; for they shall be judged according to their works; and every man shall receive according to his own

works, and his own dominion, **in the mansions** which are prepared; **and they shall be servants of the Most High.**" D. of C. Sec. 76.

Does this modern revelation stand the test in the light of King Benjamin's, Jacob's or Alma's words, and John's prophecy? Shall we ignore John's warning about adding to or taking from these things of which he wrote? How does this matter stand in the face of the strong light of the **virtue** of the word of God?

Remember, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no **variableness, neither shadow of turning.**" James 1:17.

"Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world." John 4:1.

A PROPHETIC SONG

By Leon A. Gould

Seventy years ago we used to sing songs that had a Restoration tang, something deep and soul-stirring, that sometimes left a spiritual throbbing in one's being for days afterwards. I well remember one that had that effect on me, even though it was a prophetic song, sung with the eye of faith, as it portrayed great events to take place in the due time of the Lord. It reads like this:

"Go on in faith, Ye saints, go on,
Fear not, the cause is good,
The Jews rebuild Jerusalem,
As prophets said they would.
The prophets said in latter days,
The Jews would once again
Return and build their city up,
Their loved Jerusalem.

"Though many years have rolled away,
And generations passed,
The Jews again are gathering home,
Rebuilding it at last.
Said God 'When you see this take place
Know ye the time is nigh
When you shall see your Savior come
With saints amid the sky,

"To execute His judgments here,
Upon this wicked earth.
Rejoice, rejoice, and do not fear,
With shouts of joy go forth:
Gird up yourselves, and be ye strong,
The chosen time is has come
When Zion shall in beauty rise,
Also, Jerusalem."

Now we can sing it, not with the eye of faith alone, but with the knowledge that it is being rapidly fulfilled. The Jews are gathering back from every country under heaven, and Jerusalem is projecting itself beyond the old walls, in fulfillment of Zechariah 2:4.

"Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." And

the further prophetic utterance by the same prophet: "Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age. And the streets of the city shall be full of boys and girls playing in the streets thereof." Zech. 8:4-5.

The prophetic song has now become a reality, and seeing the gathering taking place should bring serious reflections upon the other spectacular events coupled with the gathering in this song:

1. When we see it taking place we are admonished to, "Know ye the time is nigh when you shall see your Savior come."

Are we ready to meet him? If not, let us begin at once to redeem the time. And that reminds me of another song of that day, which runs, in part, something like this:

We know he is coming, the message we hear;
And the clouds will reveal him to man;
Oh, then let us strive ourselves to prepare,
To meet Him with joy if we can.

2. Another great event, or rather two of them in conjunction: "Rejoice, rejoice, and do not fear, with shouts of joy go forth: When Zion shall in beauty rise, also, Jerusalem."

Jerusalem could not in beauty rise till her people were gathered; no more could the Zion upon this land rise and shine till the chosen time had come. The gathering is now taking place, indicating that those other clustering events are close at hand.

Since the Jews, as a nation, will not be converted until they see the prints of the nails in his hands and feet, and the wound in His side, there will be no reason to postpone His coming when the gathering is completed so far as the Jews are concerned.

Then the chosen time has come for Zion to rise and shine, and what have the children of Zion got to put into it? Does Echo answer, What? Could we not have made a greater preparation? Have we not been fooling away our time by toddling along with the world? Indulging in her follies, her pleasures, and her sins? If so, Haste! Return! There is barely time to make ourselves ready ere the cry shall come, "Behold, the Bridegroom cometh; go ye out to meet Him."

There was another song published by the man who baptized my father before I was born, Apostle T. W. Smith. But it was still being sung after I was old enough to remember it:

"Jesus is coming, welcome the news;
Hope of the Gentiles; Hope of the Jews.
Watching and waiting, long we have been
Looking for Jesus' coming again.

"Jesus is coming, this is my song,
Cheering the faint heart all the day long.
Jesus is coming, this is my song,
Cheering the faint heart all the day long."

There is still another great event to take place at Jerusalem, after the gathering, before Jesus sets His

feet upon the Mount of Olives. And that will take place soon after the enemy has made desolate this fair land of ours, and destroyed and burned many of the great cities because of the wickedness of this great nation, according to a vision of George Washington at Valley Forge, in 1777, during the closing scenes of the Revolutionary War. And in this great struggle, both our own resources, and those of the enemy, will be reduced to the vanishing point. Our country's efforts to recoup will be within its own borders; but the enemy will seek a quicker way, and look with hungry eye upon "the land that is brought back from the sword," (Ezekiel 38:8), and will come against the mountains of Israel, saying, "I will go up to the land of un-walled villages; I will go to them that are at rest, that dwell safely . . . to take a spoil, and to take a prey . . . to carry away silver and gold, to take away cattle and goods, to take a great spoil." Ezekiel 38:11-13.

So the enemy that sought to destroy this land and nation, will turn to the holy land to recoup her losses; and Gog and Magog, with their satellites will surround Jerusalem, and lay siege to it, taking half the city into captivity; and at that stage of the siege Jesus will come in the clouds of heaven, and deliver the besieged people, and then they will see Him, and recognize Him as their Messiah, and be converted, a nation born in a day; for "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech 13:1.

In addition to the great spoil mentioned by Ezekiel, there are also oil and mineral sources in surrounding territory; and the vast store of riches found in the waters of the Dead Sea, which are said to surpass in magnitude the otherwise total wealth of the world combined.

Zion must rise and shine in conjunction with the gathering of the Jews, the great day of the Lord, and the ushering in of the millennial reign, for great things are foretold concerning the day in which "the Wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den." Isaiah 11:6-8.

And in that day, yes, in that millennial day of a thousand years, Isaiah goes on to say in verse 10: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

It will not only be a great day for the Jews and for the children of Zion who are prepared, but also for the Gentiles "whose rest shall be glorious."

Paul looked forward to that day, as did Isaiah, as we will find by a careful reading of Romans, chapter 11. Paul speaks there of the falling away of the Jews in his time, and it was that "through their fall salvation is come unto the Gentiles. Now if the fall of them be the riches of the world, and the diminishing of them

the riches of the Gentiles; how much more their fullness?" Romans 11:12. Their "fullness" comes when they recognize Jesus as their Messiah, and are grafted back into their parent tree, the tame olive tree, from which they had been broken off and scattered. And through that fullness a greater blessing will come to the Gentiles than through their fall two thousand years previously.

Certainly, in that day there shall be the "ensign of the people" to which the Gentile shall seek, as he has not sought hitherto. O glorious day! The day of the greatest missionary activities the world has ever seen. Oh, young men, "Rejoice, rejoice, and do not fear, with shouts of joy go forth: gird up yourselves, and be ye strong" for that glorious day of the Lord God Almighty.

WHAT ARE THE PRINCIPLES OF THE DOCTRINE OF CHRIST AND WHAT ARE THEY FOR?

By Elder Herbert F. Kidd

Heb. 6:1-3, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." The Bible tells us that by applying these principles in faith to our life, we lay a foundation to build on that we may and can go on unto perfection.

Philippians 2:12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Will the Bible tell us how we can work out our own salvation? Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." The Bible says the doctrine of Christ, which is the gospel of Christ, has principles. Now for you and me to work out our own salvation we will have to apply these principles to our lives in the order in which they come, in faith and obedience. In Phil. 2:12 Paul praised the Philippians for their obedience, but he also admonished them to work out their own salvation.

Acts 2:40, Peter bears his testimony that man can save himself. "And with many other words did he testify and exhort, saying, save yourselves from this untoward generation." We will have more about this later.

We ask the question: What are the principles of the doctrine of Christ used for? We will give an illustration of mathematics which has four principles or rules and we must use all of them to solve mathematical problems. We can not leave one out and solve the problems. Man does not have a greater problem to solve than his own soul. The gospel of Christ is the power of God unto salvation." How can we contact this power of God that is in the Gospel? We can only make contact with that power

by applying the principles of the gospel to our life in their order, with faith and obedience. If we would leave out one of the four principles, we could not solve the problem or save ourselves.

Now let us see if the New Testament taught and practiced these principles. I know that some say that John the Baptist's preaching and teaching was of the Mosaic law. This statement is not in keeping with the Bible. Some say it is the beginning of a popular church. I would ask them, why they do not obey his teachings? This they do not. John's preaching and baptizing is not the beginning of any church we have today. Mark 1:15. Please read all of the chapter, I shall quote only a part: "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight." John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Matthew 3:5-17. Please read all of the verses. I shall not quote them all, but will number each verse quoted. Verse 5: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." Verse 6: "And were baptized of him in Jordan, confessing their sins." Verse 11: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." This is witness No. 1, where many people went to John and were baptized by him, all of them obeying the first four principles of the doctrine of Christ.

Let us hear from the second witness. John 4:1-2. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but His disciples). We know if Jesus made them, they would have to obey the principles of His gospel. We have here more disciples that obeyed the principles of the gospel than was made by John.

Let us call the third witness. It would be good to read all of the second chapter of Acts which I shall quote from. Verse 6: "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." Verses 36 through 41: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did He testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received His word were baptized: and the same day there were added unto them about three

thousand souls." We see that Peter taught them the four principles of the gospel. When Peter told them they had crucified both Lord and Christ then they believed that Jesus was the Christ. The Bible says, when they heard this they were pricked in their heart. This shows they realized they were sinners and lost. They believed they had to do something about this themselves, so they cried out, "Men and brethren what shall we do?" Now we will see that Peter told them about the principles of the gospel. First he told them to repent, being the second principle. Then he told them the third principle. "And be baptized everyone of you in the name of Jesus Christ." Now he tells them what baptism is for: "For the remission of sin." Then he has a great promise for them, "And ye shall receive the gift of the Holy Ghost." This is the fourth principle.

Now listen to the fourth witness. Acts 8:5-8: "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city." Acts 8:12-17: "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. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." We see from the foregoing that Philip preached Christ unto them, which means he preached the gospel and its principles, and they "believed" and of course repented, and Philip baptized them. In doing this they have obeyed three of the principles of the gospel, yet they had not received the Holy Ghost. But when Peter and John came they prayed for them and laid their hands on them and they received the Holy Ghost, which is the fourth principle. We do not know how many people Philip baptized. We think it would be a large number.

Now let us examine the fifth witness. Acts 10:1-6: "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming into him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, what is it, Lord? And he said unto him, thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodges with one Simon

a tanner, whose house is by the seaside: He shall tell ye what thou oughtest to do."

We find Peter rehearsing this experience to the church in Acts 11:13-14: "And he shewed us how he had seen an angel in his house, which stood and said unto him, send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." Now I want to stress the fact that this good man was not saved judging by what the angel said to Cornelius, namely: Peter would tell him what he ought to do. Also, tell thee words whereby thou and all thy house shall be saved. This answer is affirmative, something that would be done. The Bible says Cornelius prayed alway, and had done many good deeds and the angel said they were recognized by God, yet from what the angel said, this good man was not saved. We shall see what happened to this good man, and what he was told to do. Acts 10:44-48, we read, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord . . ." What was it that Cornelius had to do to be saved? He had to obey the third and fourth principles of the Gospel of Christ. We see, while Peter was speaking to them the Holy Ghost fell on all of them. Then Peter commanded them to be baptized. This is the only record in the Bible that the Holy Ghost was given before baptism. God gave this remarkable experience to prove to Peter and the church that the Gospel was for the Gentiles as well as the Jew, something they had not known before.

We will now call on the sixth witness. Acts 19:1-7, "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? and they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve." We find in the above verses that there are two preachers. One claimed to be preaching the baptism of John. This he did not do. The twelve men he baptized said they had "not so much as heard whether there be any Holy Ghost." This preacher had not told them about Christ, and that he would baptize them with the Holy Ghost. This preacher claimed to do something he did not do, which makes him a false preacher. Now we have a preacher

called of God as Aaron was called. His name is Paul. When he found these twelve men, they no doubt thought they were saved. They had done all the preacher told them to do. But when Paul explained John's baptism to them, and told them about Christ and His baptism they were ready to obey. We see, Paul knew that God did not recognize the baptism performed by this preacher that did not do what he claimed he was doing. So Paul baptized them and then he laid his hands on them and they received the Holy Ghost and "spoke with tongues, and prophesied." We see, these twelve men obeyed the four principles of the gospel and they received the blessings that are promised to all who will obey.

Let us call the seventh witness. Acts 16:28-34. "But Paul cried with a loud voice, saying, do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." We see the jailor believed with his house, and the things he did proved his repentance, and Paul baptized him and his house. Now, if we will remember how Paul taught and administered the four principles of the gospel to the twelve men in Acts 19:1-7, we can then believe he would administer the four principles of the gospel in the same way to the jailor and his house.

Now we call for the eighth witness. Acts 9:4-6, "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do." We wonder why Jesus did not tell Paul to "believe on me. Accept me as your personal Savior, I will do the rest." The reason is: This is not Jesus' way of saving you and me.

We will call for the ninth witness. St. John 3:1-7. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Now we will see in the next two verses how man must be born again. Verses 4 and 5: "Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the king-

dom of God." To be born of water, man must be covered with water. To be born of the spirit, man must be covered with the spirit. When man is born of the flesh he comes forth from being covered with flesh.

You may ask if we have any Bible record where man was covered with the spirit. Acts 2:1-3 answers that question very clearly. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." We see, the house where they were sitting was filled with the spirit, and cloven tongues like as of fire sat upon each of them and they were filled with the Holy Ghost. Would you say they were covered, and came forth from being covered with the spirit that come from heaven?

The important thing we want you to take particular notice of is: Jesus tells him about the third and fourth principles of the gospel. Christ says, if a man does not obey these principles he cannot enter the kingdom of God. If we cannot enter the kingdom of God we cannot be saved. We see, the nine witnesses we have mentioned all bear witness to the fact that the four principles of the gospel were the main factors. And they were obeyed and applied to the converts in their order, some of the witnesses showing first faith, then repentance, baptism for the remission of sin, and laying on of hands for the gift of the Holy Ghost. Christ stressed the third and fourth principles to Nicodemus when he said man cannot enter the kingdom if he does not obey them.

The learned minister of reformation absolutely refuses to obey or teach the third and fourth principles of the Bible. The testimony of the nine witnesses shows the gospel of Christ as they are taught and practiced in the Bible. The testimony of the nine witnesses show many thousand people were saved by obedience to the teachings of the principles of the Gospel of Christ. I have never found in the Bible where any one was saved that did not obey these principles.

The learned minister of reformation who refuses to obey and teach the principles of the gospel are fulfilling this scripture: II Tim. 4:3-4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Acts 4:11-12, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved." Christ and His gospel are one in purpose of salvation for men. If we believe in Christ, we will believe in His gospel. He gave His life on the cross to give you and me His gospel that He might save us. And that you and I might save ourselves by obeying the principles of the gospel, and applying them to our lives. If we refuse to obey and apply the principles of the gospel to our lives, we

bring condemnation upon ourselves and we are lost. "Choose you this day whom ye will serve." Joshua 24:15.

Can you give me Bible reference where one person was ever saved without obeying the principles of the doctrine of Christ? Can you give me the name of one minister in the Reformation that teaches and practices the four principles of the doctrine of Christ in their order as they are taught and practiced in the Bible?

Who are you going to believe and follow, the teaching of the Bible or the teaching of man? I know many will say the thief on the cross was not baptized, and he was saved. Does the Bible say the thief was never baptized? As far as I can find, the Bible does not say the thief was not baptized. I know that is a popular saying with man, but it is contrary to the teachings of the Bible. Please take careful thought of all the Bible we have shown in this article about the many thousands of people that were saved and every one of them was baptized, and it was for the remission of sin, or washing away sin. They obey the other three principles of the doctrine of Christ also. We will see if we can find out something about the life of the thief before we find him on the cross.

St. John 6:47-66. I want you to read all of this. It is too lengthy to quote all of it. I will number the verses I quote. Verses 58, 59, and 60: "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: He that eateth of this bread shall live forever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This an hard saying; Who can hear it?" Verse 66: "From that time many of his disciples went back, and walked no more with him."

We see there were many that had followed Jesus who became discouraged and walked no more with him. We believe the thief on the cross was one of them. Let us see how much the thief knew about Jesus according to what the Bible says. Luke 23:39-43. "And one of the malefactors which were hanged railed on him, saying, if thou be Christ, save thyself and us. But the other answering rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward for our deeds: But this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, today thou shalt be with me in paradise." There was no man that could know as much about Jesus as this man went on record to know, unless he had followed Jesus and learned of him.

To be true to yourself, the Bible, and the words of Christ, you will have to admit the above claims are right. To say this man had never been baptized would be denying the words of Christ. St. John 3:5: "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." To be born of water would mean coming forth from being covered with water.

NEWS FROM LOCALS

(continued from page 101)

The next Sunday, which was May 24, there were 50 people present as several families of visitors were here from different places. We enjoyed having them with us and we were favored with a nice song by the Harris sisters, Martha and Margret. The sermon by Brother Leon Yates on signs of the times was food for our souls and the Spirit of God was with us.

On Sunday, May 31, one visitor, Roland Sarratt of Independence, was here. Sister Leora Martin and her daughter, Czerna, sang another song she composed which helped to bring the Spirit and enabled us to hear another good sermon by Brother Joseph Yates, our pastor, in which we were given another anchor along our way.

June 7, we enjoyed having Brother and Sister Jack Martin and children, Mike, Andy and Laura Mae, with us. They don't have church privileges and need our prayers. During the service some told of their wonderful healings and spiritual experiences, which helped to increase our faith as we felt the Spirit of God with us.

Brother James Martin has been ill in the Osceola hospital. Also Sister Blanch Martin's brother is very low. They need our prayers.

As Brother and Sister Orin Caviness have bought a farm near her brothers, Leon and Joseph Yates, we are looking forward to having them worship with us. We realize they will be much help to us.

Sr. L. M. Sarratt, Reporter

Independence — Temple Lot

News from our local church has been absent from the pages of the Advocate for so long that we hardly know just how far back we can go and still call it news.

We would like to tell you about a "Pot Luck" dinner which was held at the church on February 13, for the purpose of enjoying an evening together as well as adding to the Yucatan church building fund. The table decorations were purposeful as well as attractive. A heart-shaped donation box was flanked on one side by an Indian doll and on the other side by a white doll to represent the mutual love which we share with our brothers and sisters in Yucatan. Sister Jean Chapman made the dolls and they were dressed by members of the Mothers' Club committee. During the dinner we had the pleasure of hearing Spanish songs sung by Sister Mildred Hooker who was dressed in Spanish costume. Following dinner moving pictures of some of the Indian handicrafts were shown. Even our smallest children were interested and watched quietly. This, of course, added immensely to our enjoyment of the pictures.

A box social sponsored by our Social Committee was held late in March at Sister Katheryn Moyer's home, for some good old-fashioned fun.

The Conference Minutes which have been printed in the Advocate, gave an accurate account of the business transacted; but we wish all of our members could have been present at the morning prayer and testi-

mony services. There was not time enough for all to take part who wished to, but the spirit which was present at these morning prayer meetings prevailed throughout the days' business meetings and into the evenings when we enjoyed song services together, followed by the various speakers of the conference week.

On April 27 the household of Brother and Sister Marvin Case was blessed by the arrival of a baby daughter, Edith Marie. We can't tell yet whether Marie is going to be a "tomboy", but the chances are good! She has three big brothers, Johnny, 6; Gerry, 4½; and Benny, not quite 2. Marie received her blessing on June 7 with her grandfather, Brother Harvey J. Bell officiating, assisted by Brother Marvin Case.

We are happy to have Brother and Sister Harvey Bell and Lois June with us. Sister Bell and Lois June have just returned from Colorado. They have been awaiting the end of the school year and also helping out at Johnny and Enid Bell's home, where the arrival of John Francis on March 10 has speeded up activity. "Jackie" has a big sister, Janie, who will be two years old soon.

All our news is not as pleasant as we would wish. Sister Nalda Volkl recently suffered a heart attack following a severe virus flu. She is at home from the hospital but is not able to receive visitors or telephone calls. We ask your prayers in her behalf.

On April 15 Sister Bertha Case received severe burns to her right arm while doing some cleaning of clothing in her kitchen. We all feel that she has been blessed in the healing of this painful burn. She is now able to do most of her work.

Our Vacation Bible School superintendent, teachers and assistants have agreed on the first week of August for Bible School this year. This has also met with approval on the part of mothers and fathers. We have heard that by August children are becoming bored with vacation and home activities and welcome a change of pace. We hope that it will prove to be satisfactory.

Beginning with April 19, our speakers have been, in the order of their speaking, Brother LeRoy Wheaton, Brother Richard Wheaton, Brother Leslie P. Case, Brother Denver G. Chapman, Brother James M. Case, Brother Robert L. Maley (from Valley Center, Kansas, on May 17), Brother Rolland D. Sprague, Brother Harvey J. Bell, Brother Levi W. Maley, Brother Marvin Case and Brother Fernando Ojeda of Ticul, Yucatan.

We will set forth separately just a few of the thoughts presented to us in recent sermons. We will number them to make it clear that they are separate thoughts:

1. If you find a man living in a house that is in such poor condition that it gives little shelter, and you determine that you will build him a good, strong, beautiful home, would you first tear down what little shelter the man has before you start on the new structure? (This can apply to doctrine.)

2. We cannot knock off any sharp corners from the Gospel of Christ, no matter how uncomfortable the

sharp corners make us; because the measure with all the sharp corners knocked off is not the one by which we shall be judged.

3. Did you ever consider in the story of the Good Samaritan, that in addition to not being very good neighbors, the Scribe and the Rabbi missed a blessing because they did not reach down a helping hand to the man who lay bleeding beside the road? There is a possibility that the Scribe and Rabbi were too dignified to get themselves messed up by the task which the lowly Samaritan undertook. Pride and dignity are just two of the worldly traits of character which can separate us from God. God's people have always been humble people.

4. Do we pray over our daily tasks? Do we teach our children to pray and rely upon God? Do we have a desire to be present at our prayer and testimony meetings—or do we pass along an indifferent attitude to our children?

5. We have seen how pride has contributed more than any one single factor to the downfall of civilization.

6. We hear many sermons on love, many songs about love. Still we harbor hatreds over small injured feelings and thus make our songs and sermons a lie. We were told of a man who was dragged through the streets of Dzan. He was placed in jail, where he stayed for five days during which time he had no water for three days and only occasionally a little food. Yet he held no grudges. The spirit of God continued with him even in prison and because of its presence, he radiated a friendliness and love which caused his persecutors to tell him that they were ashamed that they had had part in the rough treatment he had received. This man had no need of long sermons about the love of God. It was visible in his life. Do I display such a spirit to my brothers and sisters, neighbors and friends, or do I lie when I claim to be a member of the Church of Christ?

Irene Maley, Reporter

Church of Christ (Temple Lot) West Local

The signs of the times impress the thought upon us that the "road ahead" is of the greatest concern and importance to us in the Church of Christ in these days of peril, not for any cause of personal concern of personal safety, but rather that the work assigned to us by our Heavenly Master might be finished and that our people might be ready to meet Him when he comes.

The struggling, working, striving, brothers and sisters in the new local in the Independence area are "looking at the road ahead" constantly seeking new opportunities to increase their missionary activities that the work might indeed increase, develop and grow in this community to the thing of beauty that it justly deserves. Recently the opportunity afforded itself to us to put our church bulletin on the air every Sunday morning. This we have done and have high hopes that it may bring forth good fruit by reaching

out into the community as well as the surrounding territory to some radio listener that may be interested in the "Good News."

In the year just passed in our new local we have been immensely blessed in many ways. We have seen the blessing of little children, the healing of the sick, the marriage of two good young people, and the preparation for entrance into the kingdom of God of several of our own young in the not too far distant date and the definite preparations for a building program which we have high hopes will bring us a permanent place of worship. At the beginning of the new year we met to do the business necessary to carry on the work for the coming year and elected our officers in both the church and the Sunday School.

We have been blessed again and again, but of course the blessing that comes with the birth of a new baby is one of the nicest that we know of, especially when it comes to the kind of people that are looking forward to such a blessing, as were Bro. and Sr. Orvall Rupe in the birth of a darling little daughter, Michele Diana Rupe, May 27, 1959. We are proud of both mother and daughter and father seems to be bearing up remarkably well also.

Bible School was held from June 8 through June 12 with a total attendance of 23 pupils, two teachers and four helpers. Each session started at 9:30 A. M. and closed at 12:30 P. M.

To open each morning, we sang songs led by Sr. Metta Anderson and the opening prayer being offered either by one of the pupils or one of the teachers. We closed each session with prayer also. The story hour was taken care of by Sr. Ora Derry, Bro. B. C. Flint, and Bro. L. V. Aldridge after which the teachers took their groups and continued to study the lesson for the day and to work on handcraft.

We wish to thank each and everyone who so willingly gave of his time and talents to make this year's Bible School a success, the teachers and helpers that worked to help our youngsters to know more of the gospel story and the good sisters who baked cookies for the recess period each morning.

Friday, June 12, a picnic was held for all pupils and their families at the noon hour.

There were pipe cleaners, paper, gummed stars, pencils, colored paints, and numerous other items donated besides those purchased with funds given us by the Sunday School.

The permanent equipment such as scissors, crayons, staplers, staples, paper punches and some of the colored paper will be stored to be used next year and the years to come until we feel that more should be purchased.

The attendance was perfect for the entire period of all enrolled pupils.

The above report submitted to us by the Chairman of the Bible School, Sr. Edna Smith, gives us new hope of opportunity to carry our message to new homes in the neighborhood as several of the pupils enrolled were strangers and visitors. Little do we know or realize the extent of our individual influence for good.

Elder Kenneth J. Smith

THE HELPING HAND

This column, which had its budding last month, is sponsored by the General Sunday School officers. Its purpose is two-fold. First, to substitute for material that we do not have in ready written form; second, to stimulate interest in Sunday School work.

Contributions of helps, ideas, and class programs are solicited. All contributions will be reviewed and edited by the officers. One of the greatest needs is material for children, which has been neglected in years past. A solid foundation in the basic understanding of right and wrong will greatly increase their ability for adult study.

Helps and practices discussed in the Seminar last conference will be taken up in the coming issues. As everyone was not present at that time, this material will be new to some and a reminder to others.

Bro. Robert Maley of Valley Center, Kansas, led in the discussion of visual helps and has cooperated in preparing it for printing in the Helping Hand. This consisted of the hectograph, blackboard and flannel-graph. The hectograph can be very helpful in local Sunday Schools in preparing picture studies and story lessons.

The Hectograph

The Hectograph is a Gelatin Duplicator. It prints on smooth paper the soft, purple-lined copy that you may remember from your school days. Made of low-priced materials, and simple in operation, it is an ideal means for the small Sunday School Department to have a duplicator.

The several recipes for a hectograph all contain the same basic ingredients of gelatin, glycerine and water. They can be bought already made from book stores or mail order houses, but if you are the rugged individualist, then here is the procedure in making one. There are more recipes than this but generally these will suffice.

(1)

- Gelatin1 oz.
- Glycerine6 oz.
- Water3 oz.
- Dark Brown Sugar1 oz.
- Barium Sulfate2 oz.

(2)

- Gelatin3 tblsp.
- Glycerine6 oz.
- Water½ cup

(3)

- Gelatin 6 oz.
- Glycerine24 oz.
- Water12 oz.

Heat gelatin and water in a double boiler until mixture is clear. Then add glycerine, blending thor-

oughly but gently, avoiding bubbles. Then add other ingredients if any are called for. Blend each thoroughly before pouring into a clean, flat, shallow pan, approximately 10" x 15" x 1". Set pan level and allow to cool overnight.

Special hectograph pencils and inks are available at most drug stores, but ink is to be preferred over pencil for the best copy. Black, red, purple and green inks offer some variety in color if you wish. Hectograph carbon paper is also available and is superior in many cases to ink, but when using it in a typewriter, you must use it just as you would any other carbon paper in making a carbon copy.

The paper upon which you make your master drawing must have a glossy surface. This slickness allows the image to transfer off and onto the surface of the "jelly."

When the jelly in the pan is set, you may produce your copy. Take your slick paper and draw your image on it with ink, or through the carbon paper, then place this "master" with the ink-side down onto the pan of jelly, smoothing it down gently but firmly in order to make a good transfer. Let it stand for ten minutes, then peel it off. You are now ready to run copy, which can be made on a smooth paper such as typing paper or the like, by smoothing each sheet onto the jelly, then peeling it off in the same manner as you did the master.

Up to fifty copies can be made by this process, but before using the Hectograph again you must wash the jelly surface off with cool water and allow to stand overnight. When jelly becomes old and full of ink from usage, it may be renovated by melting it down and re-pouring.

Well, there you it. Try it if you like—it is really very simple. You will find this to be a great help in your Sunday School classroom.

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

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

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

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.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
History and Religion—chart.....	1.50