

Zion's Advocate

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

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The Heavenly Sacrifice

By Harry S. Tordoff

Our God in Heaven looked down on earth
And decided what He must do.
The only question was the worth
Of the world He must re-new.

All the things that He'd created
Seemed to have gone astray,
And to have them compensated
Somebody would have to pay.

So He sent His Son to earth to live
And to bring to the people, His Word,
In the hope that they in turn would give
Some thought to what they heard.

But very few would follow Him
And believe in the story of Life,
They preferred to live their lives of sin
In a world where crime was rife,

Until at last, hanging from a Cross
He finally gave up and died.
'Twas mankind's most important loss
For their Lord they had denied.

But three days hence, at the open tomb
The people were stunned and awed,
For they saw naught but an empty room
Where they had laid their Lord.

He had mastered death, and gone above
No more would He feel earthly pain,
He had laid down his life to prove His love
And His Father had raised Him again.

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ZION'S ADVOCATE

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EDITORIAL

What a rebuke is the account appearing in this issue, "The Village That Lives by the Bible," to us who have claimed for so long to have had the greater light. The simple instructions, believed by these people and literally followed by them so far as they had received them, are the same as those given to the people at Jerusalem and those in ancient America by Jesus which, when they followed them, brought a condition of wonderful peace, prosperity, and happiness. No wonder that the time is to come, after God's people have put His law into practice, when the nations shall 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."

Why have we failed to be a peculiar people such as the Lord would have? The answer is simple—we have not wanted to be. We are in this life to choose whether we will serve God or Satan. We are called upon hourly to make choices, and those choices determine whom we are serving. We do as we want to do. We can love one another, serve one another, be be kindly affectioned one to another; or we can engage in backbiting, evil speaking, envying, etc.

Jesus taught His people in Jerusalem a very simple but definite and concise code of law as recorded in Matthew 5, 6, and 7. When they put this code of law into effect following His death and resurrection, they became a peculiar people who were a delight unto the Lord. There were no rich nor poor among them, and each man regarded his brother as himself. They were blessed with plenty.

Not long afterward, strife, envy, greed, and many other evils entered into their midst and their gloriousness gave way to degradation.

When Jesus appeared to the Nephites upon the American continent following His resurrection, He taught the same code of law as He had taught at Jerusalem. The people put it into effect, and they likewise became a peculiar people who were a delight unto the Lord. They had no rich nor poor among them. They were prosperous. There was no iniquity among them. They had no use for jails. They had no use for weapons of war. They needed no heavy

taxation to keep up a great defense from enemies or to keep up great diplomatic relations with their neighbors or to provide for the unemployed. They had no juvenile delinquency resulting from broken homes brought on by fornication, adultery and divorce. They lived in wonderful peace and harmony for four generations or until they gave way to the enticings of Satan.

Following this they soon became as fierce a people as they had been a glorious people before.

Like causes bring like effects. This is a simple law of physics. It is also a simple law of spirituality. Following the same code of law which was taught by Christ to both the Jews and to the ancient Americans will bring to us today the very same results which it brought to them nearly two thousand years ago. By the same token, ignoring that code of law and going contrary to it will bring disaster to us today as it did to them.

The Lord, in His wisdom, ordained that we should choose for ourselves the master whom we would serve. Will we put into practice the law of the Lord and live, or will we listen to the enticings of Satan and ignore the law of the Lord and die?

Let us arise and serve the Lord that the brightness of His glory may shine forth through us to those who wander in darkness.

N. F. D.

Y. P. C. L. NEWS

On February 16 the Y. P. C. L. at Independence, Missouri held their semi-annual business meeting at the church. The following officers were elected:

Leader—Bro. James Hedrick.

Assistant Leader—Bro. James Case.

Secretary—Sr. Karma Wheaton.

Treasurer—Sr. Caroline Hedrick.

Reporter-Recorder—Sr. Janice Sprague.

Parliamentarian—Bro. Harold Gill.

Pianist—Sr. Martha Harris.

It was decided that during the month of March we would have a paper drive, the proceeds of which will go to the organ committee toward the purchase of an electronic organ for the local church. We changed our meeting date from Sunday afternoon at 3:30 to Thursday evening at 7:30.

On February 23 we met at the church and were shown some films on first aid. It was very interesting. The different methods of artificial respiration, how to care for snake-bites, burns and other emergencies were demonstrated. This was a continuation of first-aid lessons we received from Bro. Jim Wheaton on January 22. Visitors were Sr. Lovita Reed and Sr. Vivian Olsen.

On March 3 we had our monthly social meeting at Bro. Jim Hedrick's home. Some visitors were Sr. Darl Jean and Bro. Randy Sheldon.

March 9 a study class was conducted at the church with Sr. Martha Harris in charge.

We are looking forward to the Conference this month, and hope many Y. P. C. L. members from other branches will be able to attend. A special event is planned during conference week to honor the visitors. See you then.

Janice Sprague, Reporter

LOCAL NEWS

Maple City, Michigan

It has been some time since there has been any news from the Maple City, Michigan, Local.

Things are going along fairly well here, considering all things that have happened.

We haven't had very many meetings since the passing away of our Bro. Don Trumbull. He was a diligent worker in the Gospel. He was our janitor and we haven't elected another janitor yet.

A part of a prophecy, given in tongues by Bro. Don Housknecht at our State Reunion, was that the work at Maple City be renewed. We are glad that it was, especially for Don Trumbull's sake. Because of what has happened we can see the hand of God in Bro. Don Housknecht's prophecy.

I know some doubted the prophecy because it came in tongues, but you cannot doubt things that come to pass.

The Lord will have His way. Christ said, "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." (Rev. 22:19).

The prophecy through Bro. Housknecht was not taken from the Bible, but we were told what we should do. Part of it has come to pass so it must be the Lord's work; and if it is of God, we must accept it and keep the commands of God.

About a year ago I had a dream. I was never sure of the Spirit of God; that is, I couldn't separate the Spirit of God and the spirit of man, and I have always prayed for the divining of spirits. My mother died about two years ago. I dreamed that my mother sat on what seemed to be a stone wall to the right of me, my husband and my stepfather were on my left. We were all talking, but our conversation was not remembered. All that I remember of it was that my mother spoke to my stepfather and told him not to feel badly because of her death, that she was so much happier where she was. She turned to me and said, "I came for one purpose, that God might reveal one thing to you." At that moment the Spirit of God came upon me and completely enveloped me. In doing so I was raised a few inches from the ground. I knew it was the Spirit of God. Then I spoke and said, "I love you, God, with all my heart." That was the end of my dream, but I can say that I know the Spirit of God.

From that time on, when things are said about the church, I know within myself whether it is of God or not. I am not saying I will always have this spirit of truth with me, but I hope that I will always prove faithful to the truth and love of God.

We have four children growing up in this gospel, and I know that God must be with each and everyone of us if we are to prove faithful.

My prayer is for each and all of my brothers and sisters. We all need prayer. None of us live so good that we don't need the prayers of one another.

I will try to keep you in closer touch through the Advocate with our progress at Maple City. We have a long way to go yet if we are going to be close to God as a group.

Thelma Polock, Reporter

NOTICE TO SUBSCRIBERS

We receive many letters from subscribers of the Zion's Advocate, or from their friends, telling us that they are not getting the Church paper and wondering why.

Many notices from the Post Office Department are received by the Business Manager in which are enclosed the address labels from undelivered Advocates. Each returned label costs the Church two and one-half times the original cost of mailing the paper. Sometimes the Post Office Department is able to include a change of address. More often the notice is checked "Removed—left no address", "No such number", "Unclaimed", etc. When labels thus marked are received, the name is removed from our mailing list. From 2 to 6 labels from undelivered Advocates are received by us after each issue that is mailed.

Please—If you contemplate a change of address, notify the Church office at least one month, if possible, in advance of the change to insure delivery of your Church paper, and to cut down this added expense.

Check your name and address on your Advocate and if it is not correct, notify the Business Manager.

Send all communications to:

Church of Christ
P. O. Box 472
Independence, Missouri
Vance H. Harris, Business Manager

THE CROSS WAS HIS OWN

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

He borrowed the bread when the crowd He fed
On the grassy maintain side,
He borrowed the dish of broken fish
With which He satisfied.
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed a nest in which to rest—
He had never a home so rude;
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

He borrowed a room on His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet.
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

—Unknown.

THE VILLAGE THAT LIVES BY THE BIBLE

Clarence W. Hall

By basing its life—and its law—squarely on Christian precepts this tiny Okinawan village has triumphantly survived not only the ravages of war but the distractions of "progress."

It was early in 1945 when, as a correspondent with U. S. forces beating out their bloody victory on Okinawa. I first came upon Shimabuku, the strangest and most inspiring community I ever saw. Huddled beneath its groves of banyan and twisted pine trees, this remote village of some 1000 souls was in the path of the American advance and so received a severe shelling.

But when an advance patrol swept up to the village compound, the GI's were stopped dead in their tracks. Barring their way were two little old men; they bowed low and began to speak. The battle-hardened sergeant, wary of enemy tricks, held up his hand, summoned a Nisei interpreter.

The interpreter shook his head. "I don't get it. Seems we're being welcomed—as 'fellow Christians.' One says he's the mayor of the village, the other's the schoolmaster. That's a Bible the older one has in his hand. They seem to be asking for just one thing: a picture of Jesus."

The Sergeant spat reflectively on the ground, then grunted, "Better call the chaplain."

The chaplain came, and with him a brace of correspondents. Guided by the two old men—Mojun Nakamura the mayor and Shosei Kina the schoolmaster—we cautiously toured the compound. We'd seen other Okinawan villages, uniformly down-at-the-heels and despairing; by contrast, this one shone like a diamond in a dung heap. Everywhere we were greeted by smiles and dignified bows. Proudly the two old men showed us their spotless homes, their terraced fields, fertile and neat, their storehouses and granaries, their prized sugar mill.

Gravely the old men talked on, and the interpreter said, "They've met only one American before, long ago. Because he was a Christian they assume we are, too—though they can't quite understand why we came in shooting."

Piecemeal, the incredible story came out. Thirty years before, an American missionary in his way to Japan had paused at Shimabuku. He stayed only long enough to make a pair of converts (these same two men), teach them a couple of hymns, leave them a Japanese translation of the Bible and exhort them to live by it. They'd had no contact with any Christian since. Yet during those 30 years, guided by the Bible, they had managed to create a Christian democracy at its purest.

How had it happened? Picking their way through the Bible, the two converts had found not only a in-

spiring Person on whom to pattern a life, but sound precepts on which to base their society. They'd adopted the Ten Commandments as Shimabuku's legal code; the Sermon on the Mount as their guide to social conduct. In Kina's school the Bible was the chief literature; it was read daily by all students, and major passages memorized. In Nakamura's village government the precepts of the Bible were law.

Nurtured on this Book, a whole generation of Shimabukans had drawn from it their ideas of human dignity and of the rights and responsibilities of citizenship. The result was plain to see. Shimabuku for years had had no jail, no brothel, no drunkenness, no divorce; there was a high level of health and happiness.

Next day, the tide of battle swept us on. But a few days later, during a lull, I requisitioned a jeep and a Japanese-speaking driver and went back to Shimabuku. Over the winding roads outside the village, huge truck convoys and endless lines of American troops moved dustily; behind them lumbered armored tanks, heavy artillery. But inside, Shimabuku was an oasis of serenity.

Once again I strolled through the quiet village streets, soaking up Shimabuku's calm. There was a sound of singing. We followed it and came to Nakamura's house, where a curious religious service was under way. Having no knowledge of churchly forms or ritual, the Shimabukans had developed their own. There was much Bible reading by Kina, repeated in singsong fashion by the worshipers. Then came hymn singing. The tunes of the two hymns the missionary had taught—"Fairest Lord Jesus" and "All Hail the Power of Jesus' Name"—had naturally suffered some changes, but they were recognizable. Swept up in the hearty spirit of "All Hail the Power," we joined in.

After many prayers, voiced spontaneously by people in the crowd, there was a discussion of community problems. With each question, Kina turned quickly to some Bible passage to find the answer. The book's imitation-leather cover was cracked and worn, its pages stained and dog-eared from 30 years' constant use. Kina held it with the reverent care one would use in handling the original Magna Carta.

The service over, we waited as the crowd moved out, and my driver whispered hoarsely, "So this is what comes out of only a Bible and a couple of old guys who wanted to live like Jesus!" Then, with a glance at a shell hole, murmured, "May be we're using the wrong kind of weapons to make the world over!"

Time had dimmed the Shimabukans' memory of the missionary; neither Kina nor Nakamura could recall his name. They did remember his parting statement. As expressed by Nakamura, it was: "Study this Book well. It will give you strong faith. And when faith is strong, everything is strong."

Now, in 1945, explosive changes lay ahead, and Shimabuku would need strong faith indeed. A few days after I left the village, thousands of refugees poured in, bloating the little hamlet to ten times its normal population. At first the villagers were stunned by the enormous influx; but they rose to the challenge when Nakamura looked up the appropriate Biblical passage

and repeated it to them: "I was a stranger, and ye took me in."

A few weeks later and even more severe shock came: the U. S. High Command, needing a staging area for the invasion of Japan, ordered Shimabuku bulldozed out of existence and its people moved to the arid north. The villagers were taken out by Army trucks, with only such possessions as they could carry, and not until eight months later were they allowed to return—to find their idyllic little village nothing but rubble.

Patiently, Kina and Nakamura, with the help of sympathetic U. S. officials, led the villagers in building the new Shimabuku. During the reconstruction, the Bible passage most read was Nehemiah's moving account of his rebuilding of Jerusalem: "The God of Heaven, He will prosper us, therefore we His servants will arise and build. . . ."

Recently, haunted by my wartime memories, I went back to Okinawa to see how it had fared since "civilization," in the form of the American occupation, come up like thunder to engulf it. I found Okinawa unrecognizable. Where once little villages slumbered in isolation, GI housing developments now crowd the island's green slopes. Lacing the island are crowded four-lane highways lined with modern shopping centers, supermarkets and endless miles of Army warehouses. Adjacent to the huge air bases and other installations are officers' clubs, movie theaters, golf courses, bathing beaches, radio and TV stations.

I looked for little Shimabuku, once so remote that strangers seldom came, and I found it surrounded by "progress". Today the tiny village is hedged in on one side by a multi-lane highway buzzing with traffic, and on the other by a plush golf course. From every side modernity's more noisome accompaniments intrude upon it. A few hundred yards down the highway is Kozu, a big "recreational area" catering to GIs, blazing with neon lights, crowded with honky-tonks, bars and night clubs.

Yet these influences have not tainted Shimabuku. Physically surrounded, it remains spiritually remote from honky-tonks. Its life is still centered on the Bible. Most important in keeping it so is the lovely little church the villagers have erected with their own hands. It includes a separate Sunday-School building and social hall for young people, has a lively seven-day-a-week program that makes Christianity the core of Shimabuku's society.

For keeping Shimabuku's rare spirit intact, the village's two grand old men take no credit. As Nakamura told me quietly, "You see, the missionary was right: if faith is strong, everything is strong."

As he spoke, my jeep driver of 1945 was beside me in memory again. I could hear him whispering his amazement at what had come out of "only a Bible and a couple of old guys who wanted to live like Jesus." And somehow his impulsive observation struck me with fresh cogency: "Maybe we're using the wrong kind of weapons to make the world over!"

THE WHITE MAN'S BOOK OF HEAVEN

The deepest yearning of the human heart is for God. About 1831 the Nez Perce Indians from Idaho thirsted for the truth about God, the Great Spirit. Members of their tribe were sent east to find out the truth.

After the long heartbreaking trip taking a number of months the Indians found St. Louis and inquired there for the white man's Book of Heaven.

When finally they started home, one of them is reputed to have made the following speech which was translated by a Wyandotte Indian who understood them and also spoke English. It is considered one of the most dramatic utterances ever preserved.

"I came to you over the trail of many moons from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people?"

"I made my way to you with strong arms through many enemies and strange lands that I might carry back much to them. I go back with both arms broken and empty! Two fathers came with us; they were braves of many snows and wars. We leave them asleep here by your great waters and tepees. They were tired in many moons, and their moccasins wore out.

"My people sent me to get the White Man's Book of Heaven. You took me to where you allow your women to dance, as we do not ours; and the Book was not there! You showed me images of the Great Spirit and pictures of the Good Land beyond, but the Book was not among them to tell me the way.

"I am going back the long trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old carrying them, and yet the Book is not among them!

"When I tell my poor, blind people after one more snow, in the big council, that I do not bring the Book, no word will be spoken by our old men or our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on a long path to other hunting grounds. No white man will go with them, and no white man's Book will make the way plain.

"I have no other words."

—Selected.

(Why after 130 years have we not fulfilled our obligations—The Editors.)

REUNION NOTICE

We of the Wisconsin Reunion Committee would like to take this opportunity to announce that we are going to have our Wisconsin Reunion at our local Church in Sparta, Wisconsin, on the week-end of August 12 and 13, and request that any of those desiring a place to stay please notify either Mrs. Margie Cain, Black River Falls, Wisconsin, or Isaac Brockman, 812 Mill Street, Sparta, Wisconsin, and we will gladly make arrangements for you.

Mrs. Margie Cain
Mr. John Davies
Mr. Isaac Brockman

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.

PROVE ALL THINGS TO BE APPROVED OF GOD

Warren D. Sarratt

In search and study of the scriptures, or the word of God that is written, we find that there is only one way to prove all things to be approved of God, and that is through and by the power of the Holy Spirit or the Holy Ghost.

To prove this statement we find written, "Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things (Book of Mormon, W.D.S.) are not true; And if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things." (Moroni 10:3-5).

We see by this reference that it is necessary that we should have the Holy Ghost, which is the Spirit of God, with us in order to know the truth of all things; yes, it is necessary also that we should know the truth of all things in order to be approved of God.

We find that the Holy Ghost is obtained only by sincerity and by real intent and a humble and prayerful attitude.

In further search of the Scriptures we find on this subject, written by Paul, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: For they foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." (I Cor. 2:12-15.)

Let us consider a statement of Moroni's again that has been quoted in this article, "And by the power of the Holy Ghost, ye may know the truth of all things."

Does this mean the truth of all things both good and evil? If not so, why is it said, "The truth of all things"?

We might wonder if the last part of Paul's quotations has any relation to Moroni's last quoted part, where Paul says, "But he that is spiritual judgeth all things, yet he himself is judged of no man."

Does this mean the ones who are worthy to have the abiding comforter with them are qualified to act as judges over those who are without the abiding

comforter because they rebelled against the things of God, yet all this while in this mortal life?

Or does this mean the spiritual of God are able to judge rightly between good and evil for themselves, between those who serve God and those who do not serve God, between the Spirit of God and the spirit that is not of God, and last but not least, between the right expounding of the scriptures and the wrong expounding of the scriptures? We might also say at this time that this also could mean that they, the righteous, would know the truth, through the Spirit of God, concerning all things of good and what would be necessary to know of evil.

Therefore, if these are two of the meanings of Paul's statement and also the same of Moroni's statement, then these two statements of God's servants would be in harmony, or in relationship to each other.

Paul is referring, according to his words, only to those who have received the Spirit of God as the abiding comforter to be with them to guide and to protect them.

Moroni's words could be referring to those who are in the kingdom of God and to those who are outside of the kingdom of God.

The words of God through these, His two servants, Paul and Moroni, who have been quoted, are only two examples of the many that have been spoken and written on this particular subject. After having all these witnesses we wonder if there are some yet who will say that it is not sufficient proof that it is necessary to have the Holy Ghost, or the abiding comforter to be with us, to prove all things, in order to be approved of God.

There is another very important point among the many things that can be brought out under this subject of proving all things to be approved of God: That is the question: Does God, through His Son Jesus Christ and the Holy Ghost, want us, His people, to prove all things in order to be approved of Him, our God, by using the majority of witnesses to prove all things concerning the truth which is in Christ? (The truth which is in Christ will expose false doctrine, which is error and also iniquity.)

Or, does our Lord want us to use just a few isolated Scriptures here and there throughout the words of God to prove what is right?

Does the Scripture need any expounding in order to know which of these two ideas is God's will? As you see, these two ideas do conflict with each other, and are written on the same subject.

Again, may we go to the Scripture to see if we can find out. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Timothy 2:1-2.)

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." (Acts 10:38-41.)

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:15-17.)

"Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of his word unto the children of men: for the Lord God hath said, that the words of the faithful should speak as if it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God." (II Nephi 11:133-135.)

"And my brother Jacob also, has seen him as I have seen him; (Christ, W.D.S.) Wherefore, I will send their words forth unto my children, to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses; and he proveth all his words." (II Nephi 8:4-6.)

Again let it be repeated, do the Book of Mormon and Bible need explaining to see which of these two different ideas on the same subject is the Lord's will?

The Lord establishes His word by the words of three, but sometimes He sends additional witnesses to prove his words; yes, it is by the mouth of as many witnesses as seemeth the Lord good that He establishes his word.

The word of God is indeed good, and its value is proven by the majority of witnesses.

We find in that which has been quoted from Matthew, that if a brother shall trespass against us, what we are to do when our brother has been informed of his trespass and we will not hear us. And if he will not hear two or three of us, is he then to be cut off from the Church of Christ? He is not to be cut off from the Church until he has been brought and proven himself unto the entire Church of Christ that he will not repent.

Have we, as members of the Church of Christ, done

according as the Scripture has outlined for us to do as has just been quoted?

Now let us use an example again, in this idea of the majority to prove all things to be approved of God.

It indeed would be wisdom to use the Scriptures, and when the scriptures are mentioned we mean the Book of Mormon and the Bible (King James Version) as one in our hands, to give us an example of the majority to prove all things to be approved of God. Let us use this one for instance in Matthew 10:28. It says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

According to this one quotation it sounds like the soul and body of the wicked are destroyed, having an end, or they no more exist being destroyed completely.

"Then I say unto you, They shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they can not die, seeing there is more corruption." (Alma 9:32.)

"Then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness; . . ." (Alma 9:29.)

According to Alma's words, we see that the souls and bodies of the wicked definitely cannot die, only as to things pertaining unto righteousness.

If Matthew 10:28 means, as some have interpreted, that the souls and bodies of the wicked are both destroyed in hell and they no more exist, being destroyed completely, then Alma's quotation and Matthew's quotation would be in complete contradiction to one another, since these two testimonies are concerning the very same subject as we see and understand. Yes, and these are two of the servants of the Lord, aren't they? It is written that the Lord condemns a double tongue and double-minded man; therefore, the Lord cannot speak with a double tongue or have a double mind, can He?

Matthew 10:28 can be explained more than one way, but Alma 9:24-32 can only be explained one way because of the plainness of his words. Yes, he does expound Matthew's quotation as he tells how the souls and bodies of the wicked are destroyed in hell but the souls and bodies cannot be annihilated since there is no more corruption.

It has been recognized that Alma has only ninety-one references on this particular subject that is written in the Scriptures.

So these two servants, Matthew and Alma, cannot be contradicting each other on this point of the doctrine of Christ. If they seem so to any of us, it can only be that we ourselves cannot understand plain expounding.

Just one more thought on this subject of Prove All Things to Be Approved of God, and that is, in order to have charity to do this, we must not try to be a champion in a discussion for argument's sake, or for man's sake, but let us in our discussions let the Lord make us champions over ourselves and whatever might oppress for His sake alone.

In accord with this closing remark, Paul says, "Study to shew thyself approved unto God, a work-

man that needeth not to be ashamed, rightly dividing the word of truth."

This is also my full desire along with this statement of Nephi "For my soul delighteth in plainness: for after this manner doth the Lord God work among the children of men." (II Nephi 13:4.)

Yes, all these thoughts that are good are only brought out through the spirit and love of God and Christ.

PRIDE AND PREJUDICE

By Lily Shirk

What does pride and prejudice mean to mankind, as a whole? "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18-20.)

Again, "Prove all things; hold fast that which is good." (I Thess. 5:21.)

So often we find people who seemingly cannot converse along the lines of reasoning, without becoming angry.

Webster defines prejudice thus: "An unwarranted or unfounded bias or leaning; a wrong or ignorant bias or view; detriment; damage, to do harm to."

Some might object to references from the Bible as a foundation, or starting point to begin our reasoning on these subjects, but we know of no better references, as the Bible includes all peoples and it was compiled many years before this present generation was born.

Again, others tell us, "I just don't believe the Bible, and I don't know if there is such a thing as God." Yes, I fear there are a great many who do not know there is such a being as God, only through tradition, which is not actual knowledge. However, let us use some historical happenings from the Bible; also, note some of the promises made to a proud, prejudiced people, and let the chips fall where they will.

Turn with me to Leviticus 26:3-31, 40-42, 46. "If ye walk in my statutes, and keep my commandments, and do them; (supposedly the Lord is doing this speaking, L.S.) then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach onto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen;

and I have broken the bands of your yoke, and made you go upright.

"But if ye will not hearken unto me, and will not do all these commandments: And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you: I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow you seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you: and ye shall flee when none pursueth you. And if you will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

"And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate. And if ye will not be reformed by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odours. . . . If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcized hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. . . . These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses."

"But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten

of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks. Behold, they will crucify him, and after he is laid in the sepulcher for the space of three days, he shall rise from the dead, with healing in his wings, and all those who shall believe on his name, shall be saved in the kingdom of God." (II Nephi 11:21-22.)

Yes, they murdered their Messiah, who came to save them.

What a terrible price they paid for their prejudice, rebellion and stiffneckness. Scattered into almost every country of the world, where they became a hiss and byword—were robbed, persecuted and murdered. Under the Hitler regime, over six million Jews were murdered. The land of Palestine has been a desert for about eighteen hundred years. Its cities have been desolate, and it has been almost impossible for people to live there, but now the rains have returned—the Jews are gathering back to their land and a few are beginning to believe that Jesus Christ is their Messiah.

We have heard it said that there are no atheists in fox holes—that man's extremity is God's opportunity, and it seems that the Creator has, through the ages, employed this system of bringing mankind down to a state of helplessness in order that He might reach his soul.

In the past, I have known individuals that led very self-sufficient lives, seemingly knowing God only in the use of His name to swear by; but, as the last hours of their life drew near, they became quite concerned over just what might be.

I would like to bring to mind another people, who have suffered, perhaps as much and possibly more than the Jews, which is also a matter of history.

Let us turn to Isa. 18:1-2. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:" (This prophecy, given in Egypt, or thereabouts, looking westward across the rivers of Ethiopia, points to the land "shadowing with wings"—North and South America—portrayed, or a semblance of two big wings on our maps.) "That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!"

Ambassadors—the highest government officials between nations, are sent in quest of messengers (nations) to help us in this terrible crisis (war) of all nations that we are facing. And these ambassadors are sent on the waters in vessels of bulrushes. The Dutch Building Panels, Ltd., of Canada, each year, compresses hundreds of tons of rushes into building panels; and in Holland similar reed wallboard panels have been made and used there.

Do these men that make these beautiful reed panels know that their work was foretold hundreds of years ago?

These messengers were instructed to go to a nation scattered and peeled, a people terrible from their be-

ginning hitherto; a nation meted out and trodden down, whose lands the rivers have spoiled.

In 1492, when Columbus discovered America, he found the red man here, who alone, possessed this land. The red man, once a highly civilized and enlightened people, (which has been proven by the wonderful archeological discoveries now being made) because he turned away from the God of his fathers, he forgot the path of righteousness, and our histories tell a part of the story. Because of their wickedness the Lord permitted the Gentiles to force them from their land and possessions; also in the conquest of Mexico and Peru, thousands of them were murdered, and right here in our own country today, our Indian brothers have been robbed of their good land and have been forced to accept land that is so poor that their living conditions are deplorable.

Reader, please permit me to copy a little Indian history, written in "A Trail of Tears," by John McPherson, a Cherokee Indian.

"The pale moonlight silhouetted the sagging shoulders of an Indian mother as she held her baby close to her bosom in a feeble attempt to transfer some of the heat from her own body into the shivering body of the infant.

"As the struggle to breath caused the baby's body to convulse with spasmodic jerks, the helpless mother watched him die of pneumonia in her arms. She lifted her face distorted with grief, and silently asked the moon the question: 'Why?'

"Far off the lonesome cry of the coyote added to this Cherokee mother's feeling of utter desolation. Another Indian had died, a victim of an atrocity that shall long live in the memory of the Cherokee.

"Unaware of this tragedy, the other Indians and soldiers slept. With a heartbroken sob, the little mother gently lowered the dead child from her bosom to the snow. Blindly she groped for an instrument with which to scoop out a shallow grave in the frozen sod.

"Such was the scene, multiplied many times. A once proud and mighty Indian nation was now being driven from its land in the southeastern part of the United States which geographically is now Georgia, Alabama, North and South Carolina, Virginia and Tennessee.

"The people were being forced by gunpoint to leave their homes and all things they held dear and walk one thousand miles to new Indian territory.

"As Marion Starkey puts it, the Cherokee Indians were 'homeless in their own soil.' The United States government called it the 'Removal Act', but Americans look back and hang their heads in shame, for the world has appropriately called it 'The Trail of Tears.' Approximately 13,149 Indians were driven to stockade enclosures and later escorted to the new land. Deaths rose to 4,600 from exposure, disease and maltreatment.

"Four centuries ago, the Cherokees, over 25,000 in number, were the greatest nations of Indians in North America. Starkey in his book, 'The Cherokee Nation,' says: "There was no more potentially powerful nation in the East, and none possessed of a vaster hunting

range. In the memory of man, no Cherokee had done unprovoked violence to white man.'

"The capital of this great Indian nation was in New Echota, Georgia, where lived the principal chief, John Ross, known to his people as Guwisgwi.

"The Cherokee was gentle and unwarlike and believed in peaceful coexistence with the white man. He was sympathetic with the white man's cause. The Cherokee was aggressive and intelligent, an excellent tiller of the soil, and a proficient hunter of the forest. He was part of the great group of Iroquois stock.

"Five hundred Cherokee warriors assisted Andrew Jackson against the Creek Indians at the battle of Horseshoe Bend. Chief Junaluska is personally credited with saving the life of Andrew Jackson.

"Georgia clamored for the removal of the Cherokee and the Indians were surrounded by hostile whites. The fire of hatred burned brightly. A Cherokee delegation sent to Washington was assured that the land they occupied was theirs as long as grass grew and water flowed.

"But the rumbling grew in frequency and erupted in acts of violence. Then something happened that was to seal the fate of the Cherokee. Gold was discovered! The desire for gold seemed to transform the white man into a vicious animal and the Indian found himself confronted in many instances by a new kind of person employing tactics that must have been spawned in the pits of hell.

"Georgia renewed its demand for removal and the white man stepped up his program of abuse. John Ross sent Chief Junaluska, with a delegation to Washington, thinking that Junaluska could influence President Andrew Jackson to help his people, since Jackson owed Junaluska a personal debt of gratitude.

"However, the President told Junaluska he could do nothing for him. This noble chief, with tear filled eyes and broken spirit, returned to his hidden mountain home. The doom of the Cherokee was sealed! The government in Washington, D. C., had decreed that the Cherokee must be driven west and his lands given to the white man.

"About noon of May 9, 1838, the general of the army, Winfield Scott, with four thousand volunteer troops, marched into New Echota, Georgia. His orders from the secretary of war were explicit: 'President wants the Cherokees removed immediately by whatever means you may deem necessary and desirable.'

"General Scott prepared a proclamation to the effect and it was published in the Cherokee Phoenix. The general then dispatched troops to build a number of stockades in which to concentrate the Indians. Other troops were sent out with orders to seize and bring in as prisoners all Cherokees wherever they might be found.

"Men were seized in their fields; women were taken from their hearths; children were taken from their play and always, if they looked back, the victims saw their houses in flames. These fires were set by the lawless rabble that followed the soldiers, to pillage what the Indians left.

"When a frail mother fell to the ground and died with her baby still strapped to her back, Chief Jun-

aluska said, 'Oh . . . If I had known at the battle of the Horseshoe what I know now, American history would have been differently written.'

"By June 6, the roundup was completed and thousands of Indians were confined throughout the hot summer to foul pens that reeked with the stench of human excretion since no sanitary facilities were provided.

"Women and children were openly mistreated by the soldiers, looters and pillagers. Within weeks the 20,000 captives were reduced to a state of wretchedness and scores were ill to the point of death. Protests were made but no help came. During this period hundreds died for lack of food and medical attention.

"On August 10, word came from General Scott to start the first contingent of Indians. This scene was also one of heart-break and sadness. While Chief John Ross prayed, the bugle was sounded and a musket was fired.

"The columns of suffering humanity lurched forward. Those left behind wept as children called for their mommies and the cries of loved ones, being pried apart by a rifle or a bayonet, rent the air. This same scene with variation, went on day after day as the Indians up and down the banks of the Hiwassee River were started on their march. The destination was Fort Gibson about one hundred miles up the river from Little Rock, Arkansas.

"Tramp, tramp, tramp—the sound of many marching feet echoed as these innocent exiles moved northward fighting to cross the rapids of the swift Tennessee River near Chattanooga. The weather was cold now, and each morning the ground was white with frost as this staggering band began its daily eight hour march. The rest stops became times to bury their dead. At Nashville they were forced to cross the Cumberland River on thin ice that gave way and burdened the frigid water with more than one hundred bodies. The rations were growing scant and as the portions were reduced, these already undernourished Indians fell ready victims of the diseases that attack malnutrition. Babies born on the trail promptly died because there was no milk.

"During the month of December the exiles encountered great snows. While America celebrated Christmas, the Cherokees were nightmarishly crossing the Ohio River at Paducah in a raging blizzard. As they passed through southern Illinois, the horrified hill people came out in mass to try to help them.

"The sight of the suffering Indians moved many to tears. The Indians accepted their help numbly with a strange resignation that suggested utter withdrawal from all but the most necessary contact with their white torturers. Over fifteen hundred Indians had already died and the journey was only half over.

"Even the soldiers were wretched and went about their duties with obvious distaste and decreasing efficiency. Many went in rags, finding food and shelter as best they could. Always, everywhere, the winter's sunlight glistened from American rifles and bayonets and from all sides came the demand to keep moving.

"Among the dead was the beautiful Christian wife of Chief John Ross. This noble-hearted woman gave her only blanket to a sick child. She walked thinly

clad through the sleet and snow, developed pneumonia and died.

"America's own death march finally came to an end at Little Rock in 1839 after one thousand miles of bitterness and nine months of suffering, traveling from the Great Smokies. Brokenhearted, bereft of hope, strength, courage, respect, and loved ones, this pitiful remnant of a once mighty band of Indians wandered up and down the eastern part of what is now Oklahoma, settling for the most part in a place that we now call 'Tallequah.'

"Here the Cherokees set about remaining civilized under primitive conditions. They wrote and adopted a constitution; they established schools, courts, churches and industry. The printing press was assembled, for it had been carried on the trail. The eternal flame which still burns today in Cherokee, North Carolina, was sparked as they tried to weave once again a life surrounded by strange people, land and customs.

"If this account were only half true, one would have to conclude that the treatment of the Cherokee in the removal was a horrible miscarriage of justice. But all these things happened! But I, as a descendant of one who walked the death march, can hold no malice against my fellow man.

"For what has happened to my people I can harbor no ill in my heart because I have been born again and washed in Calvary's flow. God, the perfect Judge, in His own hour will settle the account and His judgment will be swift and sure and just. 'The Trail of Tears' of the Cherokee is history. It has been duly recorded in eternity's archives, awaiting the disposition of the Almighty. Let the Judge of all the world weigh the action and the actors who must explain more than four thousand silent graves."

Again we quote, "Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!"

"Scattered and peeled"—driven from their own lands and peeled of everything they possessed, even hope.

"Meted out and trodden down"—a starvation pittance meted out to them, while they were being trodden down and murdered.

Had they been cattle or sheep they would have had care and plenty to eat.

Yes, we could go on and on, with such history much nearer home, but this may prove our point.

Prejudice is always wrong.

Prejudice—the germ that breeds hatred and mob violence.

Prejudice—a sin hidden in the recesses of our human mentalities and we don't even know it.

Prejudice—an obstruction in the human mental makeup that forever forbids the growth of intellectual advancement.

In the aforementioned Scriptures, the fates of two different nations is portrayed.

The Jews, because of their own pride, prejudice and stiffneckedness, brought upon themselves and their posterity after them, even down to the present time, the judgments of a just God.

The Indians, because they had wandered away from God and became a loathsome, irreverent, hostile people, were allowed by the Lord to be driven, murdered and persecuted by unendurable torture.

What about the perpetrators? What will happen to them?

We have the name of being a Christian nation! Will anything but a heathen perform such acts of cruelty? If they ever were Christian, they have turned heathen again.

The Lord "has promised you that if ye would keep his commandments, ye should prosper in the land." (Mosiah 1:55.)

He has also said, "I will not succor my people in the day of their transgression; but I will hedge up their ways, that they prosper not; and their doings shall be as a stumbling block before them." (Mosiah 5:48.)

THE CONSEQUENCES OF SIN

Henry Van Duine

In Luke 16:22-31 we find: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." From this we see that it is not going to be good for us at the end of this life if we don't follow the real men of God. Remember there are two kinds of ministers.

In II Nephi 5:67-69 we find: "Who is among you that feareth the Lord; that obeyeth the voice of his servant; that walketh in darkness, and hath no light? Behold, all ye that kindle fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks which ye have kindled. This shall ye have of mine hand: Ye shall lie down in sorrow." Isaiah 50:10-11 tells us the same thing; if we don't follow the right men, we will lie down in sorrow.

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away." (Jer. 23:1-2.)

"For the leaders of this people cause them to err; and they that are led of them are destroyed." (II Ne-

phi 9:76.) "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17-18.) The Second Epistle of John says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." And where do we find the doctrine of Christ? In the Bible and the Book of Mormon.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies . . . And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (II Peter 2:1-2.) In other words, some of the teachings in the Bible and the Book of Mormon don't mean anything to them. But we will find out some day that man can't live by bread alone, but by every word that proceedeth out of the mouth of God.

In II Nephi 9:58 we find, "To the law and to the testimony: and if they speak not according to this word, it is because there is no light in them." So if we do not teach according to the Bible and the Book of Mormon, we have no light in us.

Alma 19:9 says, "Yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you, my son, that it is not easy for him to obtain a forgiveness." So it doesn't pay to fight against the teachings of God.

". . . Wo unto them that fight against God and the people of His church." (II Nephi 11:24.) Who are the people and the servants of God? In Mark 3:35 we find, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." But we read in II Nephi 15:2, "But behold, there are many that harden their hearts against the Holy Spirit, that it hath no place in them; wherefore, they cast many things away which are written, and esteem them as things of nought."

Following are some of the things which some people cast away and esteem as things of nought:

I Corinthians 7:39 says, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." This means only a member of His Church. I Nephi 3:222 says, "Wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations." In I Corinthians 6:15-17 we read, "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit." So we see if we marry one of His Church we are one spirit. And He tells us in the twentieth verse, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

"They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your

wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:7-9.)

In the Book of Mormon we are told in plain words that the paying of tithes is a commandment of God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts." (III Nephi 11:11-15.)

"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.)

Isaiah 8:20 tells us: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." So if the things we teach do not harmonize with the Bible and the Book of Mormon, we are false teachers.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. . . . But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (II Cor. 11:3-15.)

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Rev. 19:20.) Let us pray for the discerning of spirits. The Bible says a man of God will teach the things of God. The Bible and the Book of Mormon tell us that we must test the spirits. If they teach according to the things that are in the two Books, then they are of God. But if the teacher is not a real man of God, he will cast many things away that are written and esteem them as naught; so let us not get it into our heads that Satan can not do miracles.

Would it not be wonderful if all our people would get in that condition of loving their God and His Church as much as they should and would send in their tithes and offerings so that we could send missionaries all over the world such as other churches

are doing and we are not? But the evil one tells our people, "Because this man or that man isn't right, do not send in your money." The evil one knows that if the people will not give financial support that His church will soon be defeated, and that is what he wants, but those that love God and His Church should send in their tithes and all that they can that the church may send our men out. Remember the church is going on, but we may be the ones spoken of in Matthew 8:10-12, "When Jesus heard it, he marvelled and said to them that followed, verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Then it will be too late to support God and His work. Remember this is the day to serve God and to support His work for tomorrow will be too late.

QUESTIONS—WHAT ARE OUR ANSWERS?

Where is the love that we should give
To God and human kind?
Where is our trust? Who do we give
Our time and all our mind?

Where is our faith, our true belief
In God's wisdom and pow'rs?
Where are the healings for relief
When we have anxious hours?

When are we ever going to wake
And see the time it is—
Prepare ourselves for Jesus' sake
And be completely His?

Where are the deeds of kindness that
We have laid up for God?
Where is the good and loving thought;
The word, that is our rod?

When are we truly cleaning house,
Not earthly house, that is,
Our body, that's our spiritual house
And making it all His?

How many are in readiness
To meet our Savior, Dear?
How many in uneasiness
And have great cause to fear?

How many have their lamps all lit
And shining brightly now?
How many satisfied to sit
And not the boat to row?

Will we, as members of this Church,
Get busy, do our part
That this Church be not in the lurch,
God's Spirit not depart?

Or have we let Christ die in vain
Willing to do nothing?
Will we fresh courage take again
Pitch in, do anything?

—Leora Martin

HUNGER AND THIRST

O give me to eat,
O give me to drink,
For I hunger,
I thirst,
I am gaunt.

Of Truth's fullest loaf
I've only a crumb
To tease,
To promise, and flaunt.

O feed me the loaf
Slice after slice,
Appeasing
My ravenous want.

O give me to eat,
O give me to drink,
For I hunger,
I thirst,
I am faint.

O Wisdom's full cup
I've only a drop
My famished
Tongue to acquaint.

O tilt me the cup
Sip after sip
'Til my thirst
Is satiate.

—Evalena Campbell

THE POWER OF LOVE

As I look down on my valley below,
So peacefully covered with new fallen snow,
I think of the peace and tranquility of love
Which comes down from our Father above.
You may be covered with sinfulness and woe
But love can make your heart as white as the snow.
Real love it is true is the pure love of God
But in loving our Master we must cling to the rod.
Christ our dear Master may atone each grave sin,
If with patience and long-suffering we keep love within.
You must be humble in spirit as low as the sod,
In order to have charity, the pure love of God.
The expression of love is the works that you do
When shown of another who needs help from you.
It may be the pain for a companion, indeed!
But it also may be a brother in need.
To fill this great hunger for love and its goals
Peace is the reward as joy fills your souls.
Now when joy is the goal and love is the way,
Make sure to be careful and lose not this way,
For love is the power which shows another's need,
And never can thrive on selfishness and greed.

By John R. Gill

OBSERVATION

By Leora Martin

I have always (almost always) had to learn a fact or lesson the hard way, and by doing so it certainly stayed with me. For instance, I was given the evidence of the truth of this Church in the most degrading manner. Possibly, that was the only way God could show me so I would take notice and turn about face and get busy to live a better life.

One time I was given a dream concerning this Church. It was so vivid and plain that I could never erase it from my mind. I've seen the most of it portrayed before my eyes. I've seen some of the membership act their roles to perfection to my sorrow. Because of this dream I have had cause to grieve, wondering if we, as a church, will ever get busy and clean it up, that not only will we, individually, feel a satisfaction, but possibly God could look down on us pleased with a job well done.

What sort of trial will it take to make us all jarred to a realization of our true duties? Will God need to send plagues like He did to Pharaoh before we'll clean ourselves and prepare Christ's Church in readiness for His coming?

I understand from Christ's own actions, we as members of His Church should be a queer people and an oddity to the world, just as Christ was and is. Didn't He say, "Therefore what manner of men out ye to be? Verily I say unto you, Even as I am."? (III Nephi 13:5). So if we follow the example of Christ we will be peculiar to all those around us, who are of the world, just as He was.

From my observation, I see none of us in this role as an oddity and queer in keeping the commandments of God in every respect. I see, too, a division in Christ's Church. How long are we going to allow the devil to rule and have such great dominion over the hearts of so many of us?

Another point—I see none putting God first in all things, trusting Him completely, having great faith in Him (or much faith at all).

From the Scriptures, I observe that there are perilous times ahead. Are we, as members of Christ's Church, fortified to such an extent that we feel we will be protected and spared from these things? If not, why aren't we?

From my observation, too, we are no different from the world—some of us still rush to these worldly doctors for care and cures instead of trusting God—some listen to preachers for guidance instead of delving into the Scriptures for themselves—some are trying to get to Heaven the easy way. From my observing of the Scriptures there are no easy ways to eternal life—just a constant hard struggle with God easing the burdens as we live and learn to serve Him. Some are content to lie like a baby (be fed and cared for as a baby) and not try to sit up (take notice of things) or try to crawl, or pull themselves up to eventually stand on their own two feet and struggle to walk, and stumble, possibly. By stumbling, falling, etc., one learns and becomes strong in overcoming the pitfalls of life; but lying like a baby, some will never know the joys of accomplishment. Some are content to sit idly by and let others

do all the work. Some love contention so invent subjects to cause such—then there are some truly trying to serve God with their mights and having a dear struggle since they have so few pulling the load in the same and right direction.

How about a clean-up campaign? Then all of us can point to the Church of Christ and say, "There is our Church and we are proud of a righteous people therein."

A TESTIMONY

"Thou art the Christ, the Son of the Living God." (Matt. 16:16).

"This is my beloved Son, in whom I am well pleased; hear ye Him." (Matt. 17:5). "But there is a Spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8).

You will want to read all the circumstances surrounding those portions of Scripture.

I will digress here a bit, and speak of life's journey. When we pause and look back—not that I suggest we live in the past but as the poet said (I think it may have been Sir John Moore),

"Oft in the stilly nite ere slumbers chains have bound me

Fond memory brings to light of other days around me"—

there will be sighs, and tears, and disappointment along with the brighter memories, and if hurts were had we have outlived them, so the brighter side of life we will, I am sure, find most profitable to our spiritual development as we journey on down times vista.

My early boyhood days were spent along the north shore of Lake Ontario in Canada. Here, we kids played in the clear water and sandy beach, and fished in the Credit River that flowed into it. The world was free and had little to worry about as far as we understood.

My Sunday School was the Church of England. The pretty cards, with scriptural verses, were our rewards for regular attendance, and I, through the trusting eyes of a child, thought that my wonderful Sunday School Teacher surely had the answers to all the mysteries of the world here and beyond.

That carefree life of youth was disrupted by the grim life of War—World War—The War to end all wars. We know it now simply as World War Number "1". The plaque in our little village shows the great contribution of my chums and the number that did not return. There were just two discs made out for each soldier to wear around his neck "R.C." or "C. of E."

Not long after that I came to the United States and through my wife, who joined the Reorganized Church around 1911, I learned of the Restoration.

Now a new Spiritual Life began for me. Hitherto I had never heard of the Restoration, and not even Mormon. Many of Canada's Volunteer Army and probably many lads in the United States Army had never been far enough from home to lose sight of their home chimney.

So living in Grand Rapids, Mich., in the early twenties, my wife and I went to the Reorganized Church.

I remember saying, "they are like all the rest, they alone are going to heaven."

However, I went again and the late Bro. Wm. Postma was the preacher. I shall never forget the feeling his message burned into my soul. It was an authority speaking that was inspired by God. There is a difference—many of you know it.

One day, not long after that, as I crossed a large vacant field, a short cut to my home, a wonderful feeling took hold of me. I did not see or hear anything miraculous, but the urge to repent and be baptized could not be denied. I do not want to pass this part of my journey lightly for words cannot describe that change.

Of course the dissension that was going on in the local, and general disputations were unknown to us. Later, when we found out, that same Spirit within harkening to the inspiration of the Almighty gave us—my wife, and son Ivan, and me—understanding and we came into His Church.

Now, what I have written has no doubt come to many of you. I wish my young friends, in or out of His Church would harken to my first Scripture reference. Read now how Peter found out the fact that "Thou art the Christ the Son of the Living God." Then the second reference, the voice from out of the bright cloud, "This is My beloved Son, in whom I am well pleased; hear ye Him."

Saints of the most high God: How, oh how can so many get out of step and take by-paths if along our journeys our experiences are so similar.

I don't profess to be a writer. I am just trying to be as plain as possible for the Gospel of the kingdom is just that plain, and just that simple, yet so many write and write digging up material—just ammunition to keep a battle going that is useless.

Many times the lad, Joseph Smith, in whom God found simplicity and faith and used him as an instrument in His hand, is their target.

I think back to those apostles, Brn. Wheaton, Anderson, Flint, Smith and many others, who came to our home, when God blessed us all as the story of the Restoration was studied and talked about. That was many moons ago and those memories are rich. Earthly changes and decay have been many, but the same story as then is engraven in my soul. I wish it so in yours. See December Advocate, 1960, Helping Hand, paragraph 4. Why is so much written to the contrary?

Brothers and sisters and friends, if you will let the Spirit of the Almighty, even the Holy Ghost, have his way in you, there will be no wavering in your journey.

Unless kings, queens, emperors, presidents, popes, archbishops, bishops, evangelists, et al, are willing to allow the Spirit of the Almighty to give that Spirit to them understanding, there can be no approach to peace and the Spirit of man will divide and rule.

Let us not be so willing to lay on the paddle because some fellow traveler tripped. Jesus the Christ gave us the way—walk in it humbly, sincerely, and lovingly. God bless all of you in my prayer in the name of Jesus Christ, the only begotten Son of God.

Vernon H. Burns

OUR SHIP—THE CHURCH OF CHRIST

The Church of Christ is like a snip
A sailing on the sea.
The storms at sea will make it dip
And toss so dangerously.

Christ is the pilot of this ship;
The crew are you and me.
The sails are our reaching prayers
For guiding help, you see.

Our anchor is the word of God
That holds us safe and sure.
The gospel is our steadfast rod
That helps us to be pure.

The compass is the commandments
To steer us ever true.
The log-books are our Bible,
The Book of Mormon, too.

The winds and storms are cares and strife
In the world about us.
Mountainous waves are trials of life
That humble each of us.

The light-house is God in heaven
To warn us of disaster.
Rocks and shoals are device of men
To ridicule the Master.

The fog is the deceptive one
Cause' us to lose our way;
The cloudy night—the evil spirit,
That tempts us e'ry day.

Sunshine is everlasting hope
To brighten all the ways;
Cloudy times aren't times to mope
But look for brighter days.

Since we are members of this crew
We've lots of work to do,
To make this ship ship-shape and new;
Let's work and be proud, too.

—Leora Martin

(This poem may be sung to the tune of "I Know That My Redeemer Lives", page 256 of the hymnal.)

STATISTICS

Baptisms:

Jeanne Manon Chapman, baptized June 26, 1960, by Elder Nicholas F. Denham, at Independence, Mo. Laying on of Hands by Elders C. LeRoy Wheaton, assisted by Elder Nicholas F. Denham.

Frank Fann, Jr., baptized June 26, 1960, by Apostle William A. Sheldon, at Independence, Mo. Laying on of Hands by Apostle William F. Anderson, assisted by Apostle William A. Sheldon.

Terry Lynn Cook, baptized July 3, 1960, by Elder Joseph E. Yates, at Collins, Mo. Laying on of Hands by Apostle E. Leon Yates, assisted by Apostle William A. Sheldon.

Kenneth Doyle Martin, baptized by Elder Joseph E. Yates, at Collins Mo. Laying on of Hands by Apostle William A. Sheldon, assisted by Apostle E. Leon Yates.

Robert Dunn McCubbin, baptized July 3, 1960, by Elder Joseph E. Yates, at Collins, Mo. Laying on of Hands by Elder Joseph E. Yates, assisted by Apostle William A. Sheldon.

Ethel Adair McCubbin, baptized July 3, 1960, by Elder Joseph E. Yates, at Collins, Mo. Laying on of Hands by Apostle E. Leon Yates, assisted by Elder Joseph E. Yates.

Oreta Mae Morgan Yates, baptized July 3, 1960, by Elder Joseph E. Yates, at Collins, Mo. Laying on of Hands by Elder Joseph E. Yates, assisted by Apostle E. Leon Yates.

Mary Ellen Yates, baptized July 3, 1960, by Apostle William A. Sheldon, at Collins, Mo. Laying on of Hands by Apostle William A. Sheldon, assisted by Apostle E. Leon Yates.

Jeanne Louise Brantner, baptized August 7, 1960, by Elder George Brantner, at Cedar Springs, Mich. Laying on of Hands by Elder James Wilkinson, assisted by Elder George Brantner.

Max Spencer, baptized August 28, 1960, by Elder George Brantner, at Cedar Springs, Mich. Laying on of Hands by Elder L. E. Welch, assisted by Elder James Wilkinson.

Opal Arlene Adams, baptized February 16, 1961, by Elder James Wilkinson, at Marion, Mich. Laying on of Hands by Elder George Brantner.

Transfer:

Crystal Alice Rader, transferred by Apostle Arthur M. Smith and Elder Arthur G. Smith, December 31, 1960, at Toledo, Ohio.

Blessings:

Bradley, Michael Holder, son of Robby Dear and Gai-Lynn Holder, was born August 11, 1960, at Dallas, Texas. Blessed December 4, 1960, by Elders William F. Anderson and Kenneth J. Smith, at Independence, Mo.

Cary Patrick Smith, son of Alexander Hale and Carol T. Smith, was born November 17, 1960, at Independence, Mo. Blessed January 8, 1961, by Elders B. C. Flint and Kenneth J. Smith, at Independence, Mo.

Scotty James Weaver, son of Vernon L. and Bonny Lee Weaver, was born March 14, 1957, at Muskegon, Mich. Blessed December 4, 1960, by Elders John Reed and James Wilkinson, at Cedar Springs, Mich.

The following are children of Max Ewart and Elaine Maxine Lee and were blessed on September 18, 1960, at Loomis, Michigan: Vern Max Lee, born August 20, 1951, blessed by Elders Lewis E. Welch and Roy Adams; Kathy Elaine Lee, born September 17, 1953, and blessed by Elders George Brantner and Leslie W. Adams; Brenda Jean Lee, born April 2, 1955, and blessed by Elders Robert V. Eddy and James Wilkinson; Terry Veronica Lee, born August 6, 1946, and blessed by Elders James Wilkinson and George Brantner; Gail Rose Lee, born March 7, 1958, and blessed by Elders George Brantner and Robert V. Eddy; Curtis Oren Lee, born May 9, 1959, and blessed by Elders Lewis E. Welch and Leslie W. Adams.

Lois Harris, Recorder

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