

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."—1 Nephi 3:187.

Vol. 41

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No. 1

A New Years Psalm

I will lift up mine eyes unto the hills and behold how on yonder horizon the rising sun is gliding the arch of hope on another new, unstained year.

What dare I wish that this year may bring me? Only that which shall not make the world poorer because of me, nor become mine at the expense of others, yet which shall gather worth as it passes through me.

A capacity to understand and respond to the sufferings of others, knowing that they fight as hard a battle against many odds, even as I.

A sense of justice tempered with mercy.

A task to do which has real value.

A sense of humor and the power to laugh; the grace to forgive and the humility to be forgiven; the willingness to praise, and the art to enjoy a little leisure with dreams.

A few wistful moments of quiet amid the garish fever of the day; and at nightfall a sense of the presence of God.

Then the patience to wait for the coming of these gifts, that the sunset of each day shall not be darkened by the clouds of my haste and the mists of my fretting doubt. Then as my little day closes, to feel the encircling arms of "the love that will not let me go."

—W. Waldemar W. Argow.

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ZION'S ADVOCATE

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EDITORIAL

It is an almost universally accepted fact, that the New Year, or the beginning of a new year, is the time to take inventory of material possessions. Even though an inventory is an invention of man to enable him to better compute his gains and losses in the material world, it is also a worth while objective for the Christian as well; not for his material gains or reverses, but for his spiritual condition.

God has given man the earth and all it contains (Psalms 8) but Heaven he must win, we are told in Psalms 15.

So it is good to check up on ourselves and if possible calculate our position in relation to our hoped for goal. This is something any good navigator does continuously, regardless of the "sea" he is crossing.

Too often the Christian takes his progress for granted and a careful analysis of his spiritual life would find that he had drifted considerably off course during the ordinary buffetings of life, and it becomes very important for him to recognize his gains or losses in his spiritual life.

The unfolding New Year brings to us a sense of new beginnings, an opportunity for a fresh start and an evaluation of the past successes or failures.

One thing is sure, the old year has been enfolded in the arms of history, and except for memory, we are done with it; not one day, nor one deed may be relived or erased from the "Scroll of Time."

With the old year should go our discouragements, disappointments, disillusionments, dismay and despair! All these are the products of and the producers of, failure, and we all dread failure! However failure is an experience that comes to us all at times, and we might well remember that success is built upon the rubble of failure! it is the stepping stone of human progress.

We advance by turning our failure into victory by knowing why we failed, and how to keep from repeating our past mistakes! No failure is worth des-

pair. God gives us a time for a new beginning with the dawn of each new day. There is no need to wait for a New Year to make a new start with fresh resolutions. What a pity if we do not seize our daily opportunity!

We are inclined to think of success or failure in terms of the spectacular—actually it is a matter of small, seemingly unimportant, daily activities. Many whom the world might term as "failures" are the truest examples of success, because of their daily life.

The Great Teacher, tried to impress upon the world that "as a man thinketh in his heart, so is he," and said that, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Luke 6:45. So because this is true, the man or woman whose speech and actions generate love and friendliness are the ones who have made a success of life though their purse be small.

W. C. Brann once wrote: "The place to take the true measure of a man is not in the darkest place or in the amen corner, nor in the cornfield, but by his own fireside. There he lays aside his mask and you may learn whether he is an imp or an angel, cur or king, hero or humbug. I care not what the world says of him: whether it crowns him boss or pelts him with bad eggs. I care not a copper what his reputation or religion may be: if his babies dread his homecoming and his better half swallows her heart every time she has to ask him for a five-dollar bill, he is a fraud of the first water, even though he prays night and morning until he is black in the face and howls hallelujah until he shakes the eternal hills.

But if his children rush to the front door to meet him and love's sunshine illuminates the face of his wife every time she hears his footfall, you can take it for granted that he is pure, for his home is a heaven—and the humbug never gets that near the great white throne of God . . . I can forgive much in that fellow mortal who would rather make men swear than women weep; who would rather have the hate of the whole world than the contempt of his wife; who would rather call anger to the eyes of a king than fear to the face of a child."

Once again I seem to hear the words of the Master ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

It is our relationship with our fellowmen that determines our true relationship with God. Our neighbor, our brother—the ones we should love as ourselves—they surround us on every side and there is no escaping our relationship with them. What that relationship is determines our position in relation to our goal of eternal life. We can be like the Chameleon, colored by every association as we become a part of it, or we can be in the world and not of it as we staunchly portray the Christian character we copy from the portrait of the Master.

The year stretches before us, time is an endless cycle and each year contains just so much time before it too becomes history and "what a man does with his time is what life does to a man." R. L. Smith.

What do we want from the New Year? Thomas Star King offers us an excellent admonition, "Be sure of the foundation of your life. Know why you live as you do. Be ready to give a reason for it. Do not, in such a matter as life, build on opinion or custom, or what you guess is true. Make it a matter of certainty and science." The choice is ours—we are free to determine for ourselves what we want from the new year, we are free to work for it.

To our youth, time does not have the deep significance, or meaning, which it holds for their elders. Often we find impatience gnawing at their better resolves as they face the future with an eagerness to meet life, and they are filled with the excitement of new adventures just beginning to unfold. The understanding of the value of time is the sign of maturity we search for in our youngsters as they begin to develop the character and personality that will mark them as individuals throughout life. However they have this approach of eagerness to meet the future, which their elders would do well to hold on to as the years add up. Too often the old look back with regret instead of ahead with hope.

This tendency in the old causes them to become unprepared for action and they are content to "wait and see what happens," rather than to exert their energies to bring to pass those things that should be accomplished. When our activity ceases progress ends, even life itself becomes stagnate; and to stagnate is to die, spiritually, mentally and physically.

The new year will give us an opportunity to show the sincerity of our desires for advancement, which advancement will include the little acts of every day life—our day by day living in righteousness.

The ideal we should strive for is to emulate Christ, "who went about doing good," among the commonest of people. He was not content, as most of us are, to be just "going about." The determination to make the most of all that God has given us (see Psalms 8) will go far toward making this year a success.

"Life is a piece of paper white whereon each one of us may write his word or two . . . and then comes night. Greatly begin. Though you have time but for a line, make that sublime. Not failure, but low aim is crime." Anon.

A good theme song for the New Year I find in two verses from the poem, "The Fighter", by S. E. Kiser.

I fight a battle every day
 Against discouragement and fear;
 Some foe stands always in my way,
 The path ahead is never clear!
 I must forever be on guard
 Against the doubts that skulk along;
 I get ahead by fighting hard,
 But fighting keeps my spirits strong.

I have to fight my doubts away
 And be on guard against my fears;
 The feeble croaking of dismay
 Has been familiar through the years;
 My dearest plans keep going wrong,
 Events combine to thwart my will;
 But fighting keeps my spirit strong,
 And I am undefeated still!

I AM THE NEW YEAR

I am the New Year. I am unused, unspotted, without blemish. I stretch before you three hundred and sixty-five days long. I will present each day in its turn, a new leaf in the Book of Life, for you to place upon it your imprint.

It remains for you to make of me what you will; if you write with firm, steady strokes, my pages will be a joy to look upon when the next New Year comes. If the pen falters, if uncertainty or doubt should mar the page, it will become a day to remember with pain.

I am the New Year. Each hour of the three hundred and sixty-five days, I will give you sixty minutes that have never known the use of man. White and pure, I present them; it remains for you to fill them with sixty jeweled seconds of love, hope, endeavor, patience, and trust in God.

I am the New Year. I am here—but once past, I can never be recalled. Make me your best.

Selection from Memorial Salesman.

November 14, 1963

Dear Editors:

I am writing this letter in behalf of my sister, Mrs. Martha Mackie, 2947 West Lincoln, Springfield, Missouri. If you wish to publish this in Zion's Advocate, or contact someone who could make the necessary arrangements, it would be rendering a great service to someone who is in great need.

We have been trying to make arrangements to bring her here to Michigan, but she thinks she might not be able to stand the winter here.

It is very necessary for her to find a place to stay as soon as possible, at least for the winter, until we can make necessary arrangements for her among her own folks.

She is a member of the Church of Christ, and I thought it might be possible that some of the saints might make room to take her in, somewhere in Missouri.

She has Social Security, so could pay board, or pay for what necessary arrangements that would have to be made. Thank you.

Your humble sister in Christ,

Mrs. Lucinda Scott
 420 Monroe
 Traverse City, Michigan 49684

(The following letter, "My Freedom and My Responsibility" was written by K. A. Smith while he was stationed at Wha Trang, South Viet Nam, in the fall of 1962. It was a winning letter in the 1962 Freedoms Foundation Contest.

Airman Smith was with the 1st Mobile Communications Group as a radio equipment repairman. For the letter he received the George Washington Honor Medal.

He is a member of the Church of Christ and son of Elder Arthur G. Smith of Lambertville, Michigan. He is now stationed at Shaw Air Force Base, near Sumter, South Carolina with the 651st. Communications Squadron.)

MY FREEDOM AND MY RESPONSIBILITY

A ring of fire on a mountain top. The steady relentless flash of tracer bullets piercing their way through the cool night air killing those who would kill and dominate others.

Seeing the agony on the face of a wounded helicopter pilot's face as he's being taken to a nearby field hospital. He had fought bravely and almost lost.

The lonely watch behind a baracade of sand bags on a hot humid night, or maybe just the call of an operator for maintenance on a vital communications link.

The cry of a group of children, "Hello G.I.," or the teaching of English to a Vietnamese school teacher so that she might teach others.

The ringing of a church bell calling service men together in the far off jungles of Asia reminding them of that greatest responsibility of all—that of love for fellowmen.

These are the sights, the sounds which remind me of my responsibilities in the fight for freedom.

I will never forget that I am an American fighting man, responsible for my actions and dedicated to the principles which made my country free. What more can a man hope for—what does a man want?

A/2c Kenneth A. Smith

SMELTZERISMS

Some peopel ask the Lord to direct them, and then they grab the steering wheel.

About the only thing that comes to us without effort is old age.

I can think of no situation that getting angry improves.

A loud irate voice will never calm an hysterical child.

—Ruth Smeltzer

The Light that shines from the humble manger is strong enough to lighten our way to the end of our days.

—Sunshine Magazine

REFERENDUM COMMITTEE REPORT

Independence, Missouri

October 30, 1963

To the Referendum Committee,
Ora Derry
Forest E. Maley
James A. Hedrick.

Dear Sister and Brothers:

In harmony with your request to hear from the Council of Apostles as to their decision concerning your comments on your report sent to the Editor of Zion's Advocate for publication, we are herewith sending the following instructions contained in a resolution that carried without an opposing vote, in the Council:

"Be it resolved that, in relation to the publication of the results of the Referendum Bills of the recent Conference of the Church, that we instruct the Referendum Committee to send out the mere tabulation without comment, as to what the votes were on each issue."

In accord with the above quoted resolution, we are herewith notifying you, the Referendum Committee, to have published the tabulation of the vote on each Bill, only. You are not to give any decision as to whether any of the bills Carried or Lost and have it published.

Sincerely in the Gospel,

/s/ Archie F. Bell, Secretary
Council of Apostles

cc. eza.

In accordance with the above directive we, the undersigned herewith submit the tabulation of the 1963 Referendum:

	Yes	No
Bill No. 1.	237	198
Bill No. 2.	337	78
Bill No. 3.	214	202

Sincerely,

Forest E. Maley
Ora L. Derry
James A. Hedrick

WHERE THE WIND BLOWS

Church membership alone does not save anyone, Jesus made this fact very plain, that there must be more than a cold profession of Christianity. Don't wander like the wind blows, but help others to know about the fellowship with God; and to receive His word and to be baptized in His name. "For as many of you that have been baptized into Christ, have put on Christ." Gal. 3:27.

—Lawrence John Ballard.

"If you have never known poverty, heart-hunger, and misunderstanding, God has overlooked you, and you are to be pitied."

—Elbert Hubbard.

NEWS FROM TEXAS COUNTY

Members here marked several milestones in their lives this spring and summer. In May Sr. Alice Seibel graduated from high school and now is attending college in St. Louis. In July, in a very exclusive ceremony, Sr. Delores Bell was married to J. E. Smith. In August, Bro. and Sr. Harvey Eugene Seibel welcomed their first child, Harvey Leon. This also provided a nice milestone for Bro. and Sr. M. Harvey Seibel—their first grandchild.

In a way, too, the Ern Keeney's two week trip through Canada was a milestone for them. It was the first time they could lay down their farming responsibilities long enough to take such a vacation.

As a group, too, we passed a milestone when we finished paying for our piano. We want to thank all of you who helped: with money, with advice, with encouragement, and with just plain confidence. We have our chairs and pulpit, our books, our piano—we have a shell inside which we hope to grow the meat of a good group before the Lord.

In July Bro. David Seibel and Suzanne visited with his parents here. Then Bro. and Sr. Harvey Seibel returned to Las Cruces with them and Bro. Seibel officiated at their wedding.

Bro. and Sr. Archie Bell and Bro. and Sr. A. M. Smith have visited us several times during the past months. Bro. Archie Bell's sermons have quite often run along the theme that this is the day of preparation. The time for each individual to check himself and progress accordingly. That baptism is only one step on the road we have agreed to travel.

One sermon I particularly remember of Bro. Smith's was when he reminded us just before the Missouri Reunion of the necessity for making spiritual as well as physical preparation for the coming Reunion.

Another who has visited here several times this summer is Bro. Maynard Case. The Sunday afternoon lessons are now the Book of Matthew. Sometimes Bro. Case simply helps with the regular lessons, other times he brings a sermon, as he did the first part of November.

Bro. and Sr. Alex Smith visited with us once in October. Bro. Alex served Sacramento and later gave us a short sermon. He asked of us the question we should each ask ourselves, "What must I do to be saved?" The man who asked this of Jesus was a good man, had obeyed the commandments all his life, yet he had a weakness that was his own prison. Bro. Alex pointed out that there was usually a long space of time between the first four principles of the gospel and the last two, resurrection and eternal judgment. This was our space of time for asking, "What must I do?"

Some of us are on the road a lot and here we know there is nothing old fashioned about miracles. Last year Bro. Ireatess Keeney was approaching a blind curve the same as he had probably hundreds of times before, but this time he thought, "What if some-

one was coming on the wrong side of the road?" Someone was. Coming at a mile a minute. But because Ireatess had already taken his foot off the accelerator and was holding it above the brake he managed to avoid a head on collision. Just before Reunion this year his brother-in-law escaped serious injury in a truck accident that could have been fatal.

The second week in November, J. Smith came home one night and told his wife, "You can thank God you still have a husband. I thanked Him I'm still alive." While driving some place in Illinois his tractor trailer truck jackknifed. It struck a concrete curbing, threw J. out and came hurtling after him. He flew through the air and scooted on his back for about 40 feet. When he and the truck stopped his legs were under the front fender.

Bro. and Sr. Oren Caviness and Bro. and Sr. Leon Yates were down here the second Sunday in November. Bro. Yates and Bro. Caviness served the Sacramento. When Bro. and Sr. Caviness returned in December, we omitted Sunday School so that we could have Sacramento and a sermon too.

Bro. Caviness took his text from James, first chapter, with emphasis, I thought, on these verses: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; For the wrath of man worketh not the righteousness of God . . . Receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only."

Our Sunday School held its annual business meeting on Sunday evening, December 8th. Our newly elected Superintendent is Bro. Ireatess Keeney. Since we are a fairly small group and all of us hate to miss out on our own Sunday School lesson for a whole year, we are trying something new in teaching the primary class this next year. It was suggested by our past year's teacher, Sr. Alice Reed, that the women all take turns of a month each, teaching the little ones. We also added a new officer to our short list—Advocate Reporter.

Ella Engle—Reporter.

November 22, 1963

Dear Editors:

I have been thinking this morning, while doing my housework, of the many blessings of God to us here in Independence at the East Local, and thought it might give encouragement to others to hear about them.

Our little church building has been coming along slowly, but steadily, and now we can begin to see its completion. So much love and hard work has gone into its walls we humbly pray God will accept of our offering.

The generous gift of Brother and Sister Ireatess Keeney was the boost we needed to get the last of our lumber. The insulation that was needed Brother and Sister Anderson gave besides monies they also contributed. The outside doors another family gave, the

paint another family contributed and the stove and refrigerator Brother and Sister W. O. Richardson gave right out of their own kitchen so that the church might have facilities to use for all day meetings. These outright gifts I know were sacrifices for these families, but we also know though we can not say thank you enough—God will richly bless.

Every member of our little local has had a hand in the work being done. The actual labor on the building has been done by the men of course, spear-headed by Brother Curtis Yates and Brother Wm. Sheldon.

Members of other locals seeing the work being done have contributed money, nails, labor, and yes, Bro. Rollo Addie came down from Wisconsin and gave of his time and labored to help in getting the upper auditorium interior completed. Bro. Albert Luff, though not physically strong, helped install the furnace. There are so many others that have helped that I can not name them all. You might ask why these things were done, and all I could answer would be, "God moved upon their hearts to give so very generously."

As I see these things unfold and realize that soon we can be meeting in the upper auditorium of the little white church at the fork of the road; my heart overflows with gratitude to our Maker for His rich, rich blessings to us.

I can now hear Bro. Curtis Yates' statement made in our home, "You ladies make the money through bake sales and bazaars and we, the men, pour the cement and drive the nails that makes a building to house our flock." How God must rejoice when He sees His children working together to accomplish good on this His footstool.

I hope I haven't tired you with my long letter, but I felt I must bear my testimony of God's goodness to His children here at the East Independence Local. I most sincerely hope you will be able to publish this in the Advocate so those dear Saints who have contributed so much for our benefit will know they have our heartfelt thanks and gratitude, and prayers for God's richest blessings to be theirs.

May the Thanksgiving Season bring to you and yours all that is best is our prayer.

Your Sister in Gospel Bonds,
Edna Smith (A pastor's wife)

JUST THINKING

I would put peace at the head of my New Year's list this year—not world-wide peace, which to be sure, we all want—but peace that comes from the understanding of situations of other people; the peace and calm that averts the tumults of anger; the peace that comes from tolerance of other people's viewpoints; and the peace that comes with total understanding and love of one's God and faith in that God.

Laymen's National Committee, Inc., New York

" . . . MORE EXCELLENT WAY"

I Cor. 12:31

We as a church, in these latter days, proclaim to the world that God is the same yesterday, today, and forever.

We believe in God the Eternal Father, who only is supreme; creator of the universe; ruler and judge of all; unchangeable and without respect of persons.

We believe in Jesus Christ, the only begotten Son of God, the manifestation of God in the flesh, who lived, suffered and died for all mankind; whom we own as our only leader, witness, and commander.

We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

We believe in the principles of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where and through whom He may choose.

We believe in the powers and gifts of the everlasting gospel; viz.; The word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophesy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

We believe the fruits of the Spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

We believe that in the Bible is contained the word of God, that in the Book of Mormon is an added witness for Christ, and that these contain the "fulness of the gospel."

We believe in the same church organization as existed in the time of Christ and His Apostles. The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all of the churches.

These statements of belief are from the "Articles of Faith and Practice" of the Church of Christ. They are fully supported by scriptural references which are the accepted doctrine of the church.

Jesus said, ". . . I will build my church." He set apart a ministry which, according to Paul, was "For the perfecting of the saints, for the working 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 fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: . . ." (Eph. 4:12-14).

Do we understand by Paul's words that we are in danger of being deceived by men attempting to alter

the doctrines of the church unless we come to a unity of the faith? Jesus also warns us of that danger. He said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines, the commandments of men." Matt. 15:8-9.

The Bible warns us of men who seek to deceive and draw the people to them by teaching spurious doctrines. It tells us to beware of false prophets and of doctrines of devils and man. It condemns heresy and hypocrisy.

The warning, "woe unto them that are at ease in Zion" is a fearful thing, something to be avoided and further more it implies laziness. It implies that we know better but that we don't bother. It implies complacency and lack of wisdom concerning the things of God. Does it apply to you or to me? Yes, I think it does. Each and every one of us, to some extent, "at ease in Zion" and "Woe unto you" applies to each of us too.

In III Nephi 5:29-31 Christ admonished the people, saying, "And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hitherto hath been, For verily, verily I say unto you, he that hath the spirit of contention, is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another; behold this is not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things be done away."

Disunity and introduction of spurious doctrines is completely out of harmony with the teachings of Jesus Christ. Christ did not say that it was all right to do it this way or that. He did not have two or more opposing doctrines. He also said, "a house divided against itself cannot stand."

The words of Christ indicate to me that there should be no division, that we should have unity of the faith for the edifying of the body of Christ.

At the beginning of the Restoration, or shortly after, people began to accept only that part of the truth which applied to their own particular desires. Those half truths have grown until, today, there are many divisions all claiming to be Christ's Church, but each having a different doctrine.

This reminds me of an old English tale. One Spring all the birds wanted to build their nests. "The magpie knows how," they said, "let us ask her to show us. She makes the best nest."

"Yes, come and watch me," said the magpie. "See: first I take some mud, then I shape it like a cup." "Oh, I see how to do it!" said the thrush, and away she flew to build her nest.

"Next I get some sticks," said the magpie, "I lay them in the mud."

"Now I know all about it," said the blackbird. Away she flew to build her nest.

"Then I take some twigs," said the magpie, "and wind them around the nest."

"That's a fine plan," said the sparrow, away she flew to build her nest.

"Now I take some soft feathers to make a lining for the nest," said the magpie. "That suits me," said the swallow, off she went to build her home.

"Last I take some more mud and sticks," said the magpie, "to build the nest higher." But none of the birds heard her. They had all gone to build their nests. That is why the nests of all the birds are not alike. The magpie's nest is best of all. Because it it was built by using the whole plan.

The story of the bird nests parallels that of a people who accept only that part of the gospel which, they think, suits their needs. The consequences are that people are drawing farther and farther from the whole truth of the Gospel of Jesus Christ.

There will never be a unity of faith, if a church organization continues to divide every time there is a difference of opinion. As long as human beings are in contact with human beings there will be a certain amount of difference of opinion. That is a truth which we must accept. It is God-like that we should try to overcome our differences in a peaceful manner, and if we go about it God-like we can overcome them. Of course there will be differences that are difficult to overcome. When this condition comes about we must learn to live and work together in spite of those differences. If we put all our efforts to one purpose, forgetting personal resentments, and work for the best interests of all concerned, especially for God, our differences will soon disappear.

James tells us, "If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:8-10.

At the beginning of this new year let each of us include a resolution to affirm our belief in the Gospel of Christ.

Deception will cause us many heartaches. But the healing agent for heartaches is the Gospel of Christ.

If we are hearers and doers of the word we will find that real joy, happiness and inner-peace are products of real Christian living.

"If ye know these things, happy are ye if ye do them."

E. M. J.

"Don't listen to some gossip tale. It's probably not true. And if they'd tell one to you, then they'll tell one on you, too."

—Ethel Durnal Posegate

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.**

AN APPEAL FOR UNITY

By H. B. Schultz

As we look back over the history of the Church of Christ in this present century, we find that the work of Christ, has been interrupted and delayed by a series of divisions within the church, all of which may be traced to the work of Satan. All were caused by "departures from the faith" which were instigated by the powers of darkness; taking away from or adding to the word of God as contained in the Bible and the Book of Mormon. In this day we are again faced with division within the church, and again by adding to or taking away from the Scriptures. This is being written in the hope that, by "reasoning together", we may remove some of the differences which exist, to the end that we might all become united in the work that Christ would have us do. The record of church membership proves that we are not doing that work; that we are not obedient to the commandment of Christ to "love thy neighbor as thyself". If we were, the membership of the church would be doubling and tripling, instead of remaining practically stationary. The plain truth of the matter is that we are so divided by differences of opinion and doctrine that we hardly dare say "this what we believe". For just as surely as we do, someone else will come along and say that we believe something entirely different. Caesar had an infallible method of overcoming an enemy; "divide and conquer"; it never fails, and has not failed with us. For we must face the indisputable fact that this principle of "divide and conquer" is exactly what Satan has been using within the church for many years, and is still doing it today. When are we, as a people, going to overcome this work of Satan and say to him "you can't do this to us any more"? The answer is clear; ONLY when we become united by ceasing to take from or add to the word of God.

Let us consider what God has said about making changes in His commandments. In Deut. 4:2 we are told "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you". And in the succeeding verses we are told what happened to those who did add to or diminish from the word of God; utter destruction. There are other similar statements in both the Bible and the Book of Mormon; perhaps the most emphatic is found in the closing words of the Bible, in the 18th and 19th verses of the 22nd chapter of Revelation; let us turn to them. "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". Have you ever

considered the number and extent of these plagues? Consider them; they make the sufferings of Job sound simple by comparison. Do you observe the terrible penalty we shall pay if we add anything to the word of God? Then in the next verse we read; "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 that are written in this book". Now let us see what happens to us if we take something away from the word of God, and then God takes away our part out of the book of life as He has promised. We turn to Rev. 20:14-15; "And death and hell were cast into the lake of fire. This is the second death, and **whosoever was not found written in the book of life** was cast into the lake of fire." WHAT? Yes, if God takes away our part out of the book of life, then we are cast into the lake of fire, and receive the second death. For we no longer have a part in the book of life, because God has taken it away from that book as a result of our taking away a part of His gospel. Should this not warn us to be extremely careful that we do not add to or take away from the word of God? For by doing this just once, we can lose all of the rewards we may have won in a lifetime of good effort. Remember, from the second death there is NO RETURN.

Now let us see what the Book of Mormon has to say on this subject. When we read I Nephi 3:157-175, we find that the "great and abominable church" had done this very thing; had "taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away". This caused the perversion of the right ways of the Lord, blinded and hardened the hearts of men, and caused many to stumble so that Satan had great power over them. This brings us to the question; are those who do these things in the present day ANY LESS GUILTY in the sight of God than those who did them a thousand years ago? NO; since God does not change, there can be but one answer; those who take away from the word of God in the present day are just as guilty, and will receive the same condemnation, as those who took away from that same word in years past.

Now let us examine the application of these principles to our conditions in these latter days. As we look back over our history, we can see where all of the divisions that have beset the church have come about as a result of someone adding to or taking from the word of God. Many factions have split off from the Church of Christ because of this. For example, the Utah church added polygamy, Adam-God worship, and blood atonement, etc. The R.L.D.S. faction added

their presidency, belief in their Doctrine and Covenants, supreme directional control, and other man-made doctrines not found in the Bible or the Book of Mormon. We find that similar contentions have beset the Church of Christ, even down to the present day, when there are some that would take away many things plain and precious from the Bible, in order to support a theory of "one heaven and one hell." So, this brings us up against the problems that we now face, due to the same urging of Satan to "add to" or "take away from" the word of God.

We find that there are two opposing departures from the word of God which are hindering the work of Christ today, and which are increasing. One is the doctrine that ALL men shall be saved, and not a single one lost. The other is the doctrine of no advancement after the end of our present temporal lives; of just one heaven and one hell. We hope to show the error of both of these false doctrines, in the hope that they might be abandoned and that we might all be joined together in obedience to Christ.

Let us study these false doctrines in order; first, the doctrine that ALL men shall be saved. That there are SOME men who can never be saved is easily proven. In Matt. 12:32 we find Christ speaking! "but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Surely this is plain enough, that men who do this thing will NEVER be saved, for all eternity. Also let us go back to what we have already quoted; we found in Rev. 22:19 that God said He would take away our part out of the book of life if we take away from His word, and then in Rev. 20:15 we are told that if we are not found in the book of life that we will be cast into the lake of fire of the second death from which there is no return. So here is another group who can not be saved. And when we consider the great number of men who have taken away from the word of God, we see that there are a large number who can never be saved. David Whitmer once said, in respect to the changing of the revelations "You who are now living did not change them, but you who strive to defend these things are just as guilty in the sight of God as those who did change them." And so will those of us be guilty who now defend or uphold those who are adding to or taking from the word of God in the present day.

We will now discuss specifically the problem of taking away from the word of God; of taking away those portions of the Bible which plainly state that there are numerous degrees of glory and punishment after this temporal life, and that there is a limited opportunity for some to improve their condition after this life. We turn to 1 Corinth. 15:41-42 respecting the glories. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for as one star different from another star in glory, **so also is the resurrection of the dead.**" How many glories in the resurrection? Why there are three main divisions, and when we consider the number of stars that we can see, the number

of glories becomes infinite. Now there is no question about this; we are plainly told that there are these many degrees of glory, and **SO ALSO IS THE RESURRECTION OF THE DEAD.** There is no possibility of misunderstanding this, and no possibility of trying to "interpret" these plain words into something else; we either have to take them as they are, or else tear them out of the Bible. And if we tear them out and deny them, then it is clear that we are guilty, and that God will take our part out of the book of life, following which we will have part in the second death, and be cast into the lake of fire from whence there is no return. Now this is just one example; in order to uphold the false doctrine of "one heaven—one hell" there are dozens of different parts of the Bible which we would have to tear out to make it agree with that man-made doctrine. To list them all would take up too much space in this present writing.

Now, some would advocate that the Bible contradicts the Book of Mormon, so they must "take away" from the Bible to make them agree. Is this true? Certainly not. Turning to the 37th chapter of Ezekiel, in the 16th to the 20th verses we find the Bible and the Book of Mormon referred to as "sticks" (books), and we are told that the books shall "become one in thine hand".

Note that not a word is said about changing them to make them agree with each other they should therefore agree AS THEY ARE, and THEY DO, as we shall now show. We find further support of this in the Book of Mormon, in II Nephi 2:18-21, where we are told that the Bible and the Book of Mormon shall "grow together, unto the confounding of false doctrines, and the laying down of contentions, and establishing peace—among the fruit of thy loins." But we see that they are not doing this; WHY? Because of adding to or taking from the scriptures; we see the Bible being mutilated today by taking away of many plain and most precious things, even as was done in former times by that great and abominable church. But—we would ask the question—can anything be more plain and precious than the word of the Lord concerning the very salvation of men's souls? We think not. Yet this is what some are attempting to take out of the Bible in the present day. Now, do we find any case of God saying things have been added to the Bible which should be removed? **NO, NOT A SINGLE WORD, ANYWHERE IN SCRIPTURE.** Now surely if God knew about things which had been removed from the Bible, He would also have known about anything which had been added, and would have warned us about it. We cannot accuse God of being partially blind, and failing to see such a thing. Consequently there is only one possible answer; **NO FALSE DOCTRINES** have been added to the Bible, and so **NONE CAN BE TAKEN AWAY OR REMOVED** without incurring the wrath and condemnation of God. Yet there are some who claim that the Book of Mormon teaches the one heaven—one hell theory with the complete absence of any progression after death. We shall endeavor to prove that this is not true at all.

We know that there are three things that determine the authority and meaning of any communication, written or oral. These are: (1) Who is speaking; (2) Who is spoken to; (3) What is spoken. Now in both the Bible and the Book of Mormon we find the same one speaking, that is, God, or one whom God has appointed to speak for Him. But we find that the people spoken to are of entirely different types. The Bible is concerned mostly with unconverted people who had never heard of the gospel, or were just hearing it for the first time. On the other hand, we find that the Book of Mormon is addressed almost entirely to people WHO HAD KNOWN THE GOSPEL AND THEN DEPARTED FROM IT. THIS IS THE BIG DIFFERENCE. Both books contain the gospel of Christ, and they agree completely with each other; we do not have to change them to make them agree. Now, why does the Book of Mormon fail to mention degrees of glory and punishment, and of progression after death, as does the Bible? Simply because the people spoken to in the Book of Mormon were those WHO HAD KNOWN THE GOSPEL AND THEN DEPARTED FROM IT. The penalty for them was the same as it would be for you and I, who had known the gospel and the Holy Ghost, and then departed from (denied) them; as we have pointed out before, this involves the unpardonable sin. For, if we abandon Christ and His work, and take up with sin and iniquity, are we not denying the Holy Ghost just as strongly as if we opened up our mouths and cursed it? So we see why, in the Book of Mormon, there are only two possible goals for those people (even as you and I) who have accepted Christ and the gospel. If we remain faithful unto the end, we gain the first resurrection and the highest degree of glory. On the other hand, anyone, in any age, who has accepted Christ and the gospel, and then has fallen away into unpardonable sin, has but one possible end, and that is the second death and the lake of fire. This is what BOTH the Bible and the Book of Mormon teach. But, since the Bible takes into account other than converted people, it also shows the different provisions that God has made for ALL peoples on the earth in ALL ages; not just those who had known Christ.

Now let us examine some examples of what we have said about the Book of Mormon. We turn to Mosiah 1:126-127; "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—into a state of misery and endless torment, from whence they can no more return—therefore they have drunk damnation to their own souls". This does sound like one heaven—one hell, with no progression after death, does it not? But, is it true? NO, for when we turn back to verses 75-85 to find out WHO was being spoken to, we find that the people being spoken to WERE THOSE WHO HAD KNOWN THE GOSPEL AND THEN DEPARTED FROM IT. "For he receiveth for his wages an everlasting punishment, having transgressed the law of God, **contrary to his own knowledge.** I say unto you, that they are not any among you—that

have not been taught concerning these things—after ye have known and been taught all these things—if ye shall transgress and go contrary to that which has been spoken—his final doom is to endure a never ending torment". Now we see the complete picture; there are just two possible ends for these people being spoken to in the Book of Mormon; heaven or hell. It now becomes plain; when any person accepts Christ, and as Paul says "endures to the end", he attains the highest glory and the first resurrection. But if that person does not endure to the end, but abandons and departs from the teachings of Christ, there is no hope for that person, and he cannot escape the lake of fire. So it is throughout the Book of Mormon; the peoples spoken to are those who had known the gospel of Christ, but in many cases had departed from it; hence but one heaven and one hell are spoken of, and we find the same teachings for the same conditions in the Bible. This also accounts for the lack of information in the Book of Mormon regarding the various degrees of glory and punishment; it is because of the condition of the people being spoken to.

It is clear that those who fail to be worthy of the first resurrection can NEVER take part in the glory of that resurrection. They are doomed to the second resurrection and, providing they have not committed an unpardonable sin for which there is no forgiveness, to the lesser glories inherent in that resurrection, or to punishment "according to their works". But, let us remember that the person who has done much evil, and perhaps very little good, IS NOT CONDEMNED TO THE LAKE OF FIRE, OR SECOND DEATH. Perhaps he has done only one good deed in his entire life; he will receive credit for that, as we are told in Rev. 20:12-13. Let us turn to Matt. 10:42, and hear the word of Christ on the subject. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, **he shall in no wise lose his reward.**" True, his reward or glory may be a very small one, (like the faintest star) but Christ has said that he will receive his reward, and therefore he cannot be consigned to the lake of fire or endless hell. Since he cannot take part in the first resurrection, (see Rev. 20) it follows that he must take part in the second resurrection, and will be judged according to his works (partly good and partly bad), and **HE WILL RECEIVE HIS REWARD,** because Christ has said that he cannot lose it. Now, is this not sufficient proof that **THERE WILL BE DEGREES OF PUNISHMENT AND GLORY IN THE RESURRECTIONS?** Is there any doubt as to the terrible penalty we will have to pay if we deny these words of Christ and take them out of the Bible? And if we take away from the Bible this, and all the other portions which inform us of the many degrees of glory and punishment in the resurrections we would have nothing but a mutilated and emasculated Bible left. We would thereby earn the same condemnation and punishment as did the great and abominable church, who in ages past did the same thing, and removed many plain and most precious things from the same book.

We get back to the fact that the Bible is largely concerned with unconverted or newly converted people; people who "knew not the law". We refer, of course to the law of Christ, since temporal laws will have no place in the judgments. The Book of Mormon is largely concerned with peoples who had known Christ from their beginning, over the centuries. Considering these facts, we find that the Bible and the Book of Mormon are in perfect agreement; we do not have to add to or take away from either of them to make them agree. My prayer is that those who have "added to" or "taken away from" the scriptures in order to uphold false doctrines may be enlightened by the reasoning and facts which have been presented herein, and that they will consider the terrible punishment that awaits them unless they repent of their sins and return to the whole gospel of Christ. Bretheren, let us put away the false doctrines that are works of the devil, and join ourselves together in a unified attack on the powers of darkness, and a valient stand for Christ.

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AN OLD DOCUMENT

Contributed by Apostle Wm. F. Anderson, from the time yellowed pages of his note-book.

VISION TO ELDER A. WHITE

During the summer of 1885 my mind was very much exercised about the manner of the redemption of Zion which was caused by the manifestation of the Spirit, both in tongues and in prophesy, given at several different times through the summer and through several different persons, and all agreeing that the redemption of Zion was very near at hand, and some saying of it as "even at the door."

I had been thinking of Z. H. Gurley and J. W. Briggs and what they had done for the cause; and after all they had fallen, although they had occupied such high positions. This caused me to wonder how the weak ones of the church could stand, if man who had received and borne such great testimony could be shaken in their faith with regard to tithing, the doctrine of gathering and the redemption of Zion, as I knew the church had accepted these doctrines, as well as the Book of Doctrine and Covenants in which they are taught. I had understood from reading section 63, paragraph 8 of the Book of Doctrine and Covenants that the redemption of Zion would be by purchase.

These things caused me to doubt whether the before mentioned gifts were of God or not, as it appeared to me to be an utter impossibility for the saints to purchase this land anywhere in the near future, because of the very high and rapidly advancing prices of all real estate in this region of country.

These things were a very great trial of my faith, because of the seeming impossibility for the land of Zion to be redeemed in the short time indicated through

the gifts, without the intervention of the power of God.

These thoughts caused me to exclaim, "Oh Lord why suffer thy people to be tried to severely in this matter. Why not reveal unto thy people that which will relieve them of this great trial, and let them know how the redemption of Zion shall be", when I heard a voice (which I understood to be the voice of God) saying, "The time was when my people might have redeemed Zion, if they had kept my counsel, but now it has passed out of their power. I will redeem Zion in its time, and I will do it in this way:"

Then I saw a narrow and very bright red ring which inclosed Independence and a portion of the surrounding country, the center of which seemed to be a little southwest of where I was standing on a high spot of ground.

Then he said, "Do you see that ring?" I said "yes" Then he said, "I have sanctified all of the ground inside of this ring, and I will not suffer any person to live inside of this ring except those who keep the celestial law. Now mine elders will receive an endowment, and it shall be the same endowment that Peter had when he judged Ananias and Sapphira." I was given to understand that only such elders received this endowment as were chosen by the Holy Ghost at this time. "Now all written law ceases on the inside of this ring, but on the outside it shall continue as it is. Now my judgment commences inside of this ring which is the judgment of the Holy Ghost, that no sin may escape. By the written law and the judgment of man, many guilty ones go unpunished, and many of the innocent suffer. You read in my word that Zion shall be redeemed by judgment. Many of my elders misrepresent me in regard to my judgment. They say it is storms, pestilence, earthquakes, etc. . . . but this is not what I mean. I mean the judgment of the Holy Ghost, as you see Peter yonder judging Ananias and Sapphira by the Holy Ghost, so shall the judgment be here. Death is laid at the feet of every person."

Then the vision opened to a very great distance where I saw Peter judging Ananias and Sapphira by the Holy Ghost. Then looking back to near the center of the ring, I saw the judgment going on, yet at sufficient distance to prevent me from knowing any one engaged in it. There were about ten or twelve men standing with their backs toward me, and about four or five feet to their right stood a man judging some person who was in front of them, yet hid from my sight by the other men. Immediately there was a very great excitement around where the judgment was going on, which soon extended to all parts within the circle, all seeming to know that every one must immediately get out of the ring or come up and be judged by the Holy Ghost, which proved fatal to all whose consciences did not hold them guiltless; and I saw many hastening to get outside of the ring. Some ran, some walked and others went in a wagon, one of them I noticed more particularly. After he had driven over the ring, he turned alongside of it with his right hand

toward me, so that I could see the tears run down his cheeks, and I was enabled to hear what he was saying to himself. He said, "Now I have lost this great blessing because I have not lived up to my privilege." I was also given to understand that he could soon prepare himself by repentance and faithfulness to return and be able to abide the judgment, which he immediately sought to do.

I also noticed another one on foot who did not care for, or know what he had lost, but seemed to be glad he had escaped the judgment, and showed no signs of repentance. I understood that both of these were Saints. I looked back to where the judgment had been going on but it had vanished. Then I asked to know what degree of perfection should have to be attained to enable one to abide the judgment, and have it manifested by pointing out some one that I knew. This he refused to do, but would tell me what kind of a character could abide the judgment and what kind of a character would have to go out.

He said all those whose words had been just and true, those in whose hearts there is no guile or deceit, can abide the judgment. He also told me that the following characters could not abide the judgment; all those that forgive with their lips but not with their hearts; all those who have not spoken the true sentiment of their own hearts.

I had formerly believed that the land of Zion would comprise a great portion of America, which caused me to say, "If this is all the land of Zion, it is a failure as I understand it."

Then He said, "It is wisdom in me to sanctify but a small portion at a time, for you saw that many went out, and if I had sanctified a large portion there would have left a great part of the land desolate and waste: but by sanctifying a small portion at a time there will enough remain on the inside with these on the outside who are prepared, who will be invited to come in immediately to build up and occupy the places that are going to waste; and when all the land on the inside is filled up, I will move out the lines and sanctify another portion as you read in my word, "The borders of Zion shall be enlarged." This is what I mean. It is wisdom in me to prepare my Saints in this way for my coming. If I did not prepare them, they could not abide my presence. If I should come in their present condition my glory would destroy them."

I was given to understand that the time had now come that the gospel should go forth from this place to every nation, kindred, tongue and people, with signs following, and it should go forth by those who received this endowment, and that they had power given them to smite the earth with all plagues, earthquakes, etc.

After I saw the foregoing vision I was very much exercised in my mind over it as it was so different from anything I had ever thought of. I commenced reading and studying the Book of Doctrine and Covenants to see if it would corroborate any such idea, and immediately after I had finished it, which took about six months, I dreamed that I was telling the

vision to several and I told it all right until I come down to where I saw the judgment going on, and I said he laid death at the door of every house.

Then I heard the same voice that I heard in the vision saying to me in an emphasized tone, "Tell it as I told it to you. You have misrepresented me. I told you I would put death at the feet of every person."

I said, "I see I have misrepresented a little, but I thought it would not make any difference." He said, "It does make a difference for this belongs to the vision I gave you and is a part of it."

I awoke immediately after this, I never told the vision until I received the above dream.

AS I LIVE IN MEXICO

(Continued from December Issue, Page 191)

The State of Michoacan is virtually a garden spot where Communism grows and swells to extreme proportions. This is not, however, an official party in the light of party election. Most likely they profess to be members of PAN or PRI with radical left-wing ideals having no official recognition as a separate party in politics. Whenever there is trouble brewing, riots, discontent, anti-American feelings and disorder, all eyes turn toward ex-president Cardenas who openly admits his left-wing tendencies. While no man could please everyone and there are people pro-Cardenas and anti-Cardenas, the pro's will admit with a raise of an eyebrow that their beloved ex-president has become senile with his old age.

San Nicolas University, one of the oldest universities still operating in the Americas and whose beginning dates back to 1540 in the nearby town of Patzcuaro, was declared off-limits to ex-servicemen studying under the G. I. bill because of its communistic tendencies.

The question then arises, "How can an area so predominately Catholic, fall into the hands of those who are anti-Catholic?"

Although PRI is not definitely anti-Catholic, still, many of the antichurch laws that were up shot during the reign of Calles, remain on the statutes to purge the church. While the federal law forbides the wearing of ecclesiastical clothing on the streets it still is possible to get an occasional glimpse of a Bishop in flowing robes, scurrying from a taxi into a nearby school. This is usually preceded by a padre acting as lookout while attending to the duties of getting the school door opened, paying the cab driver and sheilding the Bishop's back as he hurries into the protective seclusion of the school. The padre's clothing which consists of a black hat, black coat, black trousers, and the conventional white shirt-front with reversible collar is a safe compromise with the federal law.

It seems to most Americans that church and state should be separate and individual divisions in the scope of life, and while most Mexicans look upon church and state as individual forces in their lives, an analysis will reveal that such is not the case in Mexico.

Religion is hampered in Mexico, by the laws that rule the land. The missionary activity is seriously restricted because of these laws. Religion can only be taught and religious rites such as baptism performed by nationals. Missionaries from other lands are not permitted to bring in new ideas in the scope of religion, and only converted nationals can perform baptisms, ordinations and other rites of the church. This does not mean to say that a visiting missionary can not preach; on the contrary, if he is invited to speak, he may do so, but for a church organization to move in, set up headquarters and begin a revival campaign is out of the question.

Jesus, the Son of God commissioned his servants in this manner: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, unto the end of the world. Amen."

This then presents a challenge, a test of faith that separates the true disciples of Christ from those that would serve in name only. But there are yet other laws that hamper the work of the church in Mexico. Yet another statute that bites into the pocketbook of the believers. Any property, private or otherwise that is used for the purpose of conducting worship and religious meetings must be turned over to the state. There are few, if any exceptions to the rule. While a church is yet under construction, it remains the property of the church, but once it has been completed, legal action is taken to give title to the government. For this reason, many of the once magnificent churches appear in a run down condition. Once it becomes government property, why put more money into it for upkeep, outside of the bare essentials. Many of the stately and beautiful cathedrals and churches that were once showplaces of religion and culture, have become almost grotesque in appearance. Still, the altars are adorned with flowers, candles and gold crosses.

I must mention here, that I am not of the Catholic faith, but am a devout Christian. It gives a gnawing sensation to my heart when I look upon some of the poor Indians and lower class Mexicans that give everything they have; heart, mind, soul; willing to forego food for their undernourished bodies that they might make their pilgrimage, crawling on their hands and knees to bring flowers to lay on the altar of their "blessed virgin." Or to grovel on their knees at the foot of the great cross upon which hangs the beaten and battered body of the Christ. I shudder everytime I walk past this image of my Lord and want to cry out that He is no longer there. I thank God that I believe in an empty cross for the Son of God arose from the dead. He is no longer enshrined upon the cross.

Only this morning, my young son brought me one of his school books in which there appeared a picture of Christ at the river Jordan, being baptized by John. My children each attend private schools here in town,

for I find that the private schools can offer better scholastic standards than can the public establishments. Besides, being here on a tourist status would not entitle my children to attend public schools. But tuition is moderate, and although the better institutions are run by the Catholic church, I can see no reason why my children cannot attend and soak up some of the teachings of Catholicism. If I am alert and continue to teach them our beliefs from the Bible, it should enable them to better understand and appreciate the "Restoration movement."

The picture in question, showed John the Baptist, pouring a cup of water over the head of Jesus. The caption below the picture assures the viewer that this is the way that Jesus was baptized.

As I viewed this picture, I momentarily became angry, but somehow stilled my voice. I had my son bring the Bible and we turned and read from the Bible, the four accounts of the baptism of Christ as recorded in Matthew, Mark, Luke and John. While none of these say that water was not poured over Christ's head two of them do say that He went down into the water and came straightway up out of the water, which to me would clearly show this picture to be giving a false impression. Many Mexicans can not read or write, and of those that can, few of the poorer class even own a Bible. They, therefore are taught and convinced by the things they see, whether it be false pictures in a text book or hanging in a museum. I'm glad my son asked me about this picture, for together, we were able to search out the truth.

THE STILL SMALL VOICE

1 Nephi 5: 145, 146. "Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time:

And He hath spoken unto you in a still, small voice, but ye were past feeling, that ye could not feel his words;"

Enos 1: 13, 14. "And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again saying:

I will visit thy brethren, according to their diligence in keeping my commandments."

Heleman 2: 93, 94. "And it came to pass, that there came a voice, as if it were above the clouds of darkness, saying Repent ye, repent ye, and seek no more to destroy my servants whom I have sent unto you to declare good tidings.

And it came to pass when they heard this voice, and beheld that it was not a voice of thunder; neither was it a voice of great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul."

In First Kings, it tells us that Elijah heard that still small voice. Thus we see that God does speak to men's minds and in a still small voice. I Kings 19:12.

It might be difficult to make anyone else understand

that one had heard that voice, but the one hearing it knows it. I have had such experiences, and I know it. I don't tell it to boast, because I feel very humble that God saw fit to speak to me at all.

I feel that if we have discernment, we will recognize the fact that a testimony is true or false, when we hear it. Sometimes we have our minds made up concerning an individual, and our discernment is clouded and we fail to recognize the truth.

All through the scripture we read of men, who, when they asked for guidance, received it. How thankful I am that God is unchangeable.

I hear it said often that we are receiving many spiritual blessings. To me they are just crumbs, when we could be enjoying a banquet.

We are told in the Book of Mormon that when the Gentiles are ripe in iniquity, they shall be swept off the face of the land. I fear, lest we when disaster strikes, will cry, as did the people on this land when Christ was crucified, "Oh, if we had only heeded the prophets!"

Now I would like to make an appeal. In years past, the Advocate Editors received letters from the Saints, relating spiritual testimonies. How I enjoyed reading them.

Brothers and Sisters, help our Editors out by sending in your testimonies. If they receive something they feel they can't use, we should respect their judgment. We elected them, so let us stand behind them.

Those of us who haven't been Editors of the Advocate, just can't realize the time and effort it takes to do so. Our Editors need good material. Please help them.

Irene Shaw.

THE CHURCH OF TODAY

It has been some time since we have written an article for the Advocate. Being isolated as we are we know little of church conditions, and we wonder whether we are like the world—trouble and strife—so we have written quotations from the Bible hoping they will help us to understand ourselves and the situations which may exist among us. We know the familiar quotation, "United we stand, divided we fall."

Matt. 12:25—"Every Kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

If the house of God or the Church is divided against itself, it cannot stand either. There must be unity in Christ's Church, not division and strife; otherwise, the Spirit of God cannot dwell with us.

Eph. 11:2-3—Paul tells us we should have all lowliness and meekness, with long suffering, forbearing one another in love;

Endeavoring to keep the unity of the Spirit in the bond of peace.

Isa. 32:17—And the work of righteousness shall be peace.

I Peter 3:11—tells us to eschew evil, and do good; let him seek peace, and insure it.

Paul in II Cor., says, be of one mind, live in peace; and the God of love and peace shall be with you.

I Thess. 5:13—We read, and be at peace among yourselves.

James 3:18—And the fruit of righteousness is sown in peace of them that make peace.

When we are at peace we manifest our love of God and for each other. When we do this, we will lay aside all malice, and all guile, and hypocrisies, and envys, and all evil speakings.

I Peter 2:1; also I Peter 2:17—Honour all men. Love the brotherhood. Fear God. Honour the King.

John 15:12-17—This is my commandment, That ye love one another, as I have loved you. These things I command you, that ye love one another.

Cor. 12:4-7—The Apostle Paul points out that the church is a fellowship of people which has within it, diversity and unity.

Fellowship means an association of persons with common interests and activities. Perhaps Paul's epistle to the Thessalonians would be good for all of us to read.

I Thess. 5:5-15—(5) Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. (6) Therefore, let us not sleep, as do others; but let us watch and be sober. (7) For they that sleep, sleep in the night; and they that be drunken are drunken in the night. (8) But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet; the hope of salvation (a) . . . by our Lord Jesus Christ. (10) Who died for us, that, whether we wake or sleep, we should live together with him. (11) Wherefore comfort yourselves together, and edify one another, even as also ye do. (11) And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; (13) And to esteem them very highly in love for their work's sake. And be at peace among yourselves. (14) Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. (15) See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Rejoice evermore.

Pray without ceasing.

In everything give thanks for this is the will of God in Jesus Christ concerning you.

I ask an interest in your prayers as I have been, and still am ill.

Ollie Derry DeLong
5432 Ebell
Long Beach 8, Calif.

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

MOONLIGHT VISION

While standing on the threshold of my little cabin
home
Beneath the star encrusted heavens, in the moon's re-
splendent glow;
There came a vision to my fancy, as across the silent
dome,
Seemed to march in silent splendor, Mammon's pomp
and tinsel show.

In vain and gilded glory, rides the gods of lust and
greed,
Closely followed by the idol, Mammon's followers
adore.
While emblazoned on his forehead, so that all the
world may read,
Is the trite but cherished legend, "Gold is King" for-
evermore.

So the idol's stupid followers are wont to scheme
and toil,
To unearth the utmost farthing for his brazen majesty.
While the priests of Mammon chortle as they garner
in the spoil;
And despise the sweating masses for their meek
stupidity.

On they march, this ornate vanguard; silken broad-
cloth, pomp and gilt;
Walking echoes with the watchword, "Sell your souls
and worship gold."
For a grand and gaudy temple to the Idol must be
built.
That glittering temple now appears within this vision
I behold.

But still in countless millions, Mammon's followers I
see,
Struggling on beneath their burdens, till they fall
beside the way.
Knowing not that Christ was crucified upon that
gastly tree;
By the same unholy charlatans that rule the world
today.

Now these same ungodly tricksters, who value only
gold,
And despoil the noble principle for which our fathers
died,
Would presume to claim omnipotence while souls are
bought and sold;
Would destroy the humble masses for whom Christ
was crucified.

I see progress halt, bewildered, paralyzed, with awful
dread;
With the priests of Mammon falter, and the masses
cry for bread.
For the temple is completed; and the golden idol
stands,
Clothed in all it's futile splendor, so they fold their idle
hands.

So to Christ I see them turning, not in worship but
distress,
Merely pleading for subsistence; humbly praying for
redress,
For the cruel wrongs they've suffered at the hands of
ruthless knaves,
Who would mock their claim to manhood, and require
the abject slave.

Too long the power of selfishness has mocked our
Christian lore;
Too long has Mammon's haughty priest enslaved the
trusting fool.
The by gone kings of yesteryear, shall rule this world
no more;
To subvert the law of freedom, and make void the
Golden Rule.

For they travail in confusion who destroy a godly
race;
To enthrone a golden idol, o'er a free man's holy land.
Surely poverty is open shame; a nation's sure
disgrace;
For want and vice, and arrogance, lead downward
hand in hand.

Still the Spirit councils, patience! God is merciful and
just.
Only man is vile and sinful; all things else obey his
will.
When man's perfidy destroys him; when he forfeits all
God's trust,
When the time is ripe for vengeance; then will God
all things fulfill.

Then the knave who thinks to surfeit, while his brother
begs for bread;
And the fool who thinks his money proves his right to
rule the world,
Shall awake to find that God is life: The golden idol
dead.
Then the emblem of the LIVING CHRIST in glory will
be unfurled.

James Howe
16819 Helen Street
Southgate, Mich.

FOR THE NEW YEAR

For the New Year I would wish to have strength
enough to battle with difficulties and overcome them;
love enough to move one to be useful and helpful to
others; faith enough to make real the things of God;
hope enough to remove all anxious fears concerning
the future. Johann Wolfgang von Goethe, German
philosopher (1749-1832).

"Every man is unique in that there is always some-
thing that he alone can do."

—Author Unknown

"LAND OF BEGINNING AGAIN"

Most of us at times wistfully concur with the poet, Louisa Fletcher, when she wrote: "Oh, I wish that there were some wonderful place called The Land of Beginning Again . . ." There is, in reality, such a land. It lies limitless within your self; and if you would know the thrill of abundant life which follows in the wake of recurrent new beginnings, resolve now to take hold of life in all of its glory and follow it in faith to the end.

Men would be gloomy fatalists indeed except that life, in her matchless magnanimity, offers countless opportunities for beginning again. Perchance we are proffered nothing more than a new hour or a radiant new dawn; yet we are given therein the priceless blessing of making new beginnings, of undoing the errors of yesterday, of untangling the snarls into which our lives have twisted.

Whether it be at the outset of an untried day, or at the first bell-ringing which heralds the advent of an unopened, newborn year, one experiences a tingle of excitement and a thrill of anticipation as he contemplates his way that lies beyond the newly crossed threshold. Here, at this point, is "The Land of Beginning Again."

Leo Bennett.

"Strive always to be like a good watch—open face, busy hands, pure gold, well regulated, full of good works."

Lee's Bulldog.

OBITUARY

Dena Bowman was born Nov. 19th. 1887 in the Netherlands, and departed this life Nov. 18th. 1963, at Tampa, Florida, at the age of seventy-five years.

She was married to Benjamin Bowman Jan. 11th., 1906 in Grand Rapids, Mich., where they made their home until his retirement in 1957 when they moved to Tampa, Florida, making their home there until her death.

She left to mourn her departure, her husband Benjamin Bowman, two sons, Henery Bowman of J ensin, Mich., and Russell Bowman of Dorr, Mich.; two daughters, Mrs. Roy Brown of Grand Rapids, Mich., and Mrs. Milo Luce of Grand Rapids, Mich. Also one brother, Henery Bastiaanse and one sister Mrs. Abe Ludema, both of Grand Rapids, Mich., ten grandchildren, eighteen great grandchildren and a host of relatives and friends.

She united with the Church of Christ during April of 1924. She was a faithful member and was ever ready to render help to any that were needy. She was ever desirous that the church would grow not only in numbers but in righteousness. She was loved by all who knew her. Her home was open to the missionary and others.

She was laid to rest in the Rose Hill Cemetery, Tampa, Florida. Funeral in charge of Apostle Wm. F. Anderson.

Vivian Olson M
 Bemidji, Minnesota

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