

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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Prayer For Peace

Lord, make me an instrument of Thy peace.

Where there is hatred, let me sow love.

Where there is injury, pardon.

Where there is doubt, faith.

Where there is despair, hope.

Where there is darkness, light.

Where there is sadness, joy.

O divine Master, grant that

I may not so much seek

To be consoled, as to console;

To be understood, as to understand;

To be loved, as to love;

For it is in giving, that we receive.

It is in pardoning, that we are pardoned.

It is in dying, that we are born to eternal life.

—St. Francis of Assisi.

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ZION'S ADVOCATE

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EDITORIAL

It was a critical time in the history of Isreal. Samuel had called the tribes together for the important task of confirming the Lord's choice for their King. When he called for Saul to be brought forth he could not be found. Finally to ease the situation the Lord told them, "Behold, Saul hath hidden himself among the stuff."

They did not elaborate as to what the stuff consisted of. We can presume it was the various tents and supplies which the congregated tribes had brought with them.

This can very well be adapted to our times. I think that our failures, as a church and as individuals, in neglecting to develop our spiritual resources is that like Saul, we too, are hiding among "the stuff." As a church, or rather as members of a church, we spend a large portion of our time hidden in the depths of doctrinal and organizational contentions rather than striving to spread the Gospel of Christ among all people as we have been told to do.

As individuals we hide within the piles of stuff which we create in our own minds, and we give this "stuff" priority over our Christian duty. And I believe all those things we contend over and use as excuses for neglecting our righteous service, are to God, just plain "stuff."

"When Leonardo da Vinci painted The Last Supper, he threw all his energies into the work, working early and late. No pains were spared by him. He studied the Scriptures carefully, concerning this event, so that he might paint it in perfection. Having given the finishing stroke, he invited a few confidential friends to a private inspection. They gazed attentively, and various remarks were made. An observance of one of them led to unexpected results. He spoke with great admiration of a golden chalice, saying, "It's shape, color and size

were all that could be desired. That is the most beautiful object in the picture."

Hearing what was said, the artist took up his brush, and dipping it in black paint, deliberately smeared it over the whole canvass. He soon explained it. "If", said he, "what you tell me is true, then my picture is a failure, for I mean my Master's face to be the chief and most beautiful object".

All are artists; a good or bad picture each of us is painting, the picture of life. Too often, alas, men make inferior things the most conspicuous objects on the canvass of their daily history, bestowing rich colors and careful handicraft upon trifles. But the Saviour should be the grand center of our souls, and should have our chief and first attention." (Mr. T. Stevenson).

That story by Mr. T. Stevenson is a very good lesson. We cannot deny that the Saviour should be the grand center of our attention and of our service, although most of us fail to make it so. The many inferior things, the "stuff", which we hide among should be conspicuous by their absence.

Men should try to develop an awareness of the more substantial values of beauty, not merely the passing beauty of such things as the golden chalice which have no lasting effect upon our spiritual being, but rather the beauty of the Spirit of Christ, which is eternal.

This does not mean that we should not enjoy beautiful things which are created by the hand of man. The golden chalice was undoubtedly a thing of beauty, and possibly created by an inspired person. But all such things are inferior to the beauty and importance of things pertaining to Christ.

As individual members, as factions, and as divided groups within the Restoration churches, and especially the Church of Christ, our SPECIAL organizational and doctrinal problems, which may be the "golden chalice" of our own ideas, are not the most important part of the picture. Our eyes should be drawn, in unity, to the face of Christ, The Exalted King and Head, as the most important and certainly the most beautiful object of the whole spiritual picture.

In the 4th chapter of Ephesians Paul says, "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Not called to the ministry necessarily, but all of us are called to be disciples of Christ. (E.J.M.)

"With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." It is our duty as disciples of Christ to endeavor to promote unity and peace, both within the church and without. (E.J.M.)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: . . ."

There was a definite purpose in Christ's gifts. To His representatives He gave those ministerial respon-

sibilities for the perfecting of all the saints, that they might be better able to live and work together as members of His kingdom. He gave them for "edifying" or building up the body of Christ. Or in other words, building up the church. Until we all come in "unity of the faith", united in love and fellowship with a singleness of purpose "and a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:"

The Paul tells us, "That we henceforth (that is after we have attained that measure of perfection, from that time on, E.J.M.) 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; (split and separated, indoctrinated with hate and deceit, by the whims of contentious men looking at a "golden chalice", desiring to destroy the church, rather than the true purpose of Jesus Christ. E.J.M.) but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; . . ."

". . . Let all bitterness, and wrath, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Is that asking too much of us? Not if we follow the advice which Paul gives us in chapter 6 of the same book.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints: . . ."

When a fireman goes into a burning building which is contaminated with deadly gases he must wear complete protective clothing and a self-contained oxygen mask. We have the same problem in our spiritual life and the only way to be safe is to put on the whole armour of God. We speak of peace and love and of the pure in heart who will build Zion, and we look forward to the day when it will come.

Paul said, "And your feet shod with the preparation of the gospel of peace;" We must remember the well known proverb, "Practice makes perfect." The perfect peace will never come to those who neglect to practice peace. Today is the day of preparation. Faith, love and peace are fruits of the Spirit, and as such are important factors in "pureness of heart." They can

be attained only through constant practice. Live today by faith, love, and peace and you will soon attain these worthwhile spiritual values. How could we be stronger or better prepared to face the battles of life than to have a shield of faith and the word of God?

We cannot stand alone. A one man army is hopeless. It took 17,000 men to put one astronaut into orbit. We need the love and fellowship, the encouragement and help which comes from others. We need to be united in truth, with all lowliness and meekness of heart, forbearing one another in love; and endeavoring to keep the unity of the Spirit in the bonds of peace.

Our source of strength to accomplish that goal is given in the words "Pray always." As Christians we are always in danger, we must be ready and willing to call upon God whenever the need arises, which is often indeed. We have the promise that our prayers will be answered, if we ask in humility and faith. United, humble prayers can bring people close together and closer to God. It is said, "That a humble man is closest to God when on his knees."

Christ came to earth to preach the gospel to the poor, to heal the brokenhearted. To preach deliverance to the captives, to restore sight to the blind, to set at liberty the bruised — yes, to care for all our human problems. He came, not only, to heal the physical body, but to heal the souls of those who are spiritually sick.

We have the story in the bible of a certain instance when Christ was about His mission of healing. A crowd of people surrounded Him and among them was a woman whose face was wracked with pain. She had suffered a pernicious disease for 12 years and had spent all her money seeking a cure. Her efforts were vain and she had grown steadily worse. She had learned of Jesus and had a deep faith in His power to heal. She knew if she could push through the crowd and get close enough to touch Him she would be healed. She was nervous and afraid, but she had failed many times so there was nothing to lose.

When at last Jesus came close enough she reached forward and touched His garment. In an instant the disease left her and she felt in her body that she had been healed. Jesus turned in the crowd and said, "Who touched my clothes?"

Then He saw the trembling woman looking into His face. She fell down before Him and told Him all the truth. Then He said to her, "Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague."

The point I wish to emphasize in this story is not simply that the woman was healed, Jesus had healed many persons. The fact is that Jesus could feel the slightest touch of a faithful hand. He is sensitive to the problems of all those who reach toward Him in faith and humility.

Today we cannot touch His garment with our hands, but if we have properly exercised our faith we can touch Him with a faithful heart, and an humble prayer, and He will stop to hear our plea. Jesus told Jairus, "Be not afraid, only believe."

If we mould our lives by Christ's pattern, putting away the old man, being renewed in the spirit of our minds in love and brotherhood, we would soon find a unity of purpose among all people of Christ's church.

But like Saul, of old, to be received into the Kingdom we must come out of our hiding place "among the stuff." Inferior things of the heart and mind must be set aside. We must not be like the art critic and see only the "golden chalice" when by lifting our eyes toward God we can see the beauty of the Master's face.

E. J. M.

A CALL FOR REAPERS

(To the Tune No. 344 Old Saint's Hymnal)

Lo! The field is white to harvest,
Who will go and work today?
Can you hear the master calling?
Why then, idle time away?
Can you see the scythe and sickle,
Lying idle in the field?
I am sure it grieves the Master
When yourselves you do not yield.

If the grain is left to wither
In the burning noontide heat,
There will be no golden harvest
To lay down at Jesus' feet.
God has given us the talents,
He has given strength and health.
Let us use them in His service.
Service pays in countless wealth.

There are people all around you,
In the field of life today,
Who are hungering and thirsting,
Who in life have lost the way.
Will you take the Gospel message
To those hungering ones today?
Go and labor in the harvest,
He will all your toil repay.

—Ethel M. Crouch
17356 Lindsay Avenue
Detroit, Michigan

Mere sorrow, which weeps and sits still, is not repentance. Repentance is sorrow converted into action; into a movement toward a new and better life.
— M. R. Vincent.

A—B—C

By Irene Maley

A number of years ago a very dear friend and sister said, in a back-of-the-hand whisper, "His sermon sounded like he was teaching a kindergarten class." This amusedly and possibly a bit indignantly, following a sermon by a young elder.

Haven't we read some stories that might have been written for kindergarten children? We refer to the parables by which Christ taught. He was not speaking to children alone, but he spoke simply. In fact the whole of the scriptures teach over and over, in different words the same lessons as though they might be for the teaching of children who need to be told over and over and over something God wants them to understand. Perhaps this simplicity is for the purpose of creating a thirst for more knowledge. To the degree with which we thirst to know — to that extent does our knowledge increase.

As an illustration of the lack of knowledge — There was once a little boy who hung his cat on the grape arbor by a rope around the neck and left it dangling there. When he returned to play with his beloved pet, the cat was lifeless. The boy's grief was deep. This little boy was deaf. He had hung up his cat much as he might other things he played with, completely lacking in knowledge of death.

We are told that there are high school and even college students who have not learned to read well and are hampered in their education to the extent that they must go backward before they can go forward. Offices repeatedly hire and fire file clerks who do not know the alphabet well enough to file a document in the proper place.

It is with the thought that possibly we may have overlooked our ABC's and may find ourselves in the same condition as this little boy (or his cat!) or the student that we in all earnestness offer a review.

A-Affection **B**-Brotherly Love **C**-Charity

"Be kindly affectioned one to another with Brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Romans 12:10-16

CHARITY

"And above all things have fervent Charity among yourselves; for Charity shall cover a multitude of sins." I Peter 4:8. Please read on Page 768 of your Book of Mormon verses 51, 52 and 53. Verse 51 gives a com-

plete description of charity; verse 52 condenses this description and defines it as "the pure love of Christ." and gives further instruction that "whoso is found possessed of it at the last day, it shall be well with them." Verse 53 tells us to pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, etc." Read all of it for yourself, for brevity's sake this is only a portion.

Much suffering and heartache could be prevented by learning and beginning to practice these things at an early age. But it is never too late to learn them and we will never become too old nor too feeble to practice them with much joy.

You will notice we include the word "practice" for we may know our scriptures backward and forward and still fail our final test. On the other hand we may meet the qualifications for finding our name in the Book of Life by going back to our A-B-C's so that we may then go forward.

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ."

EGYPTIAN HERITAGE

"While visiting in the home of the probate attorney for the Indian Service in this district, I was looking over some of the interesting things which had been secured from the various Indian tribes, and the attorney's wife showed me a dozen small porcelain dolls that she had picked up on a visit to an Indian home near Sacaton.

A small Indian girl had been playing with these dolls on the floor. The grandmother said she had played with the same dolls when she was a girl and that her father in digging a well had unearthed a box containing about 100 of these dolls. Five of the 12 dolls were still in perfect condition and were designed with an Egyptian headdress and a gown similar to that worn by the Egyptians. The sex of the dolls was easily discernible and quite artistic.

I later secured and have in my possession the "Lost-Man Basket" made by the Pimas. The figure of the lost man is high on the side of the basket. His home, designated by a cross, is woven into the bottom. There is a maze through which he must pass to get to his home. This is a puzzle but would be considered quite a problem in the making because the man must go down and around through all the various lanes to get back to his home.

Baskets with exactly the same design have been produced on the Isle of Crete. There are also many insignia unearthed and in the Casa Grande ruins similar to those found in the pyramids of Egypt. There seems to some possibility that we do not know everything about the Indian." (F. A. Hickernell, one time Deputy U. S. Marshal, later Chief U. S. Probation Officer, Phoenix, Ariz.)

FAITH By Edna Smith

Webster tells us that Faith means, belief, trust in the honesty and truth of another, the assent of the mind to Divine revelation, unshaken adherence, fidelity, and honesty. Paul tells us; "Faith is the substance of things hoped for, the evidence of things unseen."

Let us examine the element of faith back to our childhood, when we first expressed faith by the trust we had in our parents, and as we began to grow and develop and had faith in our fellowman. We had complete faith and trust of our safety in anything that was done for us by our parents because we sensed their love and devotion for us.

In school we had faith in our teachers and those classmates who expressed their faith and trust in us. Even if our teachers corrected us and the errors we made; we had faith that they had our best interests at heart; therefore our faith in them increased and grew.

How much greater our faith in God and His commandments should be. God proved His love for we weak creatures here on earth, for He sent His only begotten Son to earth to teach us the way of life pleasing to Him. That faith in God comes to our eye each time we look about us. The grasses that grow, the flowers that bloom and the beauty of nature, all speak in a language of God's love. There could be no doubt that God loves the human family He placed here on His footstool.

We stated that we had faith and trust in our earthly parents because we sensed their love for us; therefore they merited our faith in them. God expresses His love for us by the beauty and help He gives every minute of our lives; so He too must expect our faith and love in return.

You say, "How can I have faith in a God who lets little children suffer and become cripples, and allows our loved ones to die?" Why blame God for that? We, ourselves, have caused a great deal of our own suffering. You also have heard that suffering makes us strong and more obedient, and you say, "How can that be?" The Bible tells us that Christ himself learned obedience by the things which He was called upon to suffer. God wants us to be wholly dependent on Him, for we are His creation and He wants His will carried out in us. If we are striving to do our wills entirely we express ourselves as not having faith completely and wholly in God, and we are the losers — not God. It makes Him sad to see us stumbling on in our own way, and not showing our faith in Him and climbing to the heights we could attain.

I would like to give you an example of complete faith that I know really happened. There was a young couple, and the man was not making a large salary, only \$14 a week. It was hard to make that amount stretch from one week to another. One eve-

ning, just before pay-day, this couple was surprised by a visit from three missionaries who had traveled a long way and were tired and hungry. Food in this home was scanty and hardly enough for just the two of them, let alone stretch for three more. The woman went to the kitchen and started to prepare the evening meal, and all the while she was praying that her guests would have plenty to eat. When the meal was ready she called them all to the table and all four men and herself sat down. The blessing was asked on the food, and a silent prayer again went up from the woman to God on behalf of her guests. At the conclusion of the meal all expressed themselves as being more than satisfied, and praised the young woman for a delicious meal. There was even enough food remaining to serve for lunch the next day for herself and her guests. God answered that prayer because she placed complete faith in Him that she would be aided in this her time of need. Years later this young woman was asked for the recipe of the casserole she had served that night. Her answer was, "Just clean out the food in the refrigerator — put everything together in the oven to bake — and pray."

That young woman, now a few years older, has often thought about that incident, and never again did a refrigerator casserole taste so good or go so far. The conclusion she drew from this was, that when she had placed complete faith and trust in God, even in such a simple thing as preparing a meal, God was there to help. Her utter dependence on Him was so richly rewarded. I know this story to be true for this was my experience when I was first married almost thirty years ago.

So let each and everyone make our faith grow, and not stagnate, for God will reward greatly in His own way. We as a people have so much for which to be thankful. Let us exercise our God given faith and grow in the knowledge of our God daily.

GOD'S METHOD IN STUDYING OUT SCRIPTURAL SUBJECTS

First of all we must "Study to shew (ourselves) approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). The word DIVIDE means "To arrange under heads of topics and explain; expound."

Scripture on any given subject is not always given in its natural sequence, so, we must learn how to rightly divide the word of truth. There must be an exact dividing the word of God, not according to the wisdom of the world, but according to the wisdom of God through his Holy Spirit (I Cor. 2), for with God there is "no variableness, neither shadow of turning" (James 1:17).

In rightly dividing the word of truth, that we might be approved of God, there are at least three basic factors we must comply with; they are OBJECTIVE, POSITIVE AND SUBJECTIVE.

OBJECTIVE means that we must study the word of God by "grasping and representing facts as they really are; unbiased by prejudice or temperament."

POSITIVE means that the word of God is "laid down or uttered by competent authority", meaning God and Christ, and their ministers. The words are "Independent of changing circumstances or relations", for in their words, there is "no variableness, neither shadow of turning." They are the same, yesterday, today and forever (Heb. 13:8).

Christ bound up the testimony, and sealed the law among his disciples at Jerusalem; if we speak not according to this word, it is because there is no light in us (Isa. 8:16-20). The word BIND means that we are spiritually obligated to keep within the bounds of the words of Christ, for he placed a boundary line around his words, so we could not overstep this line to take anything out or to bring anything in, for the word SEAL means that Christ established his word and settled it beyond question; there is "no variableness, neither shadow of turning" with his word. If we change his word in any way, that seal will be broken.

The word SUBJECTIVE means that we are under the authoritative control of God's governing power because of the positive objectivity of his word.

To be subjective to His word, we must "Prove all things", for "In the mouth of two or three witnesses shall every word be established" (I Thess. 5:21; II Cor. 13:1). When we have done this, we must hold fast to the truth and reject that which cannot be proven by the words of Christ. By doing this, we will be prepared to say Yea, to all the precepts of God, and to say Nay, to all the precepts of man and the Devil (II Cor. 1:17-20), for Satan and his angels can be transformed into angels of light, and ministers of righteousness (II Cor. 11:14-15).

Luke 8:4-18; Matt. 13:1-12; 25:14-30. The word of God is likened unto seed. If we accept and abide by the fulness of his word, we are likened unto good ground on which seed is sown; we will be submissive to his word, and we will study his way, so we will know how to rightly divide the word of truth. We must take heed how we hear the word of God, "for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

So, if we close our minds to any part of God's word, we will not be studying to show ourselves approved unto God. The time will come when our works shall be manifested; if we have not sought to study to show ourselves approved unto God, we will be ashamed because we have not rightly divided the word of truth. At that time, even that which we think we have shall be taken away.

Your humble Sister in Christ,

Mrs. Lucinda Scott
420 Monroe
Traverse City, Michigan 49684

PRIDE

Reprint from The Truth Teller, page 155

(Book of Mormon references in the following have been changed to coincide with the Authorized Edition — Ed.)

Pride seems to be the most prevailing sin among all the religious denominations, and perhaps is manifested in a greater variety of forms than any other species of iniquity. It is tolerated more by the christian profession, in the form of extravagance in fine dress and fashionable apparel, than in anything else. This popular style of iniquity is overlooked by the great masses of mankind, and yet it stands among that list of crimes that is the most heinous in the sight of heaven. As a leading principle it forms the great stepping stone to higher crimes, and like the intoxication from intemperance, pride deludes the mind with all the vain allurements of gaudy show. Though the fascinating charms of pride may please its victim, it is an index to the corruption of the heart, for it betrays a character of either stupidity or insincerity in every human subject of its follies, whether priest or people, and is often found to be inseparably connected with every other vice.

Because of its great prevalence and subtle influence of power over the human race, pride is the most woeful device of the devil that has ever befallen mankind. It has not only proved to be the ruin of families and churches but also has been the downfall of nations, and will prove the ruin of any people that persist in it.

Pride, with all its consequent evils in the wearing of fine and costly apparel, is denounced as a wicked and sinful extravagance in the strongest possible terms in the language of inspiration, as follows:

"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (1 Tim. 2:5-10)

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Peter 2:21-25)

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting

on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 Peter 3:1-6)

The foregoing precepts were given to the church of Christ as the law of God, showing that plainness and simplicity of style in dress would be truly pleasing in his sight, which is equally enjoined upon every members as an incumbent duty. How can it be mistreated with impunity? How can it fail to incur the displeasure of the creator with his just punishment? The Lord has said he hates a "proud look." (Pro. 6: 16-17).

Who would wear a "proud look" without a fine dress, and who can dress exceedingly fine, without looking proud? Who are the proud but those that have evinced a disposition to gratify the carnal mind with such-like worldly vanities? Yet those who have sunken to such worldly gratifications, ever have an excuse to justify their follies; often in saying the scriptures do not mean what they teach.

But the Lord has said,

"All the words of my mouth are in the righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge." (Pro. 8:8-9)

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words." (1 Tim 6:3-4)

All pride is sin, as also every transgression of the law is sin. It is an evident fact, that those who lift themselves up to the wearing of fine apparel are transgressors of the law pertaining to the style of dress, which was given to the saints by both Peter and Paul as a true pattern for every humble follower of Jesus Christ. As pride is the leading passion in every such violation of this law; therefore, every transgressor of this law is doubly guilty as an offender against the laws of God.

The Book of Mormon is also very instructive on this subject as will be seen in the following passages:

"And they did impart of their substance every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; and they did not wear costly apparel, yet they were neat and comely; and thus they did established the affairs of the church . . . For those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness, and in babblings, and in envyings and strife; and wearing costly apparel; being lifted up in the pride of their own eyes." (Alma 1:40-49)

"And it came to pass in the eighth year of the reign of the Judges, that the people of the church began to wax proud, because of their exceeding riches, and their fine silks, and their fine twined linen, and because of their

many flocks and herds, and their gold, and their silver, and all manner of precious things, which they had obtained by their industry; and in all these things were they lifted up in the pride of their eyes, for they began to wear very costly apparel. Now this was the cause of much affliction to Alma, yea, and to many of the people whom Alma had consecrated to be teachers, and priests, and elders, over the church; yea, many of them were sorely grieved for the wickedness which they saw had begun to be among their people." (Alma 2:18-12)

The following quotation from the Book of Mormon, although it transpired among the Nephites above 1900 years ago, is a fair representation of the present times:

"Behold, O God, they cry unto thee, and yet their hearts are swallowed up in their pride. Behold, O God, they cry unto thee with their mouths, while they are puffed up, even to greatness, with the vain things of the world. Behold, O my God, their costly apparel, and their ringlets, and their bracelets, and their ornaments of gold, and all their precious things which they are ornamented with; and behold, their hearts are set upon them, and yet they cry unto thee and say, We thank thee, O God, for we are a chosen people unto thee, while others shall perish." (Alma 16:103-106)

"And again I say unto you, the Spirit saith, Behold, the ax is laid at the root of the tree; therefore every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire; yea, a fire which cannot be consumed; even an unquenchable fire. Behold, and remember, the Holy One hath spoken it. And now my beloved brethren, I say unto you, Can ye with stand these sayings; yea, can ye lay aside these things, and trample the Holy One under your feet; yea, can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel, and setting your hearts upon the vain things of the world, upon your riches; yea, will ye persist in supposing that ye are better one than another; yea, will ye persist in the persecutions of your brethren, who humble themselves, and do walk after the holy order of God, wherewith they have been brought into this church, having been sanctified by the Holy Spirit; and they do bring forth works which are meet for repentance; yea, and will you persist in turning your backs upon the poor, and the needy, and in withholding your substance from them? And finally, all ye that will persist in your wickedness, I say unto you, that these are they who shall be hewn down and cast into the fire, except they speedily repent." (Alma 3:90-97)

The following prophecy given above 1400 years ago by Moroni, the last of the Nephite prophets, shows the excess of pride and extravagance that the sectarian churches would fall into after the coming forth of the Book of Mormon, as follows:

"Behold, the Lord hath shewn unto me great and marvelous things concerning that which must shortly come at that day when these things (in the Book of Mormon) shall come forth among you. Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shewn you unto me, and I know your doing; and I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying and strifes, and malice, and persecutions, and all manner of iniquity; and your churches, yea, even every one, have become polluted because of the pride of your hearts. For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than

ye love the poor and the needy, the sick and the afflicted. O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted the holy church of God?" (Mormon 4:45-51)

The foregoing quotations from the Book of Mormon, on the subject of pride, are in perfect harmony with the teaching of the Bible; which should serve as an efficient and solemn warning to Latter Day Saints to forever avoid all such-like appearances of evil (also intemperance in every form) and strictly endeavor to keep themselves wholly free from all the extravagances and follies in this proud and gay world with which the sectarian denominations have gorged themselves full to the brim and running over.

Not only have they been allured into the fashions and follies of a proud and sinful world, but also they have gone far beyond and have become the principal leaders in many of the gay fashions of high life. This is in the exact fulfillment of that which the Book of Mormon has said they would do: the lifting of themselves up to the wearing of fine and costly apparel; the adorning of their churches which they appear to appraise of greater worth than the plain and simple principles of the gospel; the poor and the needy they seem to pass by as not worthy of notice.

Such appears to be the common practice, with a few honorable exceptions, and many of their ministers, as a stratagem, resort to numerous cunning devices for the purpose of collecting what they call benefits from fairs, exhibitions, festivals, etc., by exerting various influences to obtain the greatest amount of money and means for the smallest degree of remuneration, if any at all. Such unjust schemes, for procuring filthy lucre for the adorning of their churches, are highly applauded by nearly all ranks of the fashionable clergy, as laudable measures. These they press upon the people at every favorable opportunity in as exacting a manner as the Roman prelacy of which only half a century past were envied for singular deeds in collecting benefices for the adorning of their cathedrals. These benefices were obtained also by a pretext under color of only a shade difference, by selling crucifixes, crosses, images, pictures, relics, indulgences, etc. The effects of such sales were expended upon their church edifices in the most lavishing manner. The reformers, at one period, pursued a different system of economy, for they deemed it unwise and unchristian to expend more means upon their church edifices than was necessary to render them neat and comfortable. But that subtle and intoxicating spirit of pride, like a contagion, soon spread from the reverend mother (mystic Babylon) to her legitimate daughters. Therefore, this great family of Babylon, including the mother and her daughters, are all equally drunken with that delusive spirit of pride in the love of vain show.

"And the woman (the mother) was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (Rev. 17:4)

This is fulfilled in their great profession of godliness but living after the manner of the world, wherein they belie their profession as also many others.

"For all nations (therefore including her daughters) have drunk of the wine of the wrath of her fornication (in following her fashions), and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (fine things). (Rev. 18:3)

Surely all the gentile nations, as well as all churches, have drunk into that spirit of pride and extravagance that was so severely condemned by Jesus Christ in John's Revelation; and when practiced by any people it proves them not to be of God. Though such has long been the prevailing sin of the eastern world, now it has spread over the western continent with all its pernicious effects as may be seen in almost every city, town, and country.

All are tintured, but more especially those of that aspiring oligarchy that have such an indomitable affinity for their ascendancy to the union of church and state, who have long since manifested the greatest love of show in costly apparel and the adorning of their churches in the most extravagant manner with the fine delicacies and costly gems, pearls, and the rich things of the world. These have a most baneful influence in alluring the natural mind, being suited to the carnal propensities of erring nature, but the word of the Lord clearly shows the folly of all such wickedness. Although denounced by the inspired pens in the strongest needful terms, millions are living and dying under the cover of the grand delusive folly of pride; of which "Mystery, Babylon the great, the mother of harlots," has given the world her example. Therefore, let it be remembered by all, that the closer such examples are adhered to, the nearer they are like the "mother of harlots and abominations," and most assuredly they also "have drunk of the wine of the wrath of her fornication" in this particular sin of pride and extravagance.

Although there are all manner of sins embraced in the text, pride is included in the expression of several terms, such as being "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls." This fully illustrates that pride was the leading passion in the use of all those fine and costly equipments. It is well known that a vast number of church edifices are adorned after this manner, as given in Rev. 17:4, wherein the term "woman" represents the church which has expended millions by millions of dollars upon their church edifices, which is a literal fact.

Therefore, all these great leading traits of iniquity, of which the progressing world was to become drunken, had their origin in the "mother church," which consisted of: (1) the changing of the sacred laws and ordinances of the gospel by the substitution of the many false doctrines and precepts of men; (2) with the introduction of their enormous examples of pride

and extravagance; and (3) with the various stratagems of cunning devices in extorting and pressing in the most seducing manner from the people their hard earnings in money and means to the support of their rotten institutions for which they receive in return the only compensation of being made to believe that such was their duty and was all right, and subsequently might expect, when present, to enjoy the smiles of the fashionable priests. That begrimed show of affected pleasantness is repulsive to the men of discernment who are not drunken with false creeds; although it is passed off very complacently upon such unfortunate victims, under the idea that it is all refinement and elegance of taste. Such are the delusive effects of drunkenness from pride, false doctrine and bigotry, whether of priests or people who are governed by false creeds; for they are all born of the same deluded spirit and made partakers of the like grades of iniquity. Such is the brief descriptive condition of "mystic Babylon" which has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. 18:2)

This also shows most conclusively that the worst characters of men on earth are among the great ones in Babylon; but this is not all, for the third verse shows the lamentable fact that all nations are to become corrupted in like manner and with the same identical things that have polluted the "mother church." The "kings of the earth" in their greatness are also to become corrupted with the "abominations" of the "mother." It is plain that the "abominations" of the "mother church" consist in the love of the riches of this world, to which may be added the great list of false doctrines that have been made subservient to their secular gain which has ever been the rage of their unquenchable thirst. It is evident that the chief burden of their sins, among all their great list of iniquities, stands in the love of money and the fine things of the world, for the "merchants of the earth are waxed rich through the abundance of her delicacies." (Rev. 18:3)

This shows that their traffic in those fine and delicate things was not for the benefit of real useful service, but for the support of their pride and love and display in their fine "delicacies." Although pride and extravagance is often so closely blended that it is difficult to discriminate, yet pride is fed by extravagance which is nothing better than a destructive waste. Therefore, pride is a destroyer.

Pride is so prevalent among all classes, both rich and poor, there can scarcely be found those who can perceive themselves to be under the baneful influence of pride. They are so infatuated with the love of the fine things of this world that they can see nothing but what they call decency in all their extravagances. They are just as drunken and stupidly blind to the **true spirit of the gospel of Christ** as the inebriate drinker of rum is blind to a higher sense of moral duty.

When advisedly reprov'd on the subject of pride, instead of manifesting that faithful spirit of meekness and repentance, they often exhibit as obstinate a spirit in their wilful persistence as though they had a license for indulgence in all the follies and fashions of a gay and sinful life. With that self-justifying demeanor they boastfully say, that such are the majorities of the professed Christian world; thereby out of their own mouths they are convicted for the word of the Lord says:

"The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (I John 2:16)

Notwithstanding, pride is universally condemned by the scriptures, yet it rages throughout the land like a pestilence and perhaps is its forerunner.

"Pride goeth before destruction, and an haughty spirit before a fall." (Pro. 16:18)

"Every one that is proud in heart is an abomination to the Lord." (Pro. 16:5)

It is evidently clear that all the proud have lifted themselves up above both the examples and teachings of the meek and lowly Jesus.

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (II Peter 2:22)

It was said in olden times by Isaiah, "as with the people, so with the priests." But now it may be truly said of Babylon, as it is with the "mother church" so it is with her daughters. They are all equally proud in the love of the fine things of this world and are all drunken out of the same filthy cup of abominations.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17)

Although such is the ruined condition of the sectarian world, there is none to plead for a reform, for their ministers are all implicated and therefore dare not raise the warning voice.

"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." (Isaiah 56:10-11)

Such seems to be the situation of spiritual Babylon which is composed of its various grades and ranks of profession, "ever learning, and never able to come to the knowledge of the truth." (II Tim. 3:7)

Pride can never dwell with meekness and humility; pride loves pomp and show in fine dress and the wearing of costly apparel and is fostered with all the fine things of this world; pride is an enemy to godliness in every form and is the greatest destroyer the world ever saw. Perhaps if the figures could be told it has cost the world more of the hard earnings to

support it, than was ever destroyed by intemperance. It is not reasonable to believe that any man or woman can ever be a Latter Day Saint while living under the influence of pride. Any man, who pretends to be a minister, that lifts himself up to the wearing of fine and costly apparel is no more fit to preach the gospel than the serpent that "beguiled Eve," for "while they promise them liberty, they themselves are the servants of corruption." (II Peter 2:17-19)

It is evident, from the scriptures, that there are many kinds of iniquity that Satan has power to tempt mankind with and lead them astray from that straight and narrow path that leads to eternal life. Among all the devices of Satan, pride seems to be the most prevailing sin over the so-called Christian world. If proper, so to speak, it may be called the great corner stone, around which nearly every other vice seems to center. Among all the various grades of civil life, pride has prevailed to the greatest extent in the Christian profession, and that too with those who are the reputed leaders of the several divisions of the present existing denominations. This view of the subject seems to be strongly supported in John's revelation:

"And the woman (or church) was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." (Rev. 17:4-6)

The foregoing text of scripture clearly shows that the woman spoken of is that great political church, which is arrayed in all manner of the fine things of this world's good; holding "a golden cup in her hand," which represents her great pretensions to godliness but is full of all manner of abominations; having transformed the true worship of God into the likeness of the things of this world. Hence this great "mother of harlots" has upon her "forehead" a name written, "Mystery, Babylon the great, the Mother of Harlots," showing that this great mother has daughters in the plural. From the history of the great "mother church" it is evident that she assumed her papal form of church government about the beginning of the seventh century when she began to propagate her false doctrines by force and thus she was the mother of abominations. But there were no daughters born of her yet, for she was not the mother of other churches until the lapse of eight full centuries afterwards. She was the church universal until the reformation, under Luther, in the fifteenth century, when the first daughter or new church was born on the 10th day of December, A.D. 1520 (see Mosheim, vol. 2, p. 20).

From that period of time a host of daughters or new churches successively sprang into existence to the number of several hundred, and many of them have showed the blood of their "mother church" in

rigorously prosecuting that same spirit of persecution against each other (in a great many instances unto death) and also against the Latter Day Saints, many of whom were martyred in the State of Missouri. It is easy to perceive wherein John the revelator had reference to "mystic Babylon" and why he had such a special reference to the name written "upon her forehead." She is the great head and mother of all the daughters of that grand fraternity of spiritual Babylon; therefore, the application of that most appropriate and significant name written upon her forehead, "**Mystery, Babylon the great, the mother of harlots and abominations of the earth,**" which portrays the true character of that great family of the mother and her daughters collectively. Most unfortunately for them all, neither the mother nor the daughters can be induced to see the necessity of a reform; neither to perceive that they are all of spiritual Babylon, any more than a drunken man can discern his own folly or the proud to see the error of their sinful ways, for they are all drunken together with pride and vain show. So wonderfully have their false creeds wound them into the delusive follies of this world, that the force of habit in the vain fashions of a worldly life has totally bewildered their minds in obscure darkness, thereby fulfilling the words of Isaiah upon their own heads.

"Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes." (Isaiah 29:9-10)

This quotation undoubtedly refers to the present bewildered condition of spiritual Babylon, showing that they are all drunken but not with wine nor strong drink. "Mystery, Babylon," together with the mother and her daughters, are all staggering under the delusions of pride and false doctrines. At the same time, they are unapprised of their deplorable situation, for the spirit of deep sleep is poured out upon them all and their eyes are closed to a sense of their awful condition. It is expected that none but the few, who are generally among the poorer and humbler classes, will be redeemed by a reformation. The great majorities are too proud to condescend to notice these things until it will be too late, and they be consigned to that awful doom that awaits the downfall of Babylon which is fast ripening for the great burning day. Though they may lull themselves with songs of peace and safety, and scorn and mock the warning voice; yet pestilence, war and famine will pour in on them like a flood and sweep the land with all the terrors of a tornado, which is that burning day spoken of by Malachi.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the LORD of hosts, that it shall leave them neither root nor branch." (Mal. 4:1)

It appears, from the reading of Malachi, that at the time that those great destructions are to fall upon the wicked, that God's greatest displeasure is to be manifested more particularly against the "**proud.**" Yet the chastening hand of God, in that eventful day, will lay heavy upon all transgressors of which there are now exceeding many.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away." (II Tim. 3:1-5)

Surely Paul has given a true picture of the present times, showing that every species of iniquity would be practiced by men professing to have a "form of godliness," which is the true character of modern Babylon. Notwithstanding, the truth has been told concerning that spirit of sinful pride and wickedness that reigns triumphantly in the midst of sectarian Babylon. It may sound grating to their ears, yet it should be remembered that they had the benefit of reading the first numbers of **The Truth Teller** and seeing the errors exposed of that people called Mormons, at which many were much gratified. Now in their turn they should endeavor to be quiet and listen to their own follies; for the plain simple truth will never harm an honest man; but if bigots suffer, they are welcome to their pains.

It is not the design to justify the iniquity of any people in favoring the one more than another; for all who transgress the laws of God are sinners, equally culpable, whether sectarians or Latter Day Saints. It was just as much a violation of the laws of God for the Latter Day Saints, or those that are called Mormons, to lift themselves up to the wearing of fine and costly apparel and the adorning of the Nauvoo Temple, as it was for any of the daughters of Babylon to adorn their church edifices. In fact it was the greater sin, for the Book of Mormon solemnly proclaims against the adorning of their fine sanctuaries or churches. (II Nephi 12th chapter, Mormon 4th chapter, Ether 4th chapter, III Nephi 1st chapter)

With all the plain examples and divine precepts in the Book of Mormon, the Latter Day Saints suffered themselves to be deceived and oppressed by their leaders at Nauvoo; who under false pretensions drained from the members of the church their hard earnings in order to build and adorn their Temple after the manner of a "palace" (see Book of D. Covenants), which is contrary to that humble and meek spirit of the gospel of Christ. In fact to build and adorn a church or temple after the manner of a "palace" is in opposition to the whole genius of the Christian institution. They could be made plain and neat without the expense and cost of a palace which is all that

reason or justice could require; more than that would be pride and extravagance.

The leaders of the church, while at Nauvoo, proudly persisted in prosecuting their ungodly works, in pressing and extorting from the members of the church over a million dollars for the use of the temple and their support, by which the saints were greatly oppressed. Many of the poor were made to suffer for the want of the necessaries of life, while their leaders were living in pomp and splendor in the enjoyment of all the fine things that the country could afford, at the expense of the oppressed. Professing to be God's ministers such was the chicanery that was practiced under the religious garb of deception in building the Nauvoo Temple, O. shame! But it is well known that the temple was struck by lightning! Whereby it may be said, that God, in order to manifest his displeasure against such a work of superfluity, sent his thunderbolt in the vivid blaze of lightning and struck it in his wrath with a mighty crash and rent it from top to bottom. Such demonstrations from the hand of God against the works of men, bears strong testimony of his disapprobation!

"Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride, they are puffed up. They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men. O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord: wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell." (II Nephi 12:13-18)

It is evidently clear from the whole tenor of the scriptures that salvation is offered to all mankind conditionally, and is warranted to none but those who keep all the commandments of God. This requires the turning away from all sin, of which pride is the most prevalent, and is also threatened with the severest judgments of God. For in Malachi's burning day, it seems to be represented as the leading object of God's threatened judgments that are to be poured upon sectarian or spiritual Babylon, which is to consummate her final and everlasting overthrow.

"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgement come. And the merchants

of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls; For in one hour so great riches is come to naught." (Rev. 18:8-17).

It is evidently clear that John's revelations have given a true prophetic history of spiritual Babylon, showing their ruined condition because of pride and extravagance in the love of the fine and costly things of this world and their pleasures; and of the awful consequences that are to befall them because of the just judgments of God that are to be poured out upon them for their transgressions. This should serve as a solemn warning to the true Church of Christ, that the saints might not be entangled with them in the day those plagues are to be poured out upon the ungodly, which is very nigh at hand.

Therefore, in order for the saints to escape those judgments, let them follow the counsel of the Lord and go forth into the western country and settle down upon the lands by purchase that are appointed for their gathering. Let them situate their locations as near each other as is practically consistent with the surrounding circumstances, and live in obedience to the laws of the country and sanctify themselves according to the **Laws of God**; laying aside forever all the fine and costly things, together with all the superfluities of this world, and be content with the things that are only needful to make them neat and comfortable, and live according to the fullness of the "Everlasting Gospel." In their domestic economy, let them learn wisdom before it is too late, and embrace every opportunity to become a manufacturing people, that all kinds of useful articles may be produced within their own borders. In this there is great wisdom.

Let all the saints look well to this matter, for it is of vast importance to be a self sustaining people by their own industry, and especially in view of the perilous times that are coming upon the land. Let the saints look well to education and the improvements of the country, that all may be wise and made equally comfortable. Let the building of temples and their fine and costly adorning alone; for the time has not come for the building of the temple for many years, and when it is built it will be after God's order, plain and neat.

Wherefore, in view of the salvation and deliver-

ance of God's people from the great destructions that are coming upon Babylon, let the saints, like the Daniel of old, call upon God daily; and as Christ our blessed Lord has said, "watch and pray" that God may be our helper in all things, and let all honor and praise be given to "God and the Lamb." Amen.

"FEED MY LAMBS"

(Taken from longhand notes of a sermon at Phoenix, Arizona, Jan. 1964)

By Apostle E. L. Yates

Those who understand the truth, those who know God, have a responsibility to impart that understanding to the young, and to testify to all, their faith in God. For unfortunately, many of the instructors in our schools and colleges are atheists and are influencing our young people in that direction. How very important it is then, for parents to fortify their children with the weapons of truth and knowledge so they can withstand the influences of darkness they will meet in the pursuing their education.

Not all of our teachers however are atheists, many of them are men and women of high faith who in their quiet way let that faith in God shine through their teaching. We are thankful for these, but we need to be aware of those whose spark of faith is lost and who delight in darkening the minds of the young in their charge. We need to remember our own responsibility to teach our children the ways of God, to instill in them a belief in Christ, to introduce them to prayer and the richness it will bring them throughout their lives.

Brother Sheldon and I recently had the privilege of acting as judges at a High School declamatory contest. The speeches of those young people attested to a belief in God, showing that someone, their parents, Sunday-school teachers, perhaps their school teachers, had been taking their responsibility seriously. But all do not.

A young woman here in Phoenix is attending Arizona State University at Tempe. In a paper she was required to hand in for a Philosophy class, she wrote of love as taught by Christ. When she got her paper back, her instructor had crossed out the name, Christ, and had inserted his own name. He later explained to the class that he, himself, was kinder than Jesus was, and he cited the instance where Jesus drove the money-changers out of the temple with a whip. "Was this kind?" he asked. "And was Jesus' impatience with the Pharisees kind? I wouldn't have been that unkind", he boasted. Then he went on to advise his students that if they felt the need of counseling, not to go to a minister, but to come to HIM. For he, as a graduate philosopher, was qualified to help them!

These young students go to their professors hoping to gain a wisdom to help them in life's problems. But

with such teaching as described above, do you think they get the help they need? How aptly those students could say, with Job: "When I looked for good, then evil came unto me; and when I waited for light, there came darkness." Job 30:26

Perhaps this unfortunate professor at one time had had faith, but, somehow, along the way, allowed himself to lose it. Would evil thoughts and evil purpose lead one away from faith in God? Would it lead one to set himself above Christ himself? Very likely.

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 7:23

It is not necessary to come into personal contact with the professor discussed to know that he is a teacher of darkness. What is the fate of such a man? We know from the Scripture that some day such darkness shall be put down and the spirit of light shall reign supreme. Isaiah tells of the fate of such false teachers.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" Isaiah 5:21,22

Is there a way one may determine whether or not a teacher is speaking the truth? Yes, there is a way. It lies in studying the word of God, and being willing and anxious to be led by His spirit. To be taught of His spirit we must love Him with all our mind, soul, and strength, and love our neighbor as ourselves. We must believe in Him, and believe that He can teach us more than our own minds could ever devise. If the teachers who teach that there is no God were to be told of Him, and of the power of His spirit, they would not listen, because they look no further for enlightenment than their own minds.

But to those of deep faith, there is a yardstick by which to measure any teaching. It is the yardstick of the Holy Scriptures in which we find the teachings of Christ and the word of God. We need to search the Scriptures for truth, and call upon God for understanding of those Scriptures.

To some, the fulfillment of prophecy confirms their faith. To others, the perfection of the universe is proof of a divine being. To others, just a gentle breeze is proof enough. But, though all these are valid evidences, yet we need to remember that "man shall not live by bread alone, but by every Word of God." Luke 4:4

When Jesus was here on the earth in the land of Palestine, and, later, on this continent, he chose twelve apostles to carry on his gospel after he should depart from them. Peter was one of them, and he often was near his Master. Upon one occasion, Jesus asked Peter if he loved him? and Peter answered, "Yea, Lord." Three times Jesus asked the question, and

three times Peter assured Jesus that he did — "Thou knowest that I love thee!" And three times Jesus told him what to do to prove his avowed love: "Feed my lambs."

Not all of us are called with the divine call that Peter was. Some of us are, and it is our responsibility to feed his lambs. The analogy of Christ as the shepherd and his children as his sheep, his lambs, is a beautiful one. His sheep are precious to him, and what they are fed (taught) is important. What a responsibility lies upon his sheep to accept the feeding (the teachings) of the chosen shepherds! For therein lies life and light.

In a way, all teachers are shepherds. Not all of them are called to officiate in gospel ordinances, nor do they have the promise of that divine power reserved for his ministry, but they do have a wonderful opportunity to influence the young for good. In their particular fields, they can be shepherds. They can feed the lambs. And the food they offer — the things they teach — can be either wholesome or poison. Many good men and women do take this responsibility seriously, and we can be thankful for them. And for the others, we must ever be ready to counteract with wholesome food, the poisons being offered by them.

We mentioned the necessity of being called in order to officiate in God's kingdom. There is a close relationship between the shepherd and the sheep between the minister and the people he is called to serve.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, And how shall they preach, except they be sent? —" Romans 11:13-15

In order to preach in power it is of utmost importance to have been called as was Aaron and to be sent of God. Paul knew that his calling and his preaching were not of himself. He said:

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galatians 1:11,12

There are two paths we may follow in life, the broad path, or the narrow one. The scriptures teach us where each will lead. God so loved the world that he gave his only begotten son that whosoever believed on him might be saved. His teachings will leave us no doubt that the wide path will lead the blind men of darkness to a still darker end, and the narrow path will lead to the light of God, and to an understanding of truth that we could have in no other way.

All through history men have searched for a plan

to assure their happiness and peace, but, leaving God out of such plans, man has never yet evolved a way which will give him all he desires in peace and wellbeing. But Jesus Christ gave such a plan — a plan whereby all who love and obey him may have eternal life. Is it worth striving for?

Christ took upon himself flesh and blood to suffer and to overcome, to show us that we, too, can meet temptation and win out. And the promises are great to those who overcome.

Would you know the truth? Search the scriptures, prayerfully. Would you understand the mysteries of God? Search them some more! Do you hunger and thirst after righteousness, and spiritual food? Accept the food offered by the shepherds whom God has called. Are you a student? Use the yardstick of God's word to measure truth against falsehood. Are you a teacher? Do likewise, and never forget the responsibility that is yours to mould the minds of the young. Are you a parent? Your greatest task is to teach your children about God. Are you a chosen and ordained shepherd? Then heed the Master's admonition to Peter: "Feed my lambs!"

In closing, I recommend to you the many fine thoughts expressed in the following poem written by my brother, Joe Yates of Preston, Mo.

"Choose Ye This Day Whom Ye Will Serve

Seek to be guided in thought and in deed;
Walk in the path that our God would lead
Your time and your breath are God's gift to you;
He gives you life and power to do.
Your daily acts, be they good, be they bad—
Are yours to choose, if joyous or sad.
The temples of God are the lives we build
From the plan he gave, so beauty filled!

Going to church is a most worthy deed;
A firm foundation all temples need,
And every timber in this structure fine
Adds its beauty in a life sublime.
Try not to build your fair temple alone,
But seek divine help from God's great throne.
When you have built by the aid which He gives,
Life makes record that He surely lives!
Temples thus builded, so strong and secure,
Heed not enticings of worldly allure.

Your life and your time — these are yours to use;
The way they're spent, only you must choose.
Feed now your soul on the chaff or the wheat;
Buy for yourself the bitter or the sweet.
Perhaps you know you are doing the wrong,
Thinking you won't continue it long.
While planning to change and do otherwise,
It may be later than you realize!

". . . with God all things are possible." — Matt. 19:26.

INDEPENDENCE YPCL NEWS

This is the season for business meetings and the YPCL was no exception. Ours was held on Feb. 27. Old business was completed with dispatch. New business taken up was the election of an editorial staff to put out a small paper. It has been done in the past successfully, and we hope that with God's help it will be something of worth to the young people.

Darl Sheldon arranged for some interesting film strips for an educational which was well attended. One particularly nice film was on "The Living Desert" The rest of the evening was spent in decorating the dining area for a valentine party to be held the next evening.

Quite a number of new faces were present at the party and we can't help wishing that they might be present at all our meetings. Refreshments were prepared by the girls, and with games, the time passed swiftly.

Some interesting study classes have been held on the Articles of Faith and Practice, a subject worthy of extended study, especially by the young people who need to know what the Church stands for.

The conference is soon to be here and the YPCL Conference Social Committee is busy planning an occasion which we hope will provide enjoyment for all the young people who will be here, and we hope there will be many.

Lovita Seibel, Reporter

UNAWARES

They say the Master is coming
To honor the town today,
And none can tell at whose house or home
The Master will choose to stay.
And I thought while my heart beat wildly,
What if he should come to mine?
How would I strive to enteratin
And honor this Guest Divine?

And straight I turned to toiling,
To make my house more neat;
I swept and polished and garnished,
And decked it with blossoms sweet,
I was troubled for fear the Master
Might come ere my task was done,
And hastened and worked the faster
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid implore.
And I said, "I cannot listen,
Nor help you any today;
I have greater things to attend to,"
And the pleader turned away.

But soon there came another—
A cripple, thin, —pale, and gray—
And said, "O, let me stop and rest
Awhile in your home, I pray.
I have traveled far since morning,
I am hungry, and faint and weak
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry
But I cannot help you today;
I look for the great and noble guest."
And the cripple went away.
The day wore onward swiftly
And my task was nearly done,
And a prayer was ever in my heart,
That the Master to me might come.

And I thought I would spring to meet him,
And serve him with utmost care,
When a little child stood by me
With a face so sweet and fair—
Sweet, but with marks of tear drops
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I'm sorry for you,
You are sorely in need of care;
But I cannot stope to give it,
You must hasten on elsewhere."
And at the words a shadow
Swept o'er his blue-veined brow
"Someone will feed and clothe you, dear,
But I am too busy now."

At last the day was ended
And my toil was over and done
My house was swept and garnished,
And I watched in the dark alone;
Watched, but no footsteps sounded,
No one e'er paused at the gate,
No one entered my cottage door,
I could only pause and wait.

Then the Master stood before me.
His face was grave and fair;
Three times today I came to your door
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomforted,
And the blessings you might have had are lost
And your chance to serve has fled.

"Oh, Lord, dear Lord, forgive me
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And he said, "The sin is pardoned
But the blessing is lost to thee;
For comforting not the least of mine,
You have failed to comfort me."

—Unknown.

STRANGE RITES

By Lawrence John Ballard

In parts of Europe a miracle is sought to give hope of eternity to infants that are still-born, but they are denied all Christian sacraments. What is the fate of the still-born child to which the Catholic Church refuses all sacraments including baptism? It is expressly forbidden by the Catholics and by the orthodox churches, that a dead body be baptized, and they are also refused the burial rites.

The reactions of sorrowing parents have been led to strange practices some of which the pagans once used. The still-born child is taken to some shrine or chapel that is believed to have the spiritual power to revive the dead child momentarily so it can be baptized. The parents enlist the "wise-woman" that is, a widowed woman, who is authorized by the priest to celebrate the office of baptism on the child, should their prayers be successful. If the prayers are unsuccessful the body of the child is deposited in an unmarked trench usually outside of the cemetery. In France the people recently have become very concerned by the treatment these unfortunate children have been accorded by the Catholic Church. The ritual that is performed is more or less like a seance.

These strange practices, which arose in the Middle Ages to counter an unpopular and irrational church dogma, are rare at the present time, but are still being practiced. The Catholic Church tries to suppress the para-normal revivals, but to no avail.

Epitaphs in the Isola Sacra Necropolis at Rome indicate that infants enter Paradise freely when still-born, and were given the baptismal rites — this was done by the early Christians. It was finally prohibited by the third Carthaginian Council in 400 A.D. and this law still stands as of today.

Again the Catholic Church is going their own way of man-made systems of theology, for in Mark 10:14-16, Jesus said,

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God," and he took them up in His arms, put His hands upon them, and blessed them. As any one knows, children are blessed and are not baptized, that is if the true Bible is read and used as it was told us to do; and not, change not, and take away not.

IT'S NEVER A MISTAKE—

- To say, "I don't know," if you really don't.
- To ask advice of an expert.
- To take the time and trouble to put another person at ease.
- To listen politely to a child.
- To say "I'm sorry" even when the other person is in the wrong.

—Sunshine Magazine Sept. 1955.

Vivian Olson
 Apt 7, 414 Eolt
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