

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.

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Independence, Missouri, April, 1966

No. 4

The Final Conquest

By Don C. Seitz



We have torn out the heart of the mountains and emptied the veins of the earth. We have stripped the forest of verdure and blackened the land of our birth. We have harnessed the floods and the lightning and swept the rocks from our path. We have whispered across the waters and braved the storms in their wrath.

We have walked on the floor of the rivers and followed the birds to the sky. We have sailed in the depth of the waters where long-lost galleons lie. We have beaten the tasks of the Titans and wedded the winds to our needs.

We have reared up towers like Babel and done the mightiest deeds. We have shortened time and distance and narrowed the realms of space. We have everywhere spread dominion of the dauntless human race. Yea, mighty are we and drivers of all that lives and delves. We have toiled and fought and mastered—but have yet to conquer ourselves!

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ERRATA

Our apologies are extended to the family and
friends of Apostle B. C. Flint for the error in the date of
his passing. It was February 7, 1966, and not January
7, 1966 as it appeared.

A Tribute to Friendship

This beautiful tribute to friendship has become a
classic eulogy. Although anthologists have disagreed
as to its origin, it is usually credited to the gifted pen
of Mary Carolyn Davies:

WHY I LOVE YOU

I love you not only for what you are, but for what
I am when I am with you.

I love you not only for what you have made of
yourself, but for what you are making of me.

I love you for the part of me that you bring out.

I love you for putting your hand into my heaped-
up heart and passing over all the foolish and frivolous
and weak things you can't help seeing there, and for
drawing out into the light the beautiful, radiant things
that no one else had looked far enough to find.

I love you for ignoring the possibilities of the fool
and weakling in me, and for laying firm hold on the
possibilities of the good in me.

I love you for closing your ears to the discords
in me, for adding to the music in me by worshipful
listening.

I love you because you are helping me to make of
the lumber of my life not a tavern, but a temple, and of
the words of my every day not a reproach, but a song.

I love you because you have done more than any
creed could have done to make me good, and more
than any fate could have done to make me happy.

You have done it without a touch, without a word,
without a sign. You have done it just by being your-
self. Perhaps that is what being a friend means after all.

ED. NOTE:

There are few, if any, who succeed to any degree in
compatible relationships with their chosen companion
in life, who do not find tolerant understanding of the
other's fault (as expressed above) an absolutely essen-
tial ingredient. Without it, life's associations with
others become positively unbearable to the individual.
We recognize this as the essence of human relations,
for without them **NO** society can exist.

If this approach is essential to the earthly affairs of
life, how much more essential is it to our spiritual
growth and success? The Scripture bears this thought
out in its many comparisons between marriage and
spiritual matters. However, we must not confuse toler-
ance with condonance, nor lose sight of the fact that in
spiritual things there may come a point of saturation
beyond which spirituality can not tolerate and survive.

RAW

FBI Chief Hits "New Left"

By J. Edgar Hoover

The American College student today is being sub-
jected to a bewildering and dangerous conspiracy per-
haps unlike any social challenge ever before encoun-
tered by our youth. On many campuses he faces a

Letters to the Editor

turbulence built on unrestrained individualism, repulsive dress and speech, outright obscenity, disdain for moral and spiritual values, and disrespect for law and order. This movement, commonly referred to as the "new left," is complex in its deceitful absurdity and characterized by its lack of common sense.

Fortunately, a high percentage of the more than 3 million full-time college students are dedicated, hard-working, and serious minded young people; however, their good deeds and achievements are greatly overshadowed by those who are doing a tremendous amount of talking but very little thinking.

Much of this turmoil has been connected with a feigned concern for the vital rights of free speech, dissent, and petition. Hard-core fanatics have used these basic rights of our democratic society to distort the issues and betray the public. However, millions of Americans, who know from experience that freedom and rights also mean duties and responsibilities, are becoming alarmed over the anarchistic and seditious ring of these campus disturbances. They know liberty and justice are not possible without law and order.

The Communist Party, U.S.A., as well as other subversive groups, is jubilant over these new rebellious activities. The unvarnished truth is that Communist conspiracy is seizing this insurrectionary climate to captivate the thinking of rebellious-minded youth and coax them into the Communist movement itself or at least agitate them into serving the Communist cause. This is being accomplished primarily by a two-pronged offensive—a much-publicized college speaking program and the campus-oriented Communist W.E.B. DuBois Clubs of America. Therefore the Communist influence is cleverly injected to civil disturbances and reprisals against our economic, political, and social system.

There are those who scoff at the significance of these student flareups, but let us make no mistake: the Communist Party does not consider them insignificant. The participants of the new left are part of the 100,000 "state of mind" members Gus Hall, the party's general secretary, refers to when he talks of party strength. He recently stated the party is experiencing the greatest upsurge in its history with a "one to two thousand" increase in membership in the last year.

For the first time since 1959, the party plans a national convention this spring. We can be sure that high on the agenda will be strategy and plans to win the new left and other new members. A Communist student, writing in an official party organ, recently stated, "There is no question but that the new left will be won."

Thus, the Communists' intentions are abundantly clear. We have already seen the effects of some of their stepped-up activities, and I firmly believe a vast majority of the American public is disgusted and sickened by such social orgies. One recourse is to support and encourage the millions of youth who refuse to swallow the Communist bait. Another is to let it be known far and wide that we do not intend to stand idly by and let demagogues make a mockery of our laws and demolish the foundation of our Republic.

Dear Brothers and Sisters:

I am sorry not to have written sooner, as I have my brothers and sisters of the Church of Christ so often in my heart and my prayers. What a strength it is just to know that we have others of like faith to share our joys and sorrows! We give thanks for our beloved missionaries who bring the blessings and sacraments into our homes, where, isolated as we are, they are doubly enjoyed.

We were made so happy when our daughter, Kathi, joined the Church at the Missouri reunion last August. This is indeed a troubled world for all of us, perhaps especially for our young people. But with the promise of the guidance of the Holy Spirit, all of us may face the harsh realities of this age, not only without fear, but also we may live in joy and happiness.

A long time ago someone said to me, while we were disagreeing somewhat over a religious belief, "But aren't you afraid NOT to believe?" At the time I did not argue. But later as I thought of this negative idea based on fear and superstition, I realized that we should believe because we want to know the truth. The very basis of Christ's teaching is one of love, and love is the direct opposite of fear. Only when our hearts and minds are free and open can the Spirit guide us.

This fear of not believing something is similar to the idea that if we do not go to church or do something we know we should something dreadful will happen. And maybe it will. But how much happier we are when we go or do because of the joy in it. Which reminds me of the rhyme that begins, "Now duty is a horrid word, right doing should be glad."

And when we think of joy and happiness in troubled times such as these, we certainly have to find these things in pleasures "not of the world", in which there can be no permanent satisfaction. Rather we know the inner peace that comes from our association with those who share with us the "Good News" (which is the way the "Gospel" is sometimes translated).

We are told, "Man is that he might have joy". The joy spoken of is an eternal thing, that transcends the problems and sorrows of earth. It is a spiritual state of being, a retreat into which we may rise in spirit when we are filled with love. When we know an unpleasant situation may arise, if we prepare ourselves before hand through love and prayer and try to rise above it, we are often surprised at how smoothly things work out; how often the ugliness of contention can be avoided.

My prayer is that, as individuals and as a church, we may all continually strive to better ourselves, to raise our standards of love and kindness so that we may know the happiness and joy of a righteous people.

Your sister,

Viola Hening.

The Legend of the Dogwood Tree

It was only a young tree—a slim, straight, slender tree. But it stood proud and tall, like a sentinel in the midst of the forest, lifting its branches to the clear, blue sky above. Its fresh, green leaves turned upward in praise and supplication, the Dogwood tree welcomed the warming sun, and drank in each refreshing rain, dreaming happily of the time when it would be towering and mighty, like the great oak tree.

Every spring the proud, stately Dogwood tree, grown taller with each passing year, burst into glorious bloom, being the first to announce the rebirth of life and to herald the beauties of unfolding nature. Its lovely pink and white blossoms, resplendent as a majestic crown, sweetened the air with their fragrance.

And then one dark, dire day the gentle stillness of the forest was roughly broken. A company of soldiers came, and with axe and saw they chopped and cut, until only a single branch of the beautiful Dogwood tree was left. With harsh, cruel tools they fashioned a cross from the wood of the tree and hauled it away. Through the forest the murmuring whispers swiftly carried the sad story. "They have made a cross out of the Dogwood tree—a cross for the Master!"

So great was the Dogwood tree's humiliation that it grew twisted and gnarled in disgrace, its branches bowed in shame. No longer was it a thing of beauty! Bent and dwarfed, it drooped in agony over its sorrowful fate. The other trees of the forest looked on in pity and compassion, but none could help the sorrowing tree.

Early on Easter morning, as the first tiny ray of light began to break through the darkness, a strange new radiance seemed to cover the earth. Stirred by the awareness of re-awakened hope, the mourning Dogwood tree rustled its wounded boughs. A few stray blossoms dropped gently from the single remaining branch of the tree, and floated lightly to the trampled ground. Through the silence of the dawn came a soft whisper, faint but clear.

"Never again, little Dogwood tree," the Voice spoke gently, "shall you bow your branches in shame. Never again shall you grow large enough to be used as a cross. Henceforth, your branches shall be slender and twisting. When Springtime comes once more you shall burst into bloom, as always, but your lovely pink and white blossoms, always so beautiful and delicate, shall hereafter form a cross. At the edge of each petal there shall be nail prints, as though stained with blood, and in the center of each bloom a crown of thorns, like unto that which adorned My head." In lowly silence the Dogwood tree waited.

"Forever and ever," went on the Voice, "you shall be cherished as a reminder of My Cross. You shall be

the symbol of Divine Sacrifice and glorious Resurrection."

The soft whisper died away in the stillness. Slowly the light of the Easter dawn broke through the darkened sky. And just as though a window in the heavens had opened, a brilliant shaft of light streamed down, revealing the beautiful cross-shaped blossoms of the happy, humbled Dogwood tree.

—Sunshine Magazine

Immortality

By Dr. Wernher Von Braun

"I believe . . . that the soul of Man is immortal and will be treated with justice in another life respecting its conduct in this." —Benjamin Franklin.

Today, more than ever before, our survival—yours and mine and our children's—depends on our adherence to ethical principles. Ethics alone will decide whether atomic energy will be an earthly blessing or the source of mankind's utter destruction.

Where does the desire for ethical action come from? What makes us want to be ethical? I believe there are two forces which move us. One is belief in a Last Judgment, when every one of us has to account for what we did with God's great gift of life on earth. The other is belief in an immortal soul, a soul which will cherish the award or suffer the penalty decreed in a final judgment.

Belief in God and in immortality thus gives us the moral strength and the ethical guidance we need for virtually every action in our daily lives.

In our modern world many people seem to feel that science has somehow made such "religious ideas" untimely or old-fashioned. But I think science has a real surprise for the skeptics. Science, for instance, tells us that nothing in nature, not even the tiniest particle, can disappear without a trace.

Think about that for a moment. Once you do, your thoughts about life will never be the same.

SCIENCE HAS FOUND THAT NOTHING CAN DISAPPEAR WITHOUT A TRACE. NATURE DOES NOT KNOW EXTINCTION. ALL IT KNOWS IS TRANSFORMATION!

Now if God applies this fundamental principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does. And everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death. Nothing disappears without a trace.

(Development Operations Director
Army Ballistic Missile Agency)

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. We solicit articles written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief.

The Invitation of Christ

By Elder John Jones

As a mere boy and as a young man I can well remember sitting in several so-called old time revivals, while the choir softly sang: "Just As I Am" and a hoarse voiced, perspiring evangelist, in broken, quivering voice, pleaded and begged for all the sinners to come forward, while others were praying for them, and give their hearts to the Lord right then.

Friends, those evangelists were giving me the wrong impression of Jesus Christ. They were making a beggar out of my Lord. Nowhere in the Scriptures at any time or place did Jesus Christ or any of His apostles ever beg anyone to accept the teachings of the Master. Instead, they gave the choice to those who heard the message they were giving—a message of repentance and baptism. Jesus doesn't need me. His kingdom can be established without each of us. No, He doesn't need to beg us but we need to beg of Him—beg for His forgiveness.

Christ spoke to the people in parables with the meanings hidden and when the apostles asked Him why He spoke thus, He explained: ". . . Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."—Matthew 13:11-13.

Why, if Christ was so desperately trying to plead with the people to escape the wiles of the devil, would He have deliberately hidden His meaning from them—obscured the message of salvation? That is exactly what He did. Would you like to hear it in His own words? (Read Matthew 13:14-15).

What about the Christ you have always taken for granted? How have you thought about Him? What have you thought about religion? About receiving Christ and Salvation? Hasn't it all been a little confusing to you? The Christ of the Bible, the loving Christ who is very much alive at this precise second, doesn't have to beg anyone to accept His gospel or His love. He is offering it to you but the choice will have to be yours. Christ is not suffering because He so desperately needs all people to believe on Him right now, or believe in what He did. But this world is suffering and suffering because it will not believe what Jesus Christ said.

This is a deceived world; our Creator tells us so.

That great spirit, Satan, the devil, has succeeded in blinding the vast majority. In Revelation 12:9, Satan the devil is called symbolically, a great dragon, "which deceiveth the whole world." How many really believe the plain word of God? How about you? Do you believe this world has been deceived? Remember, a deceived person doesn't know he is deceived. He thinks he knows the truth.

Satan, the devil, has turned this world to deception; has caused it to believe in lies. In John 8:44 he is called the first liar and the father of all lies. So today the average person believes that Christ came to destroy His Father's laws; to free us from the law; to die to get us saved, and that He is trying desperately to save the world TODAY.

AND NONE OF THIS IS TRUE! Christ's death did not destroy the law; did not, of itself, save us! And Christ is not trying to save the whole world today. Here's the proof: Read Matthew 5:17-18.

Christ came to magnify the law of God, making it far more binding upon us, making it spiritually applicable. In Matthew 19:17, He said when asked the way to salvation and eternal life: ". . . if thou wilt enter into life, keep the commandments." That means each one of us. He came keeping God's commandments, to set us an example that we should follow His steps. (Read I Peter 2:21).

Christ came talking of the love of God, but He didn't leave us guessing about what kind of love is God's love. (I John 5:3). John was inspired to write: "And hereby we do know that we know him, if we keep His commandments." (I John 2:3). And he went on to say: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—I John 5:4.

Paul was an instrument of Christ. As Christ spoke through him, notice what Paul was inspired to say about whether or not the law was done away with. "Wherefore the law is holy, and the commandment holy, and just, and good."—Rom. 7:12. (Read Rom. 7:7-16 and Psalms 111:7-10).

When we break God's laws which were given for our protection, our blessing, our good, we become sinners, and sin cuts one off from God. Realizing that this is true, we should have an overwhelming desire to get back into the good graces of our Heavenly Father. To do this we must, as the scriptures teach, come before our Father in humility, and pray for forgiveness, as did the psalmist David. Psalms 51:1-4. Notice that David did not try to justify himself. He acknowledged his sin freely and asked for forgiveness. God didn't have to argue or plead with David to admit his guilt. As Job, David also came to see himself as he really was and he didn't like what he saw. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die."—II Samuel 12:13.

This scripture is especially encouraging. God hates sin. He wants us, likewise, to hate it and shun

it, because it invariably gets us into trouble, causes sorrow of heart, and in the end brings death. But when involved in it as was David, as soon as it is acknowledged and sincerely confessed, that very moment it is forgiven. David said, "I have sinned." The immediate answer was returned: "The Lord also has put away thy sin."

I know that when we stop and take a good long look at ourselves we aren't pleased with what we see. Many of us have forgotten that when we stepped into the waters of baptism it was an act of unconditional surrender to God through His Son Jesus Christ—to serve Him, to let Him live His life in us. His will be done.

When we through our humanness, allow petty jealousies or envies to creep into our lives; when we allow evil thoughts and desires to dwell in our minds; when we find our tongue delights in running some poor unfortunate soul down, it is time to fall to our knees, as did David, and beg the Lord to wash us thoroughly of our iniquities. Oh, I know we alibi ourselves; that we are only human, with human desires and weaknesses, but we are forgetting that if the Spirit of God is in us, we will be plain and simple; we will not put on airs. There will be no posing. We will be natural, and not pretend. We will be humble. There will be less self-confidence and more faith in the Lord instead—faith in the Power of God which is unlimited, and we will be strong through this faith in God. Through Him we will have everything—every resource we need.

We will always be ready to admit error when it is so proved; to confess wrong and change to what is right, whenever or wherever we are wrong. We will be ready to accept correction and reproof, and to act upon it, no matter how humiliating or painful it may be. We will diligently study to learn the right way to live it; we will study the scriptures to find the right way. We will face every obstacle that comes along—every difficulty, every problem and all trouble, unafraid—in full faith of God, looking to Him for wisdom and knowing that He will guide us and deliver us out of it.

If each one of us would live that kind of life, it would mean that we would radiate with cheerfulness and smiles, friendliness toward others, love, sincerity, good health, vigor, calmness, courage, good will, and interest in others, instead of being so self-conscious, with so much over-interest in ourselves. (Does this sound a little familiar? Remember our recent reunion? Weren't those very same things present at that time? If it is possible for us to live in that manner for three days, why not always?)

How about our attitude toward others? Do we wish others to live too, up to their highest, their fullest, their best? We should be concerned for their welfare. We should try to help others every way we can, never to hurt or to injure. We will never meddle, never dictate, interfere, nor give unwanted advice, or speak ill of, nor give gossip about others. Never will we go around griping, complaining and murmuring about things that makes us and others unhappy. We shall

always endeavor to help others by giving them a chance and mainly we can help others by helping them to help themselves, by encouragement, by setting a good example, thus inspiring and unlifting others.

We will hew to the line of the supreme goal of life which should be to inherit the Kingdom of God, to be really born of God, into the very family of God. We should be relentlessly pursuing this goal with zeal, with enthusiasm, with drive and energy, with hope, with faith and living by every word of God. We can overcome our human nature and the world by resisting evil and drawing nearer to God by constant searching, seeking the scriptures, and by prayer, and by occasional fasting and prayer. That is the Christian life. It is the happy and abundant life. It is ours for the asking. It is ours for the willingness to confess our sins to God and to repent of breaking His laws. It is ours if we are willing to do as He says.

True and genuine repentance is to cease to do evil and learn to do good, confessing past sins with a fixed determination to sin no more. It would be of no use for a sinner to confess his sins to God, unless he were determined to forsake them. It would be of no benefit to him to feel sorry that he had done wrong, unless he intended to do wrong no more. It would be folly for him to confess before God that he had injured his fellowman unless he were determined to do all in his power to make restitution. Repentance, then, is not only a confession of sins, with a sorrowful contrite heart, but a fixed, settled purpose to refrain from every evil way.

Shouldn't we face reality, knowing full well that our Lord doesn't need us, but that we do need Him? Knowing full well that by obeying His laws our lives may be pleasing to Him? Shouldn't we strive with all our might to become beacons of His light, living in such a way that His love will be reflected through us?

Don't you think it is time we took a good long look at ourselves and the lives we lead? Are we doing our best for Christ and His Church? Are we, as members, really trying to spread the gospel story? Do you really believe that this little chapel would hold all the people if we were? Are we Christians in name only?

Christ didn't tell His disciples that their work would be easy. He showed them the vast confederacy of evil arrayed against them. They would have to fight against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places. But they would not be left to fight alone. He assured them that He would be with them always, and that if they would go forth in faith, they should move under the shield of the All-Powerful. He bade them be brave and strong for One mightier than the angels would be in their ranks. He made full provision for the prosecution of their work and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail.

All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for

instruction in the way of life. The word of God is like a treasure-house containing everything that is essential to the perfection of man for God. We do not appreciate the Bible or the Book of Mormon as we should. We do not have a proper estimate of the richness of their stories, nor do we realize the great necessity of searching the scriptures for ourselves. Men neglect the study of the word of God in order to pursue some worldly interest, or to engage in the so-called pleasures of our time. Some trivial thing is made an excuse for ignorance of the scriptures given by inspiration of God. But anything of an earthly character might better be put off than this all-important study that is to make us wise unto eternal life.

When God's word becomes our counsel and we search the scriptures for light, the angels of heaven come near to impress our mind, and enlighten our understanding. It is no marvel that there is not more heavenly-mindedness shown among men and women who profess christianity, when there is so little attention given to the word of God. The divine counsels are not heeded; the admonitions are not obeyed; grace and heavenly wisdom are not sought that past sins may be avoided, and every spot of corruption be cleansed from the character.

In one of David's prayers, he spoke thus: "Make me to understand the way of thy precepts; so shall I talk of thy wondrous work."

Have you prayed for knowledge and understanding of the scriptures? Then study them. Have you prayed for the advancement of the truth? Then work for it and show that your prayers rise from sincere and earnest hearts. God does not work miracles where He has provided means by which this work may be accomplished, and each and every one of us is a part of His army of workers. Use your time and talents in His service and He will not fail to work with your efforts.

George Herbert wrote: "My soul is a shepherd too, . . . a flock it feeds of thoughts and words and deeds."

Why is it that our youth and even those of more mature years are so easily led into temptation and sin? It is because the word of God is not studied and meditated upon as it should be. If it were appreciated, there would be an inward strength of spirit that would resist the temptations of Satan to do evil.

A firm, decided will-power is not brought into life and character because the sacred instruction of God is not made the study and the subject of meditation. There is not the effort put forth that there should be to associate the mind with pure, holy thoughts and to divert it from what is impure and untrue. There is not the choosing of the better part, the sitting at the feet of Jesus, as did Mary, to learn the most sacred lessons of the divine Teacher, that they may be laid up in the heart and practiced in the daily life.

Meditation upon holy things will elevate and refine the mind, and will develop Christian ladies and gentlemen.

From The Hand of Fellowship

Thoughts to Live By . . .

Getting Along with Others

By Larry Schwarz

Where do we learn to get along with other people? This is one of the most important things that everyone must do. Some children get along well with their parents; others live in open rebellion. Some young people have many friends among their peers; others walk a very lonely way. Some adults are extremely popular; others are outsiders, unaccepted by people about them.

Loneliness is one of the tragedies of mankind. We are not meant to live alone. We are born into families and are dependent upon others for a long time. Physical isolation can cause us to go mad. Social and spiritual isolation can cause us to go bad.

No matter how good a craftsman a person may be, if he can't get along with people, he is at a disadvantage. And on the other hand, the man who can get along with others finds open doors and rich possibilities. This thought is expressed in a common adage, "It's not what a person knows but whom he knows that counts."

One would expect that anything as important as our interpersonal relations would receive major consideration. Parents should be able to teach small children to get along with others. Primary and secondary schools should have it in their curriculum. But the truth is, we largely assume that this is something that comes naturally and don't do much about it until a man becomes a junior executive, and then he receives some training.

Fortunately for most of us, our faith is involved in our development. Whereas it is natural to want to be loved, our religion teaches us to love. Liking people is the secret of success in remembering names. A genuine interest in others makes others correspondingly interested in us. It is easy to like people who like us. If we like a person, we try to please him, and if he likes us, he is influenced by our thoughts, attitudes, affections, and deeds.

Pride can ruin a person's popularity whereas humility opens one door after another. Pride is selfish and tends to separate us from our fellowmen. It eventually isolates us and limits our influence.

This ability to get along with others has been called charm. It can be developed. By liking the unliked, we make them likeable. And the good will which we have invested in them in no way impoverishes us. We increase the love in our lives only as we give it away.

—Missouri Ruralist for August 14, 1965

No power in society, no hardship in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent.

—Channing

Sermonettes

By Apostle Clarence L. Wheaton

Baptism

When Jesus told Nicodemus, "Verily, verily I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God," (John 3:5), he had reference to the doctrine that Paul gave as the third principle of the gospel in his epistle to the Hebrews which was baptism. (Hebrews 6:2).

There are those who teach, and have led many innocent souls to believe that baptism by water is not essential to salvation. This doctrine is not only false, but also leads many innocent, honest persons to err in their understanding of the requirements they must comply with in order to enter the kingdom of God.

The doctrine of baptism was not new in the days of John the Baptist, nor of Jesus, nor of His apostles. For "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Gal. 3:8), for which cause we learn that even the law of Moses, which was given 420 years later, did not disannul the gospel principles, for Paul said:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through sea, and were all baptized unto Moses in the cloud and in the sea," etc. (I Cor. 10:1-2).

Baptism, therefore, as a principle of salvation, was associated with the gospel from ancient times, and as John the Baptist taught it in the wilderness of Judea, even so Christ taught it saying, we must, "be born of the water and the Spirit," before we could enter into His kingdom. The apostles of Jesus bore the same record. Paul said:

"Therefore we are buried with him (Christ) by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," etc. (Rom. 6:1-6).

These scriptures, and others teach definitely that baptism is not only essential to salvation, but also that it typifies the burial by immersion in water, as the likeness of death, burial and resurrection of Christ.

Peter taught the same doctrine when he preached repentance to the people of Jerusalem on the day of Pentecost with such conviction that they cried out and said:

"Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to you children, and to

all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39).

If you will hear and obey, this promised gift of the Holy Ghost and its attendant blessings extend to you, even "all that are afar off", therefore "the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17).

Do you believe that a simple profession that Jesus is the Christ will save you? The devil also believes, but trembles. Read James 2:19-20.

Laying on of Hands

The gospel of Jesus Christ provides for the principle of laying on of hands, which has a four-fold purpose in the Church of Christ, i.e., the confirmation of its converts to receive the gift of the Holy Ghost, the ordinations of its ministry, the healing of the sick, and blessing of children. By this means we enjoy many of the blessings of God and receive authority from Him to minister in the ordinances of the gospel.

When Jesus commissioned His first twelve apostles to go forth among men to promulgate His gospel and to build up the Kingdom of God on earth, He said:

"All power is given unto me in heaven and in earth. 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, even unto the end of the world." (Matt. 28:18-20).

On another occasion, when he appeared unto them after the resurrection He said:

"Peace be unto you: as my Father hath sent me, even so send I you." (John 20:20-21).

Having been sent of God to establish His church among men, and in turn thus commissioning His twelve disciples to go forth and teach the gospel to the nations, we will now consider what the power was that was given to Jesus. Turning now to the words of the prophet Habakkuk, we find the following concerning God and the Holy One of Israel (The Holy One of God, Mark 1:24), which is Jesus the Christ:

"God came from Teman, and the Holy One (Christ) from mount Paran, Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power." (Habakkuk 3:3-4).

Thus we learn that Jesus, the Holy One of God or Israel, who came from mount Paran with horns in his hand (a figure of speech indicating that through the use of his hands the blessings of the gospel would be conveyed to the children of men), when he appeared unto His disciples, and said, "as my Father hath sent me,

even so send I you," He indicated that they would have the same power and authority vested in them. Therefore, we will now examine the fourfold uses of this principle of the gospel.

1. For the confirmation of converts for the gift of the Holy Ghost:

"And by the hands of the apostles were many signs and wonders wrought among the people," etc. (Acts 5:12).

"And God wrought special miracles by the hands of Paul." (Acts 19:11).

"... Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead and of eternal judgment." (Heb. 6:1-2).

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost... Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:14-17).

Many other scriptures could be cited to show the necessity of laying on of hands to confirm the church, so we will close with this commentary:

"After baptism, the hand is imposed by blessing and calling and inviting the Holy Ghost, who willingly descends from the Father on the bodies that are cleansed and blessed" (by baptism). (Tertullian, a disciple of the 2nd century A. D.).

2. Laying on of hands used for the ordination of the ministry:

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4).

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office... and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." (Exodus 28:1 and 41).

In Acts 6:1, we learn of the choosing of seven men to have the oversight of the temporal affairs of the church, and when they were chosen by the people, and "set before the apostles: and when they had prayed, they laid their hands upon them."

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:2-3).

3. Laying on of hands to heal the sick:

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (James 5:14-15).

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:17-18. See also Acts 5:12-16; 9:17-18; 28:8-9; Mark 6:4-5; 7:32; Luke 4:40).

4. Laying on of hands for the blessing of children:

"Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence." (Matt. 19:13-15. See also Mark 10:13-16; Luke 18:15).

This was one of the gifts of the gospel which was restored in these last days and there are thousands who can testify of a truth of the healing they have received through the exercise of this gift by the ministry of Christ. Come ye also, and be healed by the power of God which is hidden in the hands of His apostles and elders, for it is the free gift of God, if you have faith to call upon the name of the Lord. Oh, ye of little faith, why deny the sure mercies of God, and that this blessed gift is among men even to this present day? Not by the laying of hands upon the radio, the television, or just saying you believe, but by the gospel provision of laying on of hands and anointing with oil of your person by the servants of God who have been called and sent forth in these last days to minister unto you.

"Care and Worry"

By Harry Slocum Tordoff

Care and worry can't erase
The Peace that's found through Holy Grace;
For when GOD holds you in His hand
You're life's not built on shifting sand.

Care and worry—what are they
But obstacles along life's way?
Placed there that we might learn
The price of Peace we all must earn.

Care and worry—doubt and fear
Are things that bother us down here,
Because our minds cannot perceive
And thus we choose not to believe.

Care and worry—over what?
Things that "Tomorrow, just are not"?
The trouble in which we're sure we're caught
Many times amount to naught.

Care and worry—over bills?
Sick at heart o'er all your ills?
Take it all to GOD in prayer—
You'll find Holy Solace THERE.

The Challenge

Thomas S. Maley

A quotation in This Week Magazine for Sunday, December 26, 1965, is as follows: "Words to Love By". "Religion is life, philosophy is thought: religion looks up, friendship looks in. We need both thought and life, and we need that the two shall be in harmony."—James Freeman Clarke.

To be in harmony, life and thought must move in agreeable sequence.

Life is not static. It must be vibrant, progressing and growing. Failing this it ceases to be that which the term itself implies and becomes death: a cessation of motion or progress.

Religion, being life, then must not be static but vigorous and expanding. When its progress ceases it fades into the echoes of ritual where there is no forward stride; only the hushed resounding of steps long gone. If it is attached to the Most High God it must move toward that God or perish.

In moving toward that God it encounters response to its spiritual growth. Thought or philosophy must recognize this response and in accord modify its

premises. Thus living is the research through which thought is proved and obtains the means of further improvement.

Growth in thought is from truth to truth. This is axiomatic. Should philosophy move in other direction it becomes worse than dead; it is retrograde. In order that thought should progress and be alive, Jesus Christ made important provision and promise: (St. John 14:14-16). "And when he the Spirit of Truth is come, he will lead you into all truth".

The Spirit of Christian promise reveals its message to the well-spring of thought: the heart and mind of man. It does so when life is in accord with its presence. Thus life and thought progressing harmoniously are bonded to revelation by and through the Holy Spirit, the source of truth. Continued revelation becomes and is a necessity to their mutual growth.

A peculiarity of such revelation is that in its assault upon the human sphere one of its first fruits is a difference of opinion. "For that spirit divides to every man severally as he will" (I Cor. 12:11), and until every heart receives and accepts any one revelation there is a difference of opinion between believer and non-believer. A philosophy, if it is not to prove destructive to the harmony of lives and thoughts as among people, must provide for tolerance to prevail until the caution is fulfilled "to prove all things" (I Thess. 5:21) and be assured that any presentment, revealed or other, is in fact acceptable truth and as well the basis for accord.

Life without thought is life without purpose or direction. To require arbitrary dogmatic acceptance and conformity is to demand living without thought, precluding the revelation and leading of the Spirit of God which is the heritage of every growing soul. (See St. John 14:14-16). Life without thought is scarcely (if at all) an indication of progress (and demands none) it cannot envisage the harmony of life and thought, for one component—thought—is removed from the relationship. Both elements must be present for the possibility of harmony to exist. So it is that conformity for its own sake is not a seed bed for growth. The result of growth and its being lead becomes acceptable, only in it is the expression of progress and thus a footing for further perfection.

In groups where growth in thought and life determine progress, leadership is in a critical position. The elements pertaining to the growth in harmony of thought and life apply but in a much stronger pattern. Primarily in place because of issues or truths brought to the fore at a given time, leadership must continue the attitude of tolerance, proof and seeking. In leading, the attribute of being led as an individual must never be neglected. To lead, leadership must itself be led from basic truth through added truths toward perfection. This is an added demand upon leadership.

For those who may lead and those who may follow, the Spirit of God, the comforter has a basis in truth from which they may be led forth to full growth in harmonious life and thought. This truth is in the Book of Mormon. Concerning this book He has this to say,

"I'd Rather"

By Nellie Walberg

I'd rather be scratched with briars and thorns
And be found bleeding all tired and worn
If, alongside, cradled in my arms,
Is found a dear friend, unscathed from all harm.

I'd rather be found in the night dark and cold
Far away from the safety of the chosen fold
If someone's faint call means his heart's grown weak
And I might to his Lord a word for him speak.

I'd rather walk the pathway alone
Blinded by tears and afar from home
If, sitting wearily down by the road,
I can talk with the weak and help bear their load.

I'd rather be found outside the ring
Faintly hearing the others sing
If, within that circle, are those I've known
And in this life the gospel shown.

I'd rather be scarred and bleeding and torn
From doctrine of devils, till my faith be far-worn
Than to rest so easily within a creed
That my heart be unmoved from the world's crying
need.

So, I hope to be trusted and not thought too bold
If sometimes I venture beyond the fold.
For my Savior shared in the world's sin and strife
And He is the Author of the "Lamb's Book of Life."

"Behold I have manifested to you by my Spirit in many instances, that the things which you have written are true. Wherefore you know that they are true: and if you know that they are true, behold I give unto you a commandment that you rely upon the things which are written: for in them are all things written concerning my church, my gospel, and my rock." (Book of Commandments 15:2-3).

Here the promise is found in Isaiah 28:10 wherein it speaks of knowledge and understanding being given precept upon precept, line upon line, here a little and there a little is in a measure fulfilled (Not verbatim).

The challenge is to search—to prove—that we may grow in harmonious living and thought.

How Will We Spend it?

The New Year

By Al Voorhies

We are going into the New Year. How will we spend the time allotted to us? Will we spend time wisely and profitably, or unwisely and without profit? A poet has said: "He that loses minutes, whole hours must lose. He that loses hours, whole days must lose."

The Apostle Paul gives us some valuable advice which applies at the beginning of the new year. He spoke of "forgetting those things which are behind, and reaching forward unto those things which are before." Here Paul is trying to tell the people that he is forgetting the things that he has asked God to forgive him for. He is trying to forget the things he has done that aren't right. And he is reaching out for the things of the Lord—the things he knows are right.

Shouldn't we always look forward? Shouldn't we always crave knowledge? Shouldn't we always ask the help of God for guidance for the future? The past we cannot change. The future we can. But we are not to exclude any lessons that we have learned. Paul had learned the lesson that he must obey God. When he was stricken blind he learned that he must do as God told him. Yes, he had a choice. He could have gone ahead persecuting the Christians, as he had done before, but he would have had to do it in physical blindness.

Are we blind, spiritually? Are we crucifying Christ afresh? Or are we having a closer walk and communication with God?

Of course there are some memories that we cannot forget and which we shouldn't forget. Looking backward upon the year just passed we see a dark and gloomy picture as far as the hope of peace in the world is concerned. It seems that the hope of peace in every nation is fading away from us. The prosperity that we've prayed and hoped for is about to vanish from every nation. We wonder how soon all-out war will be upon the nations including our own. We are

seriously warned by men of great science that extinction of all life upon this globe is within the realm of possibility; that just one hydrogen bomb could cause 84,000,000 deaths. These are serious things to think about. Knowing these things, distress and perplexity are in the heart of every nation today. Our statesmen and politicians cannot keep pace with the fast-moving events that are taking place, and they are at a loss to know what to do to prevent the oncoming chaos in which we may completely destroy each other.

As the scriptures foretold, men's hearts are truly failing them for fear of the things coming on the earth. Out of this fear many men are taking their own lives, and suicide is on the increase. But God's people are admonished, when they see these things come to pass, to "lift up your heads and rejoice for ye know that your salvation draweth nigh."

The prophets foretold the scattering and scourging of the Israelites, and of the time when they would again return to their own land and be blessed in Jerusalem. We see that taking place now. Prophecy indicates that this gathering back of the Jews to their land is close to the end of time, when great and terrible things will take place. For example, Daniel says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time . . ." (Dan. 12:1).

It appears that such a time is just about upon us. But is there hope for the faithful? Yes, hear the rest of the same verse: ". . . and at that time thy people shall be delivered, every one that shall be found written in the book."

Joel, also, looked into the future and said: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; and let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand." (Joel 2:1).

However the watchful Bible student knows of these things to come, and he prays for God's peace to come and His will to be done on the earth, and he looks forward to that time. Christ, in His parable of the fig tree, reminds us to be watchful. He says that when we see the fig tree sprout forth its leaves we are to know that spring is nigh, and that when we see these things in prophecy come to pass, we then know that the last days are nigh; that the end of time is near.

When Bro. Housknecht was here he spoke on some of these things. He spoke of the time when he that has not the mark of the beast in his hand or his forehead can neither buy nor sell. This is prophesied, and it will come to pass, just as the prophecies about the Israelites have come to pass.

What are God's people doing in preparation for these things? Are we working to the end to where we can have things common? Are we praying about that, so that we have all things common among us? I am sorry to say that we are far from such a state of perfection.

Yes, these things will come and some of us will not be ready. Some of us will be as the five foolish virgins told of in Matthew 12:1-13. Let us strive through study and obedience to be like the five wise virgins instead of the foolish ones. And I mean myself as well as anybody else. Let us each one look within our own selves and make ourselves right with God. For everyone of us has to work out his own salvation. I cannot do it for you, and you cannot do it for me.

If we have not walked close to Christ in the past year, let's resolve to walk close to him in this new year. He will take us by the hand and help us over the rough places, if we only ask him.

When Peter saw Christ walk upon the water, he said, "Suffer me to do so." He started to walk, and he started to fall—started to sink. Christ reached out His hand and led him over to the ship. "Oh thou of little faith!" Jesus said. Christ was there to help Peter. We have that same Christ today who will help us over the rough places if we only ask him. "Ask and ye shall receive. Seek and ye shall find."

After we have accepted Christ as our Saviour, and come in through the door of baptism, we are told then to grow in faith—to become new creatures. That is a task for us this new year, a task which will be its own blessing. O, we'll find it hard, sometimes. We will be weak and need to reach out for the hand that is always ready to help us.

The great evangelist, Moody, made a statement one time which has always stayed with me. He said: "I've had more trouble with myself than any man I've ever known." I think we all feel that way. We have had more trouble with ourselves than with any one else. We need to govern our own selves, and not be too anxious to govern others. We need to remember that Christ is always ready to help us. In the 94th Psalm we find these comforting words: "When I said, My foot slippeth; thy mercy, O LORD, held me up . . . The LORD is my defence; and my God is the rock of my refuge." (verses 18 and 22). And again: "In the multitude of my thoughts within me thy comforts delight my soul." (verse 19).

Is the comfort of God delighting our souls? Without the Spirit of God, without His guidance, you and I would be nothing. With His Spirit we can understand the prophecies He has provided for us in the Bible.

And with this understanding, we can live our lives so that we will be worthy of His protection when war and disaster come upon the earth. With this understanding, we can know God's guidance in the year ahead of us. We can have His Spirit as a comforter. We can spend the time allotted to us as He would have us spend it, in His service.

There is an old Indian prayer that reads: "God grant I may not criticize my neighbor till I have walked a mile in his moccasins."

Nothing Just Happens

By John Jones

Why do some people seem to feel that a religious life must be one of giving up all the fun and the enjoyment of living?

Sin, to many people, consists of things that many other people consider to be the most desirable things in life. I have heard the remark that "every enjoyable thing is either illegal, immoral or fattening." Another person I know made this remark: "Why, I couldn't be a church member. If I had to give up my poker games and beer, life just wouldn't be worth living. No sir, your religion is too full of those 'Thou shalt not's'."

My friends, our Creator, who gives us the very breath we breathe, does not desire us to live an empty, depressed, or unhappy life. We can never please God by giving up happiness or anything that is good for us.

God forbids only those things that are bad for us, the things that are going to bring us unhappiness and bring us a life of emptiness and possible gloom. But never does He forbid one single thing that is for our happiness, or welfare, or our well-being.

Pertaining to those "Thou shalt not's," if I were to tell you that you shouldn't jump off a cliff, you would probably smile and think to yourself, "of course not, we might get hurt." That's right, you might get hurt, and if you disobey the Lord when He tells you something you shouldn't do you might get hurt also and possibly even more than you would if you jumped off a cliff. Those "Thou shalt not's" of the Lord are things that may cause you heartaches and possible gloom—things that may even hurt others besides you—others that you love very dearly.

Just as a loving parent might warn his child not to play with fire, God warns us not to dabble with those situations that will mar our character and keep us from enjoying a more abundant life. What is wrong with having the insight God's law gives, so one can avoid suffering and heartache?

Now in John 10:10 Jesus said, "I am come that they might have life . . . more abundantly." (Abundantly means overflowing, more than enough, plenty).

God Almighty intended for His children to have a life of joy. That's right. He meant for us, if we are real Christians, to have a more abundant life, a life of joy and happiness found through His Gospel. If we have the Spirit of God within us, it will bring about this result. It will, as we say, produce fruits. Now we are told in Galatians 5 beginning with the 22nd verse that the fruit of the Spirit is love—first of all is love and the second is joy. Joy is happiness—great happiness. The kind of happiness you won't find in a gambling hall or a bottle of beer.

The first fruit of the Spirit of God is love and we all know that love gives us happiness. So, we find that

the first fruit brings us the second fruit which is joy. The third fruit is peace—that wonderful inner peace that only God can give—that deep feeling of contentment within ourselves causing us no desire to quarrel with anyone. This kind of peace can be experienced only when you have received divine pardon—when you have been reconciled with God and when you have harmony within, with your fellow man, and especially with God. Isaiah 57:21, "There is no peace, saith my God, to the wicked." When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

During these troubled times, we hear the word "peace" almost every day, but to actually define the word I shall try to paint you a word picture. The storm is raging. The sea is beating against the rocks in huge dashing waves. The lightning was flashing, the thunder was roaring, the wind was blowing; but the little bird was in the crevice of the rock, its head tucked under its wing, sound asleep. That is peace; to be able to sleep in the storm that may rage, but our hearts are at rest; we have found peace. Here again we find more happiness.

The next fruit, is long-suffering, or, in more modern language, patience. If we can but learn the lesson of having patience we are well on the road to true happiness, as no one thing can bring about so much unhappiness as impatience. The next fruit is gentleness, then goodness, faith, meekness, temperance, against such there is no law. These are the fruits of the Spirit and if you are living the kind of life you should, obeying God's laws, these fruits will spontaneously spring forth from you and you will be well on the road to a more abundant life.

Oh, yes, we are going to have troubles; we are going to face problems and trials. Those things are good for us. They come upon us for a purpose—to help us develop character, and a real Christian understands. It doesn't make him resentful.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (I Peter 4:12-13).

Nothing just happens to the Christian. Everything that enters your life is sent or permitted to come by an all-wise and all-loving Heavenly Father, and is designed for the perfection of character and the fitting up and enlargement of capacity for service. The rocks and the rough places on the mountain side are the things we climb on. Even failure, if taken rightly, may become a stepping stone to higher ground. That's right, even failure, if taken rightly may become a stepping stone to higher ground.

Now looking forward to the conflicts through which His followers must pass, we find a message from Christ through John the Revelator (Rev. 2:10-11), "Fear none of these things which thou shalt suffer: behold, the

devil shall cast some of you into prison, that ye may be tried . . . be thou faithful unto death, and I will give a crown of life . . . He that overcometh shall not be hurt of the second death."

Our sorrows do not spring out of the ground. God doth not afflict willingly nor grieve the children of men. When He permits trials and afflictions, it is for our profit, that we might be partakers in His holiness. If received in faith, the trial that seems so bitter and hard to bear will prove a blessing. The cruel blows that blight the joys of earth will be the means of turning our eyes to heaven. How many there are that would never have known Christ had not sorrow led them to seek comfort in Him! The trials of life are God's workmen to remove the impurities and roughness from our character. Their hewing, squaring and chiseling and their burnishing and polishing is a painful process. It is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple.

Now, some people think that nobody but them ever have any troubles. But friends, every other person on

Candle in the Dark

Harleigh M. Rosenberger

Recently, when a defective grid caused an electrical blackout of the Northeastern part of the United States, our town was plunged into darkness. The experience taught us many fine lessons. It made us realize the ease with which man's most ingenious plans can come tumbling down. It also forced us to recognize how interrelated all of society has now become.

One lesson we learned is that there still is within man an essential goodness. When the lights went out, we waited a few moments in the darkness, hoping they would soon come on. Then we lighted a candle. Others did the same. But a neighbor across the street knocked to see if we were alright. In his hand was a small transistor radio. "Take it," he said, "we have two. You will want to hear the news."

Another neighbor called at a house that had no candle in the window and said, "We have a few extra candles. I'll bring you several."

I heard of one neighbor who went next door and invited, "Come on over for dinner. We have a gas stove, so we can cook." And they had a good time by candlelight.

Someone once wrote, "It is better to light a candle than to curse the darkness." Our world needs the light of human kindness today. As we move along the path of life, we ought to light the candles of friendship for others. Men are lonely—often yearning for human companionship. They want to know someone cares. Are we keeping the light of human concern shining? Or do we move along the path of life with no lights aglow?

earth has troubles, and many of them are far worse than our small ones.

Then we have those who take to gloom as a bat to darkness. They would rather nurse a misery than cherish a joy. They always find the dark side of everything, if there is a dark side to be found. They appear to be conscientious grumblers, as if it were their duty to extract some essence of misery from every circumstance.

On the other hand, there are rare individuals who always take the cheerful views of life. They look at the bright side. They find some joy and beauty everywhere—in the most faulty pictures they see some bit of beauty which charms them. In the most disagreeable person they discover some kindly trait or some bud of promise. In the most disheartening circumstances they find something for which to be thankful—some gleam of cheer breaking through the thick gloom. Recall the story of the little dog, when a ray of sunlight streamed through a crack in the door and made a bright patch on the floor in the darkened room, the little dog rose from his dark corner and went to lay down in the one sunny spot. These people could be like this little dog. If there is one beam of cheer or hope anywhere in their lot they will find it. We have no right to project the gloom of our discontent on any other's life. Discontentment helps nothing!

You have all heard the story of the little girl who was eating and a sunbeam fell upon her spoon and she cried, "Oh, mother, I have swallowed a spoonful of sunshine." Wouldn't it be wonderful if we all could include that in our daily fare?

After Paul and Silas received many stripes and their feet made fast in stocks, what did they do in prison? According to Acts 16:25, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." They hadn't swallowed any sunbeam but they surely had digested a considerable amount of the Spirit of God.

Christ suffered, but He also said to His apostles, "My joy I leave with you. I am come that you might have life, and that you may have it more abundantly." He was filled with joy, even though at the same time He was a man of sorrow. And why? Because He loved all human beings and He saw how things were going. He saw how they were destroying themselves. He shared their sufferings but He was happy on the inside. He was setting an example of the kind of life that we should live.

Jesus Christ came so that our lives should change from what they are. They are to be changed from drifting, going the easy way, forgetting God's law, acting according to impulse; to a life that finds true values, brimful and running over with joy—the real abundant life.

Yes, we can have life abundant, but we must work for it. Being a Christian isn't easy; we have far too many weaknesses.

You may find that life abundant could include material things as well as spiritual. The Lord will bless us to our needs and may add a few luxuries; if He sees in us the kind of Christians that will know how to use these things.

A true Christian life then, possesses an overflowing fullness of the things that are the fruit of the Spirit of God, an overflowing fullness of love, a fullness of joy, and peace, and of faith, of meekness and temperance. Doesn't that sound like something worth working for? I know that we in the Church of Christ have been blessed many times with small samples of these fruits of the Spirit, and I believe that it is possible for us to receive a more happy life, a more joyous life, and a more abundant life, if we will but meet the challenge and obey God's laws. These blessings can be ours by prayer, studying, searching, meeting together often and really striving to reach this goal, by trusting in our Lord and giving Him thanks for all blessings received—by never forgetting to be humble in all things. Yes, humble ourselves before our Lord and obey His laws, and then if our Father in Heaven is pleased with our lives He may bless us with a more abundant life.

""TIS JUST A BIT MORE PROOF""

By Harry Slocum Tordoff

There's a love—that exceeds all others
It's equal—we'll never find;
Even love of earth's good mothers
Is naught—to what I have in mind.

The wonders that this love performs
Are proven—day by day;
It's wondrous depths—the cold heart, warms
And guides us—on life's way.

If we would open up our hearts
And let our minds perceive,
This love—would make of us—a part
Of what it has—conceived.

When we open our ears—to hear
The songs of birds—so sweet,
That float so softly—on the air—
We'll find it—a rare treat.

When we open up our eyes to see
The glorious beauty—given,
'Tis just a bit more proof—that we
Are receiving gifts—from Heaven.

Yes—there's so much proof—in all we see
Or hear—or feel—or sense,
To show that God—will ever be
Love's Holy recompense.

So—accept the love—He sends you
Love Him wholly—in return,
And you'll find—He'll see you through
For our Father—does not turn.

Humility

By Elder Silvanus Mason

When Solomon was crowned king, God asked him in a dream, "What shall I give thee." Solomon replied, "I am a little child in the midst of a great people, therefore, give me an understanding heart to discern between good and bad." The fame of Solomon's wisdom spread, so that even the Queen of Sheba came to visit him. He built the great Temple at Jerusalem, the Ark was carried into the Holy of Holies and the building dedicated with prayer and sacrifice.

What does this convey? The whole heart of greatness is humility. If every member of the Church of Christ were to take this same view, as Solomon, there would be one grand harmonious chord, "Unity." The Book of Commandments tells us to seek to bring forth and establish the cause of Zion; seek not for riches but for wisdom and behold the mysteries of God will be unfolded unto you. To be possessed with humility, wisdom, and love is something we all need as elders and members. If we are to magnify our office we are apt to forget that we cannot assist in this work, unless we are humble and full of love.

Jesus was greatest of all, teaching humility. Think of Joseph Smith; he asked of God and the result was that he was the means of bringing about the great Restoration. It's the ape and tiger in man that must be outgrown if we are to be used to preach the gospel. When Joseph Smith differed, he differed pleasantly. There are some that would love to win an argument and lose a friend. Let us not forget faith, hope and charity, but the greatest of these is charity. Love is not glad when things go wrong. There are some members that join our Church to teach and not to be taught. The result—the Church suffers.

There have been times when I had forgotten the words of Paul: He that answereth a matter before he heareth it is a folly and a shame to him, and I have repented pretty quickly and have asked the Lord for forgiveness. It's one thing to be good but another thing to be holy. I have seen more suffering through one word than from anything I know—Jealously—and am at a loss as to what is gained by it. I cannot help it if my brother has a cream slice and I a doughnut.

Another word that has hindered the spreading of the gospel is "Pride." If we could only come to the place and say with Paul: I do all things through Him that strengthens me. Whosoever shall not receive the kingdom as a little child shall not enter it. Come let us reason together in the spirit of prayer and not of controversy.

Our true characters are what we are in the dark. A moral authority and legal authority can work wonders for the cause of Zion. Zion is the place of the pure in heart. And the best tent in which to dwell is content. The way to be happy is to make others happy and if we always do that, we will never be discontented. If we want to be happy in Jesus, "trust and

obey." Remember it is not the capacity to preach, sing or to play, but "by this all men shall know, that ye are my disciples," when we have that love in our hearts one towards another.

The function of the Church is to build a kingdom, and if we are to build the Kingdom of God, we must bear in mind, that the Church is a divine creation, built upon the principles of righteousness and functioning in love, not hate, malice and strife. War begins in the minds of men, so let us not forget, "united we stand, divided we fall." Let us aim to be an asset to our Church, not a liability to the wonder of the ages, which is the Church of Christ.

If we lose our influence, our preaching is not effective; it should be uppermost in our minds to win the confidence of all. I have seen a lot of change and apostasy in my life, through this weakness, so let us keep in mind the words of that well-loved hymn, "Let Us Keep Our Spirits Pure," so that the Lord will be pleased with our ministry.

We would do well to read the 26th chapter of the second book of Chronicles, and see what happened through pride. We read that Uzziah was made King and reigned well for 52 years. He did that which was right in the sight of the Lord according to all that his father, Amaziah, did; he was helped till he was strong. But when he was strong his heart was lifted up to his destruction for he transgressed against the Lord his God and went into the Temple of the Lord to burn incense upon the altar of incense. Azariah, the priest, went in after him and with him four score priests of the Lord that were valiant men; and they withstood Uzziah, the King, and said unto him that it appertaineth not unto Uzziah to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense. Go out of the sanctuary for thou hast trespassed, neither shall it be for thine honour from the Lord. Then Uzziah was wroth, and had a censer in his hand to burn incense, and while he was wroth with the priests the leprosy rise up in his forehead before the priests in the house of the Lord, from beside the incense altar. All the priests looked upon him, for he was leprous in his forehead, and they thrust him out and was he a leper until the day of his death.

So you can see what happens when our hearts are lifted up in pride. So "let him that thinketh he stand take heed lest he fall." Uzziah lost his influence through pride instead of being thankful for the blessings and the honor which God had bestowed upon him.

Let us compare the wisdom of Solomon with that of Uzziah. Let us remember the whole art of greatness is humility.

OLD ADVOCATES REQUESTED

The Business Manager has received requests from members who would like to complete their files of the *ADVOCATE*, for back copies of the *ADVOCATE* from the year 1923.

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Thoughts to Live By . . .

Economically Determined

By Larry Schwarz

"Every man has his price." Has he? There are many who think so. It is a criticism of our way of life made by materialists to affirm that we are more materialistic than they. The influence of the dollar sign concerns many of us.

We wonder how much in life is economically determined. Do we always take the job that pays the highest salary? Do we always choose the contractor with the lowest bid? Is our choice of friends based upon their economic status? Is our giving regulated by our greed? By that I mean do we give to others so that our town will be a better place for us to live in?

There are many other questions which embarrass us. Dare we oppose our boss's views? What would happen if our neighbor sold his house to a member of a minority group? It is not easy to be caught in a conflict between ideals and money.

General Lee's choice of sides in the War between the States never seemed too commendable to people outside of Virginia. But when in his poverty and age, he said to some men who sought his endorsement, "Gentlemen, my name is not for sale," he merited the admiration of everyone.

Think of the dead soldier on the battlefield, the weary mother who sat by the side of her sick child, Socrates in his prison cell, and Jesus on the cross—none of them chose that for money. Nor did the physician on the mission field.

Greed has not been the deciding factor in the decisions of great men. In spite of our emphasis upon financial success, there have been men with other measures. Thoreau at Walden Pond was rich although he never had much money. St. Francis of Assisi turned his back on affluence to lead a life of service. So have many others. We need to think about these glorious exceptions when the pressure to conform is upon us.

Someone wrote poor verse about a great theme—a man and a looking glass. It was the poet's contentions that the important thing in life is to merit the respect of the man in the mirror. That respect can't be bought with money.

And the final judgment of man is based not upon what he amassed for himself, but upon what he did for others. There is nothing wrong with money as long as it is the servant of a good master, but beware when it becomes the master of a poor servant.

—Missouri Ruralist for July 24, 1965

"And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."—I Tim. 5:13.

Wagging Tongues

By Harry Slocum Tordoff

GOD put us here on this good old earth
Not to question each other's worth.
Or hurt a Brother's or Sister's name
By unfounded stories that lays the blame
For some foul act they're supposed to have done
That puts their character "on the run."

People who like to wag their tongues
Do damage that amounts to staggering sums;
The pleasure they get from blaspheming someone
By telling lies about what they have done,
Not only gets them talked about
But, of the teller, it leaves a doubt.

It's a doggoned shame that the pleasures of life
Are gained by some through another's strife.
How can a person get so much fun
Out of the use of a wagging tongue?
They seem to love to hurt another
And blacken the name of some sister or brother.

To that sister or brother's face
Their praises mount to the edge of space;
But to their backs—the pleasures of life
Are gained through the use of a sharp bladed knife.
It seems as though their main concern
Is distributing what dirt they've learned.

First Timothy five and verse thirteen
Warns of folks like these—So mean
That they will make up things to tell
To make some life a living hell
By talking down the character
Of some poor soul as they infer
That they have lived a sordid life;
And how they love to twist the knife
Of Old Dame Rumor till at last
The chance for recompense is passed.
And, Oh! how happy they will be
If their tale goes on indefinitely,
With every telling added to
Until a reputation's blue.

I only hope before they die
That they will have to wonder "Why"
Wagging tongues have picked their name
To drag through mud and filth and shame
As they have done to many another
Poor unfortunate sister or brother.

I sometimes wonder how GOD feels
Of one who, another's character, steals;
I wonder if they'll get to Heaven
And have their earthly sins forgiven?