

Zion's Advocate

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

Volume 31

Independence, Missouri, July, 1954

Number 7

O Lord, wilt thou redeem my soul?

Wilt thou deliver me out of the hands of mine enemies?

Wilt thou make me that I may shake at the appearance of sin?

May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite?

O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road?

O Lord, wilt thou encircle me around in the robe of thy righteousness?

O Lord, wilt thou make a way for mine escape before mine enemies?

Wilt thou make my path straight before me?

Wilt thou not place a stumbling block in my way?

But that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.

O Lord, I have trusted in thee, and I will trust in thee for ever.

I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh.

Yea, cursed is he that putteth his trust in man, or maketh flesh his arm

Yea, I know that God will give liberally to him that asketh.

Yea, my God will give me, if I ask not amiss: therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness.

Behold, my voice shall for ever ascend up unto thee, my rock and mine everlasting God. Amen.

II Nephi 3:51-66

CONTENTS

Editorial	Page 98	Y. C. P. L. News.....	Page 102
From the Mission Field.....	Page 99	Original Articles	Page 103
Out of the Mail Sack.....	Page 100	Poetry Page	Page 111
News From Locals	Page 101	Notices	Page 112
Obituary	Page 112		

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR: Archie F. Bell, Avca, Missouri.

ASSOCIATE EDITORS: Margaret E. Wheaton, 1101 W. Orchard St., Independence, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

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

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

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

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

SUNDAY SCHOOL SUPPLIES

	Price Each
Wee Mites, Picture Stories to color, 5 sets, 1 to 13 ea.....	\$ 15
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol 1, No. 3, Jesus' Ministry, cont.....	.20
Primary, Vol 1, No. 4, Life of Jesus.....	.20
Junior, Vol 1, No. 1, Principles of the Gospel.....	.20
Junior, Vol. 1, No. 2, God's Revelments to Mankind20
Junior, Vol. 1, No. 3, Fruits of the Spirit.....	.20
Junior, Vol 1, No. 4, Sermon on the Mount.....	.20
Senior, Vol. 1, No. 1, Principles of the Gospel (Sold Out)20
Senior, Vol 1, No. 2, First Causes In Creation.....	.20
Senior, Vol. 1, No. 3, In the Beginning, and Fall of Man20
Senior, Vol. 1, No. 4, Study of Israel's Begin- ning20
Senior, Vol. 2, No. 1, Israel Under Moses.....	.20
Senior, Vol. 2, No. 2, Israel in the Promised Land....	.20
Kingdom of Heaven Tract, No. 1.....	.20

INSTRUCTIONS IN ORDERING

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

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

EDITORIAL

There are ways of measuring all things of importance in this life and many things which may not seem important to us. Man has measured the distance around the earth and by calculation he has determined the distance through it. Man has discovered ways of measuring any part of this earth and in this way has set up standards to be used in setting up sizes of possessions. He has discovered ways to measure mediums of exchange. He has discovered ways to measure liquids. He has discovered ways to measure solids such as grains, sands, etc. He has discovered ways to measure the power of explosives. He has discovered ways to measure the strength of metals, wood, stone, etc. He has discovered ways to measure heat and cold. In fact, he has discovered ways to measure so many different things that it is doubtful if we could name them all.

Man studies to gain a knowledge of whatever measure he needs in his occupation here in this world. He does this for his own protection. There is one kind of measure that we may neglect to study. It is the most important measure of all: The measurement of ourselves; the spiritual man not the physical man.

We heard an excellent thought expressed in a meeting of the priesthood a short time ago. The thought was, if our social efforts, such as visiting or invitations to meals, are with those of our relatives only, or predominantly, then they are clanish. Clans have no place in the Church of Christ. This is one measure we can use on ourselves. If we find the tendency beginning to work within us, enticing us to withdraw our company from all except our relatives we should awake to the sense of our situation and begin to correct it.

Many times we hear the expression, out of the abundance of the heart the mouth speaketh. Another expression is, as we think, so we speak; as we speak, so we do; as we do, becomes habit; and habit is all of us.

Let us see if we can apply these expressions to our lives. If, in our association with one another, we examine our conversation and find it to be chiefly or altogether on things pertaining to the world, we will know that our habit, if not already, will soon be worldly too. We do not mean that we should never talk about things pertaining to the world, such as our work, the politics of nations, the weather, etc. Such topics must, of necessity, be secondary in our conversation. We are taught in the Scriptures that our conversation must be primarily on the welfare of our souls. This is another measure we can use on ourselves.

We, as individuals, must examine our thoughts to see what they are of. We may find ourselves thinking of things we might not have put into words yet and be thankful that we did not. When we find that our thoughts, our words or our actions, especially our thoughts and our words, are on things, primarily, pertaining to this world, then it is time for us to start the process of correction. Most of us have to work for our livelihood, but this is no reason why our conversation should be almost entirely on that work.

We may ask ourselves what we must do to improve our thoughts and in that way improve our con-

versation one with another. The answer is easy. If a few minutes each day, especially in the morning, is spent in reading the Scriptures, we will notice that the things we read will keep coming into our minds for hours that day. If we will see to it that the occasion is had to talk with another on these thoughts frequently they will increase. As they increase they will become stronger. As they become stronger, they will have more control over us and this control for good is what we want.

A. F. B.

FROM THE MISSION FIELD Journeys

Having been appointed at the late Conference to labor in Ohio, Indiana, and Michigan, and getting home needs arranged, I boarded a bus at Kansas City on the morning of May 13. I arrived in Midland, Michigan the following evening, where I was picked up by Sister Parkinson, and taken to their home, where I was made welcome.

On Sunday, the 16th, Brother Frank cranked up his chariot and we drove to Farwell, some twenty miles distant, where we met with the little group, renewing acquaintances. We met Sister Bernice Waite and her young son. Sister Waite is an old-time acquaintance. She came to Independence at the time there were hopes that a temple would be built. She and her family came as many others did to help on the temple and with many had her hopes shattered. She is still strong in the faith and her hope of eternal life is not dimmed. I had the pleasure of baptizing her son, Larry, last summer and he is coming along fine.

We also met Brother Roy Adams and others whom we have known through the years.

On the twenty-first of May, ye missionary boarded a bus and journeyed to Traverse City. We were met there by Brother Otto Polack, and lodged in his home for a spell.

On the twenty-second, we went to Maple City where arrangements had been made to have a meeting prior to their all-day meeting on the twenty-third. We found a hearty welcome and hand-shake from the saints of Maple City.

Brother and Sister Bowman had arrived from Grand Rapids and also Brother Wilkenson. Brother Wilkenson was pressed into service and he preached for, or to us, and gave some timely advice and council.

Brother Peter Price is the pastor at Maple City. He is getting along very well. He is handicapped not being able to see sufficient to read or to get around well. He has good support there in Brother Otto and Harold Polack and they are going along nicely.

Sunday morning the twenty-third we gathered in the little church for a prayer and testimony meeting from nine till near eleven o'clock, enjoying the many expressions of hope and thankfulness.

The eleven o'clock hour was filled by our Brother Clayton Baty, who gave us a good sermon. Following the morning service we were served with that which sustains the outer man, and a social time was enjoyed. At 1:30 the missionary was the speaker, followed by a round table effort. A number of questions were con-

sidered. Following that service those from a distance prepared to depart and as always the partings had to come, but we separated in the hope of meeting again at the State Reunion on June the 12th and 13th at Edgerton near the home of Brother and Sister Brantner.

In the evening the missionary was again called on to speak for those who remained and so the day ended and all seemed happy in the hope of the gospel and of final salvation.

Ye missionary continued with the Maple City folks and preached for them during the week.

On Saturday the twenty-ninth Bro. Harold Polack, wife and children and the writer, piled into his car to do some sight-seeing.

We visited a number of interesting spots but ye missionary failed to supply himself with paper on which to jot down some notes, so we are unable to say much about that trip, seeing as how we have a good forgetter.

We did go to Glen Lake which has the distinction of being the second most beautiful lake in the world. It has to be seen to be appreciated.

Continuing our ride we came to the Lund scenic garden where the story of Christ is outlined in scenes from the cradle to the grave. Each scene is well built and the paintings are fine, being done by Mrs. Lund. These scenes are set in a wooded area or forest which represents a great deal of effort and thought. The garden is lit up at night and no doubt would be even more attractive than in the day time. There is no charge made, but a place is provided for those who wish to make an offering. One can purchase souvenirs at a nominal price. Cherry trees and other fruit trees in full bloom in contrast with the green meadows, made it a very pleasurable ride.

In that part of the state, they grow many acres of cherries and other fruits. On the twenty-third of May they had a blessing festival at which time a prominent minister of Traverse City blesses the blossoms. The local paper reported that some two thousand attended that festival.

As we meet and mingle with those of like faith here and there, and observe the gladness of such meetings and we note the pleasures of such events, we think of the language of the poet in a song we sometimes sing, "What a joy will be there at the great resurrection, as the saints meet in the air, in their robes of perfection."

As we look forward to that meeting in the hope of being there, we must strive to purify our lives to the extent that we may be found worthy to be there.

May God help us to be true to the covenant made and cleanse our hearts and lives from all that is not pleasing to the Lord.

Jesus has not asked us to do anything we cannot do. He said, "Be ye perfect." "Seek to bring forth and establish the cause of Zion." "No one can assist in this work except he shall be humble and full of love." "Love your neighbor as yourself." We cannot expect

to be numbered with those referred to in the song if we do that which would injure another.

Yours in hope of final victory,

Wm. F. Anderson

Notice of Appointment

To whom it may concern:

This is to inform you that, I, the missionary in charge of Michigan, have appointed Brother Francis J. Parkinson to labor as circumstances will permit as missionary in Michigan during the conference year of 1954 and 1955. We will appreciate your co-operation with Brother Parkinson in his efforts among you.

Wm. F. Anderson

FROM THE MISSIONARY FIELD For the Master's Kingdom

We received, the latter part of May, an invitation to go to Sulphur Springs, Arkansas, to meet with a group of members of the Restoration. We accepted this invitation and after making arrangements drove over there Sunday, June 6. We arrived there about 11:30 and after eating lunch with Brother and Sister L. V. Aldridge, which they had prepared, we started to get acquainted with one another. They were interested in the Church of Christ and what it taught and stood for.

According to arrangements, previously made by Brother Aldridge, a goodly number assembled in the building they have been using for their church services and at 2:00 o'clock he called a round table meeting. The purpose of this meeting was to give as many of the group the privilege of asking what question they wanted to, concerning the Church of Christ.

Quite a number of questions were asked concerning the Church of Christ. We tried to answer them in a way they would be understood. Apparently our answers were satisfactory to them because the result of the meeting was: Eleven of them transferred their membership to the Church of Christ.

There will be more about this group of members in the near future. We arrived home that night feeling that we had performed a service for the Master and, perhaps, had helped to energize the hope of the gospel in the hearts of some of God's children.

We make a trip to Independence once a month to help in the editing of the Advocate. This month we went up Friday, June 11. The next day we went to Saint Louis to meet with the Local there on Clairmont Street. We took Brother J. M. Case along to serve as our pilot along the streets of Saint Louis and whatever suburbs we had to go through. This arrangement proved to be a time saver for us.

We found a friendly welcome there. This was the writer's first trip to meet with this group of members, but they are the type of people who know and demonstrate the way to place a person at ease.

We attended their Sunday School on Sunday morning. We were made to rejoice at heart to see how the young people took interest and expressed themselves during the meeting. This kind of interest is bound to

bear fruit for the work of Christ here on earth.

The writer was the speaker at the 11:00 o'clock hour. The interest given made speaking to them a pleasure. Brother Case was the speaker at the 7:30 hour that evening. He expressed his feeling of the same speaking pleasure. We believe that Brother Nichols deserves credit for much of the friendly feeling there in that Local, because of the friendly disposition he demonstrates among them.

Before returning to Independence on Monday, Brother Shanks, Brother Case and the writer drove over to Bellville, Illinois to see Brother and Sister Louis Boyce. Brother Boyce has been in poor health for some time. He asked for administration and we were pleased to comply with his request. We sincerely hope that the Lord sees fit to restore his health of former years to him. The many expressions made concerning his health and for his recovering are testimonies of the high esteem and love many in Saint Louis have for Brother Boyce.

While in Saint Louis we discussed the reunion, in August, with Brother Nichols. A notice of this reunion will be found elsewhere in this paper. We hope to see an attendance there that will be representative of this district as well as surrounding districts.

Archie F. Bell

OUT OF THE MAIL SACK

12 Wood St., Garden Village
Gilfach Goch, No. Porth, Glam
May 23, 1954

Dear Brothers and Sisters:

We, the above Church of Christ in Wales, the Gilfach Goch branch, wish to convey our deepest sympathy to our beloved Sister J. Yates and family in the passing away of our Apostle James Yates. I, myself, have read oft times in the Advocate of the wonderful work our Brother accomplished while on this earth. May God bless you all and keep you steadfast and true in the gospel, that when the time comes for our departure, we shall meet our beloved Apostle at Jesus' feet. There is a song I know which goes, "We'll never say good-bye in heaven."

We are thrilled here at the moment of the return of our Brother and Sister A. M. Smith. We pray that God will take care of them and keep them safe on their voyage across the ocean. We shall be waiting with a cup of Welch tea.

Oft times we recall back the happy times we had when our Apostle B. C. Flint and his beloved wife were with us; also, Brother Wood. Many a time I have heard them preach the restored gospel. Let us pray constantly that God may bless us and keep us united as one body in the Church. Whatever differences we may have, cast them to one side and let us go on. Ask God earnestly about them and to show us the way we are to go.

There is no time to be idle. There is work to be done. Woe to any man who destroys my work saith the Lord. God is blessing us here. Although, but a small group of saints, we mean to carry on His work no

matter if the evil one is against us, that is the time we know we are in the true gospel. We have a prayer service at my home and about four adults usually meet, but the spirit of God is blessing us beyond measure. I would not miss it for all its wealth. It is not what our past is. What are we doing today? Are we letting Jesus pass by, or going with Him? He died for sinners.

Whenever I am in doubt of anything I ask God about it and I have never doubted Him for I know He will tell me. Some day I may write of a vision I had with regards to the temple, which I did not believe in. But God showed me the truth.

God bless all the saints wherever you are. Go tell it to Jesus and all will be right.

Your Sister,
M. A. Buck
Secretary, Church of Christ in Wales

Here and There Among The Young Folks

Ella D. Engle

To get a picture of the young people at this time of year, May and June, graduation or commencement seems typical. That time when an ending is so close to a beginning and the past, present and future are rolled up into one day. And they realize it with plans for a future before the present is finished. Doris Thompson of St. Louis, Missouri, writes, "I am a senior at Riverview Garden High School in St. Louis County. Cecile (Davis) and I will graduate June 3rd. I plan to get some kind of office work and see how I like it. I work in the office at school and kind of like it. If I find myself bored with that type of work I would like to become a seamstress, for I enjoy sewing and making clothes."

Cecile goes on in her letter writing of their trip before graduation. In the Museum of Natural Science and Industry in Chicago, "the top floor is devoted to medicine and was the part that interested me the most as I'm planning to be a nurse after graduation." Showing how the future and the present overlap even when there is as definite a thing as a graduation between.

But to show it even more clearly, Lovita Wentworth of Bemidji wrote, "My dad is down at the Baccalaureate at the college—an aunt of mine is graduating. She has been going to college for as long as I can remember and finally she is graduating. She's only 60." Who's to define present, future or past for that life? And who is to limit this time of year to the 'teens and twenties?

But sometimes the future seems delayed for some. Joe Smith was feeling a little homesick when he wrote from Austria, "I suppose Johnny (Case) is growing like a weed. You know everyone will be all grown up when I get home. I guess I better grow up also. If they keep running me up and down these mountains it won't take me long to be an old man. The mountains over here are sure beautiful. I guess I got mountain fever because I like the hills so much. I guess I'll have to go to Colorado or Montana when I get out." Even though delayed, the planning goes on.

When this planned for future is the present the

studying and planning and hoping go on. And the milestones do go by. Joyce Harris writes from Omaha, "Today is the last of Alvin's finals. Will that ever be a relief to have them over. He still has German this summer but at least Biology, Chemistry and Morality will be over. Alvin is to receive his commission next week. He found out the other day that he succeeded in getting it in the Medical Corps instead of the Infantry as was originally planned. When his orders come through or what they will say when they get here we can only guess, but I'm sure it's all going to come out for the best. Everything has been on our side so far and we're going to try to keep in good favor with the one that makes this old world go 'round and I have faith things will keep working out for the best."

Augusto Ojeda gives us a different example—a commencement without a graduation. "I had been attending church here in Ticul regularly, that was the Presbyterian Church, but they have so many things in their church which do not agree with, or maybe it is the opposite way. I like the Church of Christ a lot, I am not a member yet, but am hoping to be some day. Fernando gave me one copy of the Book of Mormon in Spanish and I do enjoy it very much. I like the English language a lot, maybe more than Spanish, I don't know. Spanish is a very beautiful language though, but it is quite hard to study. I speak the Mayan tongue also. I don't go to school, which I wished I could but it is such an impossible thing for many boys and girls of my age to do down here. I wished I could have gone a little farther than the second grade of the primary school but I just couldn't."

As I sat here, rereading these letters I thought again of what a scattered group we young people are. And I realized I was singing parts of the song, "I'll go where you want me to go, dear Lord, I'll do what you want me to do." Some of us now may be going where He wants us to go, while others are just preparing for the trip. Maybe it seems to some that they are going where some one other than the Lord directs, but as long as we can all sing that song and mean, "I'll do what you want me to do, dear Lord," we are still united and are one group before Him no matter how scattered in distance.

NEWS FROM LOCALS Independence Diary

Sister Katherine Moyer has been the reporter for the past few months, but because of her job with the telephone company and the new hours she has, she is unable to do this work. Brother Leslie Case, pastor, has asked me to report for the Independence Local. I shall try to do my best at this job.

Here are some of the speakers that we have had to preach to us this month and some of the leading thoughts from their sermons.

William Sheldon was the speaker Sunday, May 23. Chapter 3 of Ecclesiastes, verses 14:15 were read; carrying the thought, "What God doeth it shall be forever." He said that we must have a two-fold baptism. We must be born of the water and the spirit. Brother Sheldon told us that the prophets understood that a Messiah would come, and they looked forward to his coming. He also said that God's plan in all ages has been to bring men back into his presence.

Denver Chapman spoke at the evening service of May 23, Brother Chapman read from II Nephi page 157. If we fail to regard the laws of Jesus Christ we are the losers. Alma chapter 16, verse 147, "Faith is not a perfect knowledge. The speaker quoted from Alma's sermon concerning the seed and its growth; fruit of righteous living. I Nephi 2:60-70. Obstacles in the way were hindrances of obtaining fruit of the tree of life.

The following Sunday, May 30th, Brother Clarence Wheaton was the speaker at the morning hour. Many of our people were out of town because of the three-day holiday week-end. He told of his trip up to Monongahela, Pa. He told of visiting with Brother Cadman of the Bickerton group of the restoration. He was invited by them to show his pictures to the school and he did so. He told them of his experiences among the Indians down in Yucatan. He told us that the people were very interested in what he had to say.

Brother Richard A. Wheaton spoke at the evening service. Much of his sermon was about believing the things that were written and having faith toward God. He read from I Nephi, chapter 1, starting with verse 156 reading until he came to the Vision of Lehi. He spoke of the condemnation that would be ours if we didn't believe the Book of Mormon. He said that unless we believe the two books and Jesus Christ we will not inherit the kingdom of God.

June 6th, we had Sacrament Service, Brethren Leslie Case and Rolland Sprague were in charge. We had a good spirit with us and many fine testimonies were borne. It is indeed a privilege to have this opportunity to partake of his flesh and blood. John 6:56, "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." We need the indwelling of his spirit to hold us fast to that rod of iron that leads to life eternal.

Nicholas Denham was the speaker in the evening. His sermon was very instructive with many good thoughts that could be beneficial to us all. He told us that we should make a self-examination and find out if there is anything in our lives that stands between us and God which would prevent us from receiving His Spirit in our lives. He said that we should tear our idols, whatever they are, from us and serve God better than we have been. He asked us if we were placing our homes, or our cars, or our pleasures ahead of God. He said that we should seek the Lord more that he can direct us.

The Women's Department is studying the new Church History book. Sister Lois Harris is our teacher and she is having us outline the material as we go along. During the work hour we are quilting on a quilt that belongs to Sister Willie Yates. More women are coming out to the meetings, which is encouraging.

Brother and Sister Frank Elliott and family went up to Omaha, Nebraska to visit Sister Elliott's sisters. They had a wonderful time.

The Maley family has been somewhat under the weather. We are glad to see them much improved.

Sister Holcomb visited her relatives at Sioux City, Iowa.

Sister Ora Derry is visiting her daughter and family

at Traverse City, Michigan. Orlea's children have been ill with the measles.

Doris Sheldon, Reporter

Y. P. C. L.

On May 27, we made a trip to the Benton Central Telephone Office in Kansas City, Missouri. We found it very interesting and learned quite a bit in just a short while.

The first and third Thursdays in June were devoted to Church History study. We studied the third chapter in the Church History.

We held our social for the month of June on the 10th. We went to a park in Independence and played volley ball. Afterwards we all went as a group to a restaurant where we had refreshments.

We are very happy to have with us Delores Bell from Ava, Missouri. She is now living in Independence and working in Kansas City. We are always glad to add one more to our small group.

Virgil Rudd has been home this month on a 15-day leave. He is in the Air Force and is stationed in Fort Worth, Texas.

I received a very nice letter from a young man belonging to the Latter Day Saint Church (Utah) requesting that I put his name and address in the news as he would like to write to some one of the Church of Christ.

Kenneth Rasmussen (age 17)
Box 15A
Draper, Utah

Following are two more names from the group in Flint, Michigan who would like pen pals:

Faye Edwards (age 15)
1710 Wyoming
Flint, Michigan

Ken Moak (age 16)
160 East Hamilton
Flint, Michigan

I hope the young people can establish many new friendships.

Mary Lois Harris, Reporter

THE CROSS

Some have taken up their portion,
Freely borne for Christ the cross;
Freely warred the world's distortion;
Braved their breaker's wildest toss.

Stronger then in wise proportion
They were stalwart in Christ's ranks,
And thought it fith that their devotion
Would gain for them the Mighty's thanks.

But others of a weaker vein
Have laid the cross upon the ground,
And crucified again the slain,
And thrust a spear into His wound.

Earle E. Root

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. Contributions are to originate with the author and do not necessarily reflect the teachings of the Church or the opinions of the editorial staff.

PROPHECY AND ITS FULFILLMENT

The Seventy Weeks

Archie F. Bell

I have, for quite a number of years, been interested in prophecy and its fulfillment. In my early experience in the ministry, I read an interpretation of the seventy weeks spoken of in Daniel 9:24-27.

This interpretation used a method to calculate the time of fulfillment which could not have been used in the time of Daniel. This impressed me as being strange that God should give a man a message for His people which they could not possibly interpret correctly. After studying this scripture for several years, I started to use it for a subject occasionally. I want to pass my findings on to you for your consideration.

Daniel 9:21-27:

"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly quickly, touched me about the time of the evening oblation.

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

"At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

We are beginning our study three verses before the mention of the seventy weeks, in order to notice the angel's message. Please notice in verse 22, the angel promises Daniel understanding of this subject. In

verses 23 and 25 the angel commands Daniel to understand.

The meaning of understand is: To know what is conveyed by the words or signs used. In this subject words are being used to give knowledge; also, to show what signs will be used in the fulfillment of the prophecy.

If this prophecy had been sealed like the twelfth chapter was, and still is, then it would have been of no use to the people it was intended to benefit.

The first length of time mentioned is Seventy Weeks. This is the full length of time to be used. Seventy Weeks would be four hundred and ninety days.

Next we find it broken up into two parts. Seven weeks and three score and two weeks. This would equal sixty-nine weeks or four hundred and eighty-three days. Notice there is one week or seven days short.

We will give the days, mentioned, as having the value of years. One day equals one year. Seven days then would equal seven years, etc.

Everything must have a beginning before it can have an ending. We will try, therefore, to determine what year this Seventy Weeks had its beginning. Our clue will be found in verse 25. "Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem."

We must determine now when this commandment went forth and if it contained the proper authority. This cannot be construed to use any of the rebuilding operation as a beginning date. The most important factor we have to reckon by is the restoration of Jerusalem. This city had lost its authority as a capital of any nation. It was not the seat of any type of government. Cyrus had made a decree to re-build Jerusalem but not to restore any authority to the people there. Neither was it sent to Jerusalem by Cyrus. Later, Darius made a decree along the same line, but in it he did not give authority to restore Jerusalem.

Cyrus made his decree in B. C. 536. Darius made his decree in B. C. 519.

Later, Artaxerxes made a decree and gave it to Ezra to take to Jerusalem. In this decree we find what we are looking for.

Ezra 7:25-26:

"And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

"And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily

upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

This you can readily see restored a great deal of authority to Jerusalem. It gave authority to start building it as a seat of a government. Now we want to know when this decree went forth from Artaxerxes to Jerusalem. Speaking of Ezra we read:

Ezra 7:9:

"For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him."

Verse 8 ". . . Which was in the seventh year of the king." This year has been set as being B. C. 457. Let us try this date as a point of beginning and see where it will take us to, as far as historical dates are concerned.

I believe we can pick our ten details, to use as signs, indicating some part of the things which are to transpire during this Seventy weeks.

They are: Finish transgression, make an end of sins make reconciliation for iniquity, bring in everlasting righteousness, anoint most Holy, Messiah cut off, cause sacrifice and oblations to cease, seal up the prophecy, make desolate, confirm covenant one week. We will use any one of these that will fall on the right date to begin the one week with.

We notice there is a statement which makes us believe that our first date must come at the close of the seven and three score and two weeks or the sixty-nine weeks. Sixty-nine weeks equals four hundred eighty-three days or four hundred and eighty-three years.

Let us try this and see what our answer is:

483 years
457 years B. C.

26 years A. D.

Luke 3:1-3:

"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias, the tetrarch of Abilene.

"Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;"

In the first verse we definitely have a date established. (The fifteenth year of the reign of Tiberius Caesar). We find this to be A. D. 26. We notice that John the Baptist started, this year to preach and practice the baptism of repentance for the remission of sins. If a sin is remitted it surely comes to an end. One of the signs Daniel gave was, "To make an end of sins."

This definitely shows a beginning of something new. Yes, the baptism of repentance for the remission

of sins was something new, even though holy men from the beginning looked forward to the time when this would come to pass.

We will not stop here. There are more details to be identified:

Matt. 3:13:

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him."

St. John 6:38:

"For I came down from heaven not to do my own will, but the will of him that sent me."

Here we connect a statement of Christ's to something he did. In this way we show a fulfillment of the sign given by Daniel. "And after three score and two weeks shall Messiah be cut off, but not for himself."

This will complete two signs.

Luke 4:14-21:

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

"And he taught in their synagogues, being glorified of all.

"And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord.

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

"And he began to say unto them, This day is this scripture fulfilled in your ears."

How plain this is: Jesus reads from Isaiah wherein it reads: ". . . He hath anointed me to preach", etc, and He tells the congregation that they are witnesses to this scripture's fulfillment.

Daniel speaks of it thus: ". . . To anoint the most Holy".

St. John 3:16:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

II Cor. 5:21:

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

In these two passages of scripture we see that we are being reconciled to God through the atonement of Christ. Daniel writes it thus, "Make reconciliation for iniquity."

Gal. 3:19, 22-25:

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

"But after that faith is come, we are no longer under a schoolmaster."

There we notice that the law given to Moses was added because of transgression. It was added as a schoolmaster to bring the Israelites unto Christ. But after He came they were no longer under the law.

The angel termed it thus: "To finish transgression."

Matt. 10:1-8:

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

"Now the names of the twelve apostles are these; The first Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

"Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

"Simon the Canaanite, and Judas Iscariot, who also betrayed him.

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

"But go rather to the lost sheep of the house of Israel.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast our devils: freely ye have received, freely give."

Matthew gives us an account of an entirely new form of church operations. This was not like the work the Levites did under the law of Moses. They read from the law. Christ sent his disciples out preaching the Kingdom of God. Not only did they preach, but they performed services of immeasurable value to the people. All of these services come under the classification of miracles. These disciples were in no way subject to the Church of the Jews, which offered oblations and sacrifices. No, as far as the disciples of

Christ were concerned, these ordinances had ceased fulfilling the words of Daniel. "And in the midst of the week he shall cause the sacrifice and oblation to cease."

Christ ordained His apostles and sent them and the seventy out. He sent the apostles out in the year A. D. 31 and the seventy in A. D. 32. Yes, in the midst of the week.

Matt. 23:37-38:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate."

In the above reference Christ is pronouncing judgment upon Jerusalem. He gave the reason for so doing. It had rejected Him. Therefore, He uttered these words against it. "Behold, your house is left unto you desolate." This fulfills another sign. "And for the over-spreading of abominations he shall make it desolate". This took place a few years later just as Daniel prophesied it would. "And the people of the prince that shall come shall destroy the city and the sanctuary."

Matt. 28:18-20:

"And Jesus came and spake unto them, saying, 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 alway, even unto the end of the world. Amen."

The above incident took place a short time after Jesus was resurrected. He is alive forevermore. Not only is He alive but there has been at least a portion of His gospel brought down through the ages since. The church he instituted departed from the earth for several hundred years and has been restored for over one hundred and twenty-four years. Yes, Jesus did as He declared that He had "I have finished the work which thou gavest me to do." St. John 17:4. And in so doing brought in "everlasting righteousness."

We have noted that in the early days of John the Baptist, Jesus was baptized by him. After His fast of preparation, He returned to His home country and started preaching and demonstrating the Kingdom of God. John the Baptist started the work of the Kingdom of Heaven in A. D. 26; Jesus continued the work of the Kingdom until he was crucified in A. D. 33. This is a period of seven years. Notice what Daniel says about it: "And he shall confirm the covenant with many for one week."

Acts 1:9-11:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white

apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The above is so plain that Christ's work, there among the disciples at that place, was completed. And like a letter that is finished it is sealed up. To make it final He went away. That way the year could be noted in history and in this way prove the fulfillment of Daniel's prophesy and vision concerning the Seventy Weeks. This year you will notice is reckoned at A. D. 33. There is some dispute as to whether this date is correct. I believe we of the Church of Christ can prove this to be the correct year.

3rd Book of Nephi 4:6, 11, 21:

"And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land;

"And the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate;

"And there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land."

There is much more to this account, but the main thing we wish to bring to your attention is the date. This time of destruction happened at the crucifixion of Christ. The time here is the first month of the thirty-fourth year. This would make it A. D. 33. It would be thirty-three until the thirty-fourth year was completed, then, it would be A. D. 34. Again the testimonies in the two Books run together to prove a date and in that way prove the fulfillment of a prophecy. Yes, all the details pertaining to the mission of Christ were fulfilled by A. D. 33. Surely then the prophecy of Daniel can be applied wherein he says, "And to seal up the vision and the prophecy". Truly it was sealed up.

We have four very important dates in this prophecy. They are:

457 B. C.

The year that Ezra went up with the decree from Artaxerxes to restore and build Jerusalem.

26 A. D.

The year that John the Baptist started his mission in Judea.

31 A. D.

The year that Jesus ordained His Apostles and sent them out proclaiming His gospel.

33 A. D.

The year that Jesus was crucified and also His ascension.

I believe the reader will agree that by using the above dates we can see the fulfillment in every detail of Daniel's prophecy.

We may find fault with the Jews for not realizing and identifying the dates in Christ's mission. Perhaps some of them did after it was over. A prophecy is given for the benefit of some part or all of mankind, depending, of course as to whom it is addressed.

There are many prophecies given identifying the time of the end. What do we as a people know concerning them? Are we afraid to set our stakes or do we think we had better wait until time has proven that they have been fulfilled?

OUR RELIGION MUST BE FIRST HAND

October 25th, 1953

Sermon by B. C. Flint

"And they who were baptized in the name of Jesus, were called the church of Christ. And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and said unto them, What will ye that I shall give unto you? And they said unto him, Lord, We will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call this church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call in my name; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you; And if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it."

The above is from verse 13 through verse 22 of the 12th chapter of III Nephi.

It has been said that if we learn to be the kind of people that God will like and love, it is pretty evident that we will become the kind of people that our neighbors and friends will love and like. I think that is quite a statement. It is true, we can not expect to be the people of God, unless we can reflect God's loveliness.

I feel that God is good and that he has been kind enough to bring forth in these latter days that message of life that has in it the assurance that we can become the children of God.

As a text let us consider the statement of Christ himself, as found in St. John 7:14-17.

"Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

To me, for the number of years, that I have been engaged in the ministry, and prior to that; through the years from the time that I accepted the gospel by baptism, I have thought that not only the opportunity, the possibility, but the reality of the gospel is something that becomes personal to each of us. It is something that becomes a part of us to the extent that it is the leading and guiding force in our life's experience. At least that is what it should be. And for that reason I believe that we can without fear of successful contradiction present the idea and thought that there is a possibility of knowing whereof we speak.

On the other hand, the religion of the world today, has become, more or less, a sort of "second hand" proposition, and we are told that while there are more than eighty-five million members of the so-called Christian churches and Jewish synagogues, other millions of our population never enter a church, and it would scarcely be proper to place the blame for all of our troubles on these latter, because with eighty-five million professed followers of Christ these certainly should be making more difference to American life than we are doing.

So far as history goes it shows that as a result of the gospel restored, a little over a hundred years ago, the religious thinking of people has been revolutionized to the point that perhaps, while it has been a means in some quarters of causing people to try to copy or simulate part of it, and thus build up religions of their own, at the same time I am quite satisfied that those who have experienced it know its value. Because, after all it is the subject that I wish to discuss; 'An experienced religion'. That what we face is something that has, not only revolutionized the religious thinking of the world, but it has brought men and women closer to God; has brought them to a position where they can understand God.

Most people's religion is formal not vital. They have seemingly inherited it from their families, or borrowed it from their friends, taken it over like the cut of our clothes from the fashion of the group; just believe after a fashion.

Now it seems to me that if we of the Church of Christ have one mission above another, it is to break down this idea of institutionalism. That as an institution in itself, it is the means whereby salvation is obtained. And looking into the religious world of today we see that such is actually the case. That it is the institutionalism or the institutions themselves that people look to for guidance rather than to experience a personal religion directed from God in their own lives and

experiences.

I say people believe, after a fashion; which doubtless is true, yet the profound experience of the human soul which transforms character, sustains strength and courage, and makes God personally real, is something that the average, so-called Christian, has not experienced first-hand.

Now this is a challenge, it seems to me, that we of the Church of Christ of the great restoration are facing; that we do not only profess a religion, a philosophy, a theory, an organization; but that as a result of that organization, as a result of that faith, there has been engendered in the heart and minds of men a realization of God. We are told by the Saviour in the scriptures: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." St. John 17:3.

Paul in Thessalonians says: "The Lord Jesus shall be revealed . . . in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

We take the New Testament scriptures, and the entire substance and story of it is a realization of a divine principle; A personal realization. And so we have the New Testament scriptures as proof of that fact; that the church in Christ's time was a living thing, in the hearts and minds of those who were its members.

It is doubtless true that perhaps most all of us start out necessarily in life with a second-hand religion. As children, we hear about Christian faith and life long before we experience it. We hear about some great man among us, one who has achieved great things, long before we are captivated by his influence, so in every important realm of life, second-hand acceptance comes before first-hand experience. The trouble is, however, that many, in their beliefs, never pass over that momentous boundary between hearsay and personal insight.

There are several reasons why second-hand religion flourishes. First, much of our religion comes to us by inheritance. Years ago in my first missionary experience as a young man starting out as a missionary for the Restoration, I was associated with another missionary, a much older and more experienced missionary than I was, but who had been born in the church. Now I am not saying that to discredit the idea of being born in the church. Under all normal circumstances that certainly should be an asset, but I am calling attention to the idea of how second-hand, inherited religion sometimes works. This man's father, grandfather and I do not know how far back, were in the church and this man had been brought up under their teaching. Then he, no doubt, had had some good personal experiences, but here is what happened. I went with him into a community where he had previously baptized and brought into the church quite a number of people. Naturally, I expected to find them posted on the story of the Restoration and that I could talk freely on any phase of it, such as the Book of Mormon, the prophetic character of Joseph Smith, etc. imagine my surprise when I found that these good people had never heard of these things. Baptized it is true, but these fundamental truths had never been explained to them by this old experienced missionary. I

called him in question about it and his answer was, "Why we know those things are true don't we? Why should we try to defend that we already know is true?" Well it may have been true to him, because he had inherited it. With him it was a second-hand proposition. It was because his father and grandfather and others way back had been accepting those truths. He did not see any necessity of telling that to others even though these others may never have heard of these wonderful truths. So we can go on and make personal application of these things as we proceed.

Again, with our literature, our democracy, even with our Christianity we are not its first inspired pioneers. We did not create them. They are a heritage from our forefathers and, in a way, we can so accept them, taking over from family, Bible and church, our religious tradition.

Now when I am saying this I am not for one moment inferring that as a result of obedience to the gospel we do not of ourselves create a new influence in our surroundings. That comes as a result of our contacting Christ ourselves, individually and personally. The idea is that we must not let it become second-hand.

It may not be with conscious insincerity, but more by formally accepting Christ as many accept Shakespeare; in short, a great literary heritage in whose supreme genius we believe, but whose works we do not actually know for ourselves, and I fear do not care as much as we should.

You will notice in the scriptures to which we have referred, the disciples of Christ were journeying and preaching. They were demonstrating in their lives that the story that Christ had brought to them (the Nephites), that they too had really had an experienced religion. They too had come in contact with God. They knew for themselves, they did not have to depend on what others had said previous to that. So their religion was first-hand not second-hand.

Some things, of course, can be outwardly inherited such as real estate, our railroads, automobiles, electric appliances, etc. But in none of these things can we say they are mine. "I DID IT". All of the prayers of the past cannot nourish the soul that never prayed. All of the transformed lives in Christian history will not redeem anyone who cannot say, "One thing I know, that whereas I was blind, now I see". In these vital realms there can be no proxies for the soul. As Goethe said, "The possessions which you have inherited from your ancestors, you must earn them to own them."

We want all of this religion don't we? It isn't enough what somebody else has experienced but what we experience ourselves, because that is what we pass along to the other fellow. By our acts, by our influence, and by the demonstration of power that God may give us because our religion has become a reality of our own.

Another reason for the prevalence of second-hand religion is that we try to attain faith through argument. It is said of Napoleon Bonapart, when crossing the mediterranean on a clear night, that he heard one of his military officers question the existence of God. Napoleon waved his hand toward the stars and said, "Who then made this constellation?" He knew the

arguments; he accepted them; he believed in God. But what difference did that make to Napoleon himself? His character, his ambitions, his personal quality? There is an old proverb that says, "Seeing is believing", but the reverse is not true; believing is not necessarily seeing.

You know the Bible tells us, and the Apostle James is the speaker, and he said, that the devils in hell believe and tremble; but, believing can be superficial, just passive acceptance of something that we never experienced at all. For years we may have believed in some of the beauties in nature, such as the mountains, great river falls, etc., but then one day we saw.

So it is with all of life's experiences. We first believe in their existence. Then we realize through experience. A happy home with loving wife and children are just dreams until we realize and experience them. We can all believe that God can sustain us and assuage sorrow. Then the day comes when we pass through the valley and shadow of death, and we fear no evil because God is with us.

Of the ninety-five percent of our population who profess to believe in God, how many do you think are second-hand believers? How many have firsthand known God's inward sustaining, cleansing presence?

Another reason, especially potent in our time, second-hand Christianity is prevalent because we are challenged by a rival. We are now publicly confronted with the opposite of Christianity. Atheism is rampant. Even made into a political creed by Communism.

I have in my notes something taken from one of the leading dailies some years ago, telling us that at a conference held in Paris, there were thirteen million adherents to a Godless faith, teaching infidelity. Eighteen hundred periodicals circulated, advertising their faith, a disbelief in God and in Christ. Why, in our schools that thing has infiltrated itself until today, as parents we are sometimes a little bit loath to consent to the things that our children are being taught. Atheism in various forms, such as evolution and other types of it, are given.

May not the present growth in church membership and attendance NOW be due in large measure to the fear we have of this political peril we face?

Millions of Americans, reacting indignantly against this public paganism, have begun to think that they had better be counted on the Christian side. So, being religious for political reasons may impel us to attend church, and send our children to Sunday School, to contribute to the church budget, and to say that American Christianity is far better than Russian anti-Christianity.

I wonder—I just wonder if it isn't that fear is driving people to a profession in Christianity? For instance, in the army camps—just last summer, we were privileged to visit one of the largest camps in the United States, Camp McCoy near Sparta, Wisconsin. There they have chaplains that serve us in every war but they have so mixed up Protestantism, Catholicism, Mormonism, Judaism as a common thing and are calling it the religion of America, with the idea that this conglomerate mixture of conflicting, so-called Christianity,

or belief in a common God, is better than Russian Communism and anti-Godism.

Do we, of the Restoration, in any manner, take part in that type of religion? Such as is not designed to be real in its very nature, but merely a substitute, and that we may experience a religion for ourselves and not just because we are afraid of something, or because somebody else has done it before us, or something of that sort? These facts strike right home to us. We, who profess to be proponents of the greatest system that has ever come to humanity, because it is supposed to be a restoration of the gospel of Jesus Christ our Lord and Master, who gave His life on the cross, to make that type of religion feasible, practical and real in the hearts and minds of men.

In thinking of conversion, the term usually implies in our minds the idea of downright wicked people being changed into Christians; prodigals coming home; drunkards rescued from alcoholism. But, it is evident that we need another kind of conversion now, and here the mission of the Church of Christ comes into play. We must accept the idea that there must be more than quiet, quiescent acceptance of our faith, just a formal belief in the divinity of our faith. We must realize, that this thing we call restoration doctrine, is a living thing, and that it means ME. Inwardly and intimately it means ME. My part in it cannot be delegated to another; and also, that it is a resource of spiritual power, which overcomes fear, renews courage, directs conscience, and dedicates life. Our religion then becomes more than a tradition, more than passively an accepted belief, more than political loyalty. It must be a personal victory that overcomes the world.

As a result of conditions which obtain in the world, we know that no promise is ultimate until Jesus Christ himself comes and begins the work that we are told of in III Nephi 19, when the power of heaven is going to come down among us and then will the work of the Father commence in its reality. We have been passing through a school for the past 120 years. We have been experiencing a religion of the personal type. We have been telling the people of the wonderful mercies of God. Have we been expecting individual knowledge of God that has not been obtained? However, we want to think about these things because they must become practical in our every-day experience. The trouble with second-hand religion generally, is that it is not practical. It will not stand up when the storm breaks upon us. In tough times like personal grief, overwhelming temptation, moral failure, and public calamity, second-hand religion lets us down.

And for ourselves, look at the path strewn with wrecks along the way since 1820 when the young seer of Palmyra went out into the woods to pray. Have we been enjoying a religion of our own, or were we enjoying the religion of our fathers? Just somebody else talked and we accepted.

We need more than a tradition, more than a passive accepted belief, more than the idea that our religion is better than Communism or any other human panacea. We want to know that God is our own. "God" said Emerson, "Enters by a private door into every individual." This then is the religion we need when we face life's profoundest needs.

God, even when believed in, can be as far removed

as the rings of Saturn. But God also can be like a well of water deep down in a man's soul. Not just some theory that might explain the universe. It can be a real available inward source of real power, as real as the water in the well. As real as any other assured knowledge that we possess. It sustains the spirit during its darkest trials. This is first-hand religion.

Elijah faced wind, earthquakes, and fire and found God in none of them. But after all of these he heard the still small voice. Then he went and STOOD. Have we had an experience that enables us to understand this? We are living in an era that has more than the elements of earthquake, or fire, or flood in it, but these are so obvious, that we miss their import, but God pity the man who sees and hears nothing else.

Once during the Civil War when things were at their worst, Governor Yates of Illinois wrote to Lincoln a very discouraging letter, feeling that everything was going to the dogs. In his reply Lincoln wrote back in his characteristic fashion, "Dear Dick: Stand still and see the salvation of the Lord". From Elijah to Lincoln may cover considerable time and space, but the same experience unites them. Such men could at times be silent and listen and in that silence there was that voice. It gave assurance. It gave guidance. It gave insight and even divine alliance, and thus they were able to stand their ground. This exemplifies first-hand religion.

God, just theoretically believed in, has as little influence on our daily lives as the man in the moon. And one of our poets with sarcasm describes the average worshippers in church on Sunday as: "O, they do it very Sunday, but they will be all right on Monday. Just a little habit that they have acquired".

That is a thought for all of us. It has come to be a habit, maybe. Sure, church-going as a habit, but unless what we learn on Sunday takes hold of us and make a part of us on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, what we learned on Sunday will not have much value will it?

We recall Isaiah hearing a divine voice crying, "Whom shall I send, and who will go for us?" and Isaiah responded, "Here am I send me." Can we as the saints of God make a practical application of this response of Isaiah? In vital personal religion everyone is called to do something, big or little, for God's sake and man's. God should be real in our lives, and in his purpose. He is hard at work getting something done on earth to redeem our race from its sin and misery, calling every man to some task, which, in the place where he is put, no one can do in his stead. This again, is first-hand religion.

"Ah! Church of Christ, the proclamation of such a faith is your task today. You may fritter away your time and strength in trivial dogmatisms, that insult the intelligent and alienate the serious with petty contentions that are immaterial. You fiddle while the world burns. Yet in spite of all this lies the message the glory of the true Church of Christ, without which mankind is doomed. Furthermore the present chaotic condition of the world demands that somebody produce the real thing, and we as the Church of Christ are committed to that task. The call is, if we really believe that God is behind us, his power available to us, then

we should proclaim it, for humanity's hope depends on it. And we would then have a faith for trying times. And we profess to the world that we are going to have trying times. Let us just read a little bit in connection with that. I hope that I have brought to you some things in analyzing, or in bringing to your attention these obvious truths, that fit in fully and completely with our own philosophy. I feel that it comes to us as a warning. At the very beginning of this great restoration the Lord spoke and said:

"Hearken, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed; and the voice of warning shall be unto all people. . . ."

—Book of Commandments 1:1

Why, the message of the restoration has been a message of warning from the very beginning. Added to that warning we find in this same chapter:

"Prepare ye, prepare ye for that which is to come."

It is a matter of preparation. Preparation for what? For some big thing of the future? That big thing of the future will never, never occur, until we of today, live today the things God has commanded us to do. And in living them demonstrate that our religion is a reality. That it is a personal thing. It is not something that's just for Sunday. It isn't something that's just for us to tell the other fellow, that we haven't any experience of it ourselves. It's something that is life itself.

"And this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." St. John 17:3.

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walked in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol".

Book of Commandments 1:3.

Here he is talking about second-hand religion. Right in the first revelation to the church, given back there in 1828. So it kind of brings it home to us, doesn't it? And I am glad it does, because to me, unless our works succeed in producing what the ingredients contained within it promises to produce, we will be left wanting with others. I never forgot the illustration Brother Elbert Smith used in his book called "Square Blocks", where he was talking about the finished pro-

duct, and he said that he was riding a street car one day and reading the street car signs overhead. One of them was a whiskey add. It told how whiskey would tone up the system and how it would do this and do that and do the other thing; the wonderful things it would do. He read that, the claims are big, he said, "After I had read the thing I dropped my eyes to the seat below and there sat the finished product. One seat wasn't big enough."

So it is with us, we should be demonstrating our religion, as well as teaching it. We should be proving to the people that the restoration is a reality, by our lives.

I might bear this testimony in closing. I went to my field with a considerable degree of reticence this last spring, because as you know through the last few years my health has been of the kind that I have been a bit afraid to start out. Because, I did not know whether I would go very far or not. But as you know, we went on. God's blessing in the way of health, has come to me as it has not in years and years. I thank God for that. As a result I believe that I have covered more ground, done more actual missionary work than I have done for a number of years. Oh, that does not mean that I have a lot of baptisms to report. I have not, but I can say that I have quite a few ready for baptism and there is a spirit that shows that the gospel has taken root where it is very necessary that it should take root, because of the influence that is going to go from that particular place, or that particular condition. So I feel that the work of God, if it is in our heart, is going to demonstrate itself. "Then if it be my church the Father will show forth his own works in it." That's the beautiful part. So our religion is not a second-hand affair. I do not believe it is a second-hand affair to anyone in this room in reality. Oh, it may be true that we have more or less kind of taken it because some of our friends took it and our father and mother took it, and we like to get in the possession, and that is something. We like to get in to the society of saints because it is a good place to be. It should be at least. I remember years ago I moved from a farm I was living on, to the little town of Evansville, Wisconsin. I was a member of the church, of course, at the time. In fact, I was isolated, as a result of obeying the gospel. I am not going to tell that story again, you have heard it so many times. I was isolated from my family and kinfolks because I accepted the gospel. I did not get it second-hand from my father and mother or anybody else, because they didn't have that kind of religion. And so when I went to Evansville, I thought, well now, I just wonder what kind of society I am going to get into down here. I had heard there were Latter Day Saints in Evansville, so I went to one of the business men of the town. I asked him if he had been in business a long time. If he knew most of the people in the community; and if there were any Latter Day Saints around. His answer to all questions was in the affirmative.

I then asked, "What kind of people are they?"

"They are the best people around here. The best we have in the community", was his answer.

That did not make me feel very bad. I thought I was getting into pretty good society. And when I got there I found that they did not have very much second-hand religion either, in their make-up. Remem-

ber, we do not want that kind. We want it first-handed. We want it from God so we can demonstrate to our fellow man the contact, the influence, that we individually have that God is real.

POETRY PAGE

JUST FOR TODAY

Just for today, my Saviour—
Tomorrow is not mine;
Just for today, I ask thee,
For light, and help divine;
Tomorrow's care I must not bear
The future is all thine.

Today I bring my measure
To Thee, that Thou might'st fill
And bless it, Lord, and teach me
To trust and be still.
Today I'd be, my God, for Thee,
And do Thy holy will.

Just for today, my Saviour,
For ere the morrow break
Thy voice may call me unto Thee,
And I shall no more walk
The desert path with need of faith,
But face to face shall talk.

And if I have enough, Lord,
Today, why should I grieve
Because of what I have not,
And may not need to have.
Each day, I pray Thee, have Thy way,
And I will trust Thy love.

—Author Unknown

WORK, FOR THE NIGHT IS COMING

Let us look to the harvest neath the evening dew,
With our soul's consecration our troth renew;
Away with our follies and pleasures the world
Has cunningly wrought, and satan has hurled
In brilliantly lighted resorts; that of late
Attract through the senses men's lives to a fate
Of eternal estrangement from Christ, our dear Lord,
While demons of darkness their vict'ries applaud.

Let us look to the harvest—the field once so green
Now yields there a golden magnificent scene;
The blasts of a tempest now traverse the sky,
While nations enfeebled by war soon must die;
Men's hearts are now throbbing in fear and in pain
As they hope for protection in battles they gain;
They seek and cry "peace" in the world's darkest hour,
Forgetting that God holds their salvation power.

The call has gone out through a century past
To men of great courage, who are willing to cast
Their all together in a battle of might
Between the high powers of darkness and light;
The call is not given to the proud and the gay,
But is thrilling the hearts of men who will lay
Their all on the altar of Christ and His cross—
Who think to lose things of this life is not loss.

The call is to men who will dare in the fray
To trust e'en their fortunes to bring in the day
When, Jesus returning, shall find that His own
Have guided earth's children in light He has shown,

As revealed, and taught by His servants who've heard
The voice of His spirit—the truth of His word;
It is given to men who will not count the cost
Of searching to find ev'ry sheep that was lost.

Go forth! men of valor, let your feet never tire
Of labors of love your commissions require,
For Jesus must soon return to the earth—
There are many who yet know not of His birth—
The angel has flown, the charge it is given;
Our fathers have died that darkness be riven,
The throne of the Master is ours to entreat,
Unitedly bow, O ye saints at His feet.

We must give of our talents and too of our store
As required by His law; He asks for no more
That Zion the pure may build with her hands
A city and temple, and purchase her lands;
For, out from all nations God's people will flow
And gather together secure from the foe;
Then, purged and cleansed "My People" must be—
Be one, thou My people, be thou one in Me.

Hervey A. Scott
Written, 1945

INSTRUCTION

O my people, hear the message
That to you this day I give.
Cease your quarrelings and contention,
For in me you move and live.
By my power I have led you
Through the struggles of the past,
And if faithful to your mission,
I will crown you at the last.

If ye love me, build my kingdom;
Work together one and all.
If divided, ye shall suffer,
And the house we build shall fall.
Harshness, jealousy and envy,
Hath brought weakness and distress.
Human weakness calls for pity;
Love, repent, and find sweet rest.

Tear not down another's structure,
Hoping thus to build thine own.
Each shall answer for their conduct
When they shall stand before the throne.
Honor comes to those who honor,
Faith to those who me obey.
Keep the law that I have given;
Soon will dawn Millenium's day.

—Selected

UNITY

Will ye keep the Lord's commandment;
Will ye both honor and obey,
And seek by virtue the endowment
That it may lighten your path each day;
Will ye yield without restriction,
And give your life with conviction?

How will ye yield, love ye others;
Will ye grant them what ye demand,
With rights and privilege as brothers
That God's kingdom may expand;
Will ye purpose in unity,
And preserve still their liberty?

Decide this day what God ye serve;
The flesh; the works of men; ambition;
Or will ye pit your brawn and nerve
With Christ against Satan's Mission;
The Savior calls, he says to come;
Come ye my own and serve as one.

Earl E. Root
Box 20, Cape Mears,
Tillamook County, Ore.

GIVE SOMETHING TO OTHERS

Give something to others, give something each day
Give something to others, as they travel our way;
What ever we give, we must give it in love
The "Master" will record it, in heaven above.

If only a handclasp, a look or a tear
It will gain for others faith, instead of fear.
Give something to others, while traveling along
O'er life's rugged pathway, among the great throng.

Give something to others, if only a song,
A whisper of courage, will help them along.
If we only give them a word of praise
It may help them over life's rugged pathways.

There are hearts despairing, along the wild way
There are souls in sorrow, each hour of the day;
Give something to others, each day of your life
It will help the weak to stand in the strife.

There are those in sorrow, who have troubles to meet;
We should give them a hand, to help them on their feet
We should cheer them up, the whole day long,
Cheer them up, with word and with song.

We should be ever faithful and ever true,
Always doing what we promise to do
Doing what we do, with the spirit of love
Then smiling, the "Master" will reward us above.

Clyde W. Ellis

OBITUARY

Joseph Matthews was born June 22, 1872 at New Diggings, Lafayette County, Wisconsin. He was the youngest son of Joseph and Mary Ann Edge Matthews. He departed this life at his home in Montfort, Wisconsin, May 31, 1954, thus being, at the time of his death, eighty-one years, eleven months, and twenty-two days old.

On January 1, 1895 he was married to Anna Matilda Briel, and to this union seven children were born, three of whom preceeded him in death.

The greater part of the lives of this well known couple was passed on the old home farm of Mr. Matthew's parents, in the Buckwheat Ridge community near Lancaster, Wisconsin.

For the last fourteen years they have made their home in Montfort, Wisconsin. Here their kindly life won for them the respect of the entire community.

For quite a number of years Mr. Matthew's health has been failing and as a result of a complication of

afflictions he passed peacefully away at his home.

Mr. Matthews never affiliated himself with any church, but with a background which contained a connection with the Restoration movement and its influence on his early life, he always made welcome in his home the missionaries of the Latter Day Restoration; and, his wife and some of his children and grandchildren became members of the Reorganized Latter Day Saint Church, but later transferred to the Church of Christ, Temple Lot. This accounts for the fact that Apostle B. C. Flint, who has been a life-long friend of the family, was sent for to officiate at the obsequies.

Mr. Matthews leaves to mourn his passing, besides his devoted wife, four children. They are: Mr. Clinton Matthews of Montfort, Wisconsin; Mr. Joseph Matthews, Jr., of Lancaster, Wisconsin; Mrs. Stella Davies, of Montfort, Wisconsin; and Mrs. Fern Sepko, of Madison, Wisconsin. There are also fifteen grandchildren and three great grandchildren. These with a host of other relatives and friends mourn the passing of a good neighbor and citizen.

The funeral was held in the Methodist church in Montfort, and the service was in charge of Apostle B. C. Flint, assisted by Rev. Dennis Long, pastor of the church. Interment in Hillcrest Cemetery, in Montfort, Wisconsin.

REUNION NOTICE

Missouri Reunion of the Church of Christ (Temple Lot)

August 6-7-8, at 10068 Clairmont Drive, Saint Louis.

Come one, come all, let us worship the Lord together. We are looking forward to having the saints from other states with us. We can all share our blessings and the Spirit of the Lord together.

Arrangements have been made to care for all who come. Some of our friends, not members, are willing to share their homes with visitors.

If you plan on attending this year please contact: Alton Shankle, 10179 Imperial Drive, Saint Louis, Mo.

It would be well to bring some extra pillows and blankets with you.

There will be a business meeting at 2:30 Saturday afternoon. Bring your suggestions and invitations for a Reunion in 1955.

Archie F. Bell

NOTICE

Please check the address on the wrapper of your Zion's Advocate to see if your subscription is up to date.

Vance H. Harris
Business Manager