

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 35

Independence, Missouri, March, 1958

No. 3

An Admonition

Oh, My People! Oh, My People!
Hear my voice to you this day.
I have spoken, few have heeded;
Soon will dawn Millenium's day.
Up, then, to your high tower,
View the nations far and near,
Ruled by fear midst great confusion,
Thus preparing Zion's war.
I have called you, few are chosen;
Some have fallen by the way.
Others, slothful and unfaithful,
Call for pity o'er and o'er.
Up, then, to your high station
I have bid you occupy;
For my word waits vindication
And must spread from shore to shore.
Heed ye then this timely admonition,
Heed ye not to follow man's tradition,
But walk with me in my domain;
That I may yet own you as my children—
Yea, indeed, my very own.
Oh, My People! Oh, My People!
Hear my voice to you this day;
I have spoken; have you heeded?
Hark, the coming Lord is nigh.

(Given by the Spirit to T. J. Jordan, and written two days before Christmas, 1957.)

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ZION'S ADVOCATE

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EDITORIAL

WHEN HE COMETH

Part Four

We have attempted, in recent editorials, to impress upon the minds of our readers the fact of our Lord's imminent return.

Many of the prophets, and that includes the Christ, have foretold events pertaining to this most remarkable and dramatic advent. Those days were to be fraught with peril for the wicked as the judgments of God should be poured out, and increased beyond measure, that the earth might be made clean from sin in preparation for a thousand years of peace, and when Satan should be bound, to deceive the nations no more for a long time.

The sinful conditions existing today, in direct fulfillment of the words of the prophets, which necessitated these judgments, has received but little elaboration as to detail. The barest of spiritual discernment reveals an appalling indifference to righteous living, not to mention, the Kingdom of God.

Who can read the words of the apostle of old and not know why, even now, that the world is faced with the stark reality of the fruits of sin, that, "when it is finished, bringeth forth death"?

Listen:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves."

Men do not love God "with all their heart, with all their mind, and with all their strength", nor do they love their "neighbor" as themselves!

"Covetous".

To covet is to desire something "eagerly" (special-

ly something that belongs to another). Covetousness is manifested in innumerable ways, and is common, in one or another form with most of mankind. It's opposite is in giving, especially of self, to others and to God.

"Boasters".

The spirit of self-sufficiency and inordinate pride of accomplishment is present, in every corner, but the Lord said: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17).

"Proud".

This, we have shown, is the unfailing companion of the braggart. Pride, we are told, "goeth before a fall". It has been, and will continue to be, demonstrated individually and nationally.

"Blasphemers".

These are they who, according to the apostle Peter, "speak evil of the things, that they understand not" and generally may be heard profaning the name of their Creator. We hear it every day.

"Disobedient to parents".

Alarming true, and fostered to an extent by the child psychology theory of not refusing the child any desire, because it would create "inhibitions", or restraints, within him! The lack of parental restraints, at least in the common restrictions necessary in man's relationship to fellow-man (or child with child), has produced an obvious harvest. The current rash of hoodlumism in schools, and out, is only just coming to focus in the light, for vandalism, robbery, murder and sex crimes, etc., among teen-agers, have been indulged and glossed over for many years. It stems from the home, and for the most part is due to the failure of parents to teach their children the ways of right living, and to refuse the evil. A broken home, parents divorced or separated, is another reason children become disobedient and turn bad.

Here is a thought for members of the Church; Is it likely that an impudent child, who cannot obey his parents whom he sees and hears, would later turn and obey his "Father" in heaven whom he has never seen, by accepting the Gospel?

Most of the remaining faults of latter-day humanity, cited by the apostle, may be traced back to childhood and home, and go hand-in-glove with the sin of "disobedience to parents":

"Unthankful, unholy, **without natural affection** (do we see this?), trucebreakers (independable, etc.) false accusers (how about the church?) incontinent (lack of self control), fierce, despisers of those that are good, traitors (unfaithful to a cause), heady, high-minded, lovers of pleasures more than lovers of God (how much could be said!)". II Tim. 3:1-4.

If these things be said of the "world", and "every

transgression shall receive a just recompense of reward" (except there be repentance), what will we say if they also be found in the church? By the word of God, such transgression "within" is even greater sin!

And so we are told that "judgment must begin at the house of God", and that the "righteous" shall "scarcely be saved."

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." I Peter 1:13.

If we will abide in this counsel, that great "day of the Lord" shall never catch us unaware that we should be numbered with the transgressors.

William A. Sheldon

CONFERENCE ANNOUNCEMENT

The order of the past 1957 Conference was that the 1958 Ministers' Conference of the Church of Christ should convene April 6, 1958 in the auditorium of the church on the Temple Lot at 10:00 in the morning.

The day mentioned being decided by the churches of the world as Easter, and likewise sacrament Sunday, according to our custom, we are not prepared to make any promises with regard to the details of the services that day. Rest assured, however, that there will be services, and there will be people there from all over the country to say the least. All who care to come and attend the conference are invited and urged to do so.

This year, we are fortunate in being the only church conference in town at the time. Nevertheless, places to stay may be difficult to find on short notice. Look ahead. Write, or call ahead. Prepare ahead of time so that your coming to conference may be more rewarding.

Blankets and foodstuffs will come in handy.

Some of the people to write to, or call are:

Dining Hall Committee:

Sr. Minnie Smith, Chairman
Box 472
Independence, Missouri

Reception Committee:

Bro. James M. Case
Box 472
Independence, Missouri

Prayers will come in handier than any other thing. Bring them or send them on ahead. Conferences cannot be predicted, seeing they are part of the democratic processes of the Church. We can never have too much of God-given Spirit and wisdom, no matter what circumstances may arise.

Respectfully,

Forest E. Maley
General Church Secretary

NOTICE

To the Membership of the
Church of Christ (Temple Lot)

This is to give notice that a resolution will be offered at the next Conference of the Church of Christ, April 6, 1958, to modify or change our present system of conducting our Conference, and doing our church business.

It will be remembered that at the April Conference of 1957, a resolution to change the method of our Conference from Minister's Conference to a Delegate Conference was passed by the Conference and sent out for the referendum vote of the whole church. It failed to receive a two thirds majority of the votes cast, and therefore was counted as lost. However, because of the small number of votes cast, both for and against this resolution, it was felt that this vote did not in any way represent the "voice of the people", either one way or the other, but rather indicated there was something wrong that had created this spirit of indifference among them.

A study of this situation reveals the fact that we have not submitted this matter to the MEMBERSHIP of the Church for their vote, but rather to the readers of the Advocate only, since the ballot is sent out as a "supplement" to the regular Advocate. In the past months, since Conference, we have found a number of Saints who have told us they never received the ballot at all, while others who do not receive the Advocate, yet are entitled to a vote, knew nothing about when it was sent out. This shows a very loose and careless way of obtaining the "voice of the people" on any subject, be it ever so trifling a matter, and it might well be one that would be most vital to the whole Church.

We do not insinuate that the ballots were deliberately left out of the Advocates that went to those who claimed they did not receive them, but rather we think they became misplaced after the Advocate was opened. Of course, there is the possibility of error at the time the paper was wrapped, or that that issue of the paper never reached the party to whom it was addressed, but this only illustrates the careless and indefinite way the Church has of obtaining the will of the Church membership.

In view of these facts, and a desire to improve, wherever it is possible, not only ourselves, but our Church organization also, we will again submit a Resolution to change our present system from the Ministers' Conference to an Elders and Delegate Conference.

Be it also noticed: A resolution shall be offered as follows:

That the present system of mailing out the referendum as a supplement to the Advocate shall be abandoned, and a system of direct mailing to the membership of the Church established.

Apostle Arthur M. Smith.

Apostle William F. Anderson.

THE DINING ROOM

Dear Advocate Readers:

Again the passing of time brings us to the gathering of the saints for our annual Conference; again we call on you for the help that is so necessary if we shall find, in the dining room, those things that shall be helpful in contributing to the enjoyment of all who may attend. We desire to make the gathering as pleasant and enjoyable as possible. Each year, as our attendance increases, the task becomes more difficult, but this year we look forward with confidence that, by God's help, we shall all be able to meet the increased difficulties even as we have in the past.

There is a saying, "Prayer changes things"; and so we are confident that if each one of us will do our part, and contribute of our goods as God has prospered us, even to the caring for the feeding of those who shall be able to attend this conference, and shall unite in prayer for the success of his Church and Kingdom here on earth, we will again be able to enjoy the association together in the April Conference.

Send in, then, your contribution of financial or material matter, be it much or little, it shall be appreciated, and I am sure will be used for a good cause. If you have fruit or vegetables, or other material, many of the missionaries, as well as those others who attend and come by car, will be glad to bring your donations.

The world at large is full of fear and looking for disaster to come upon them. No so with us; we should be looking forward with faith and assurance that, when we do His will, no harm or danger shall befall us. May God's richest blessing be upon you, bringing you peace and courage, is my prayer.

The Dining Room Committee
Mrs. Minnie Smith

NEWS FROM WALES

Once again I send you news of the church here at Gilfach Goch, Wales. It was our annual outing of the church members. We decided to go to Porthcawl. The weather was fine but rather cold. We started from home about 12 o'clock, traveling by bus, meeting Pastor S. Mason and his beloved wife at Porthcawl. We enjoyed ourselves together, but towards evening, it was rather chilly, so we decided to return home about 7 o'clock.

To our surprise, Brother and Sister Mason said: What about us coming up to their Caravan until nine o'clock. Off we went: Brother Mason in the car, Sister Mason traveling by bus, as there was no room in the car. On our way in the car, we sang some of the Saints hymns.

We arrived at the Caravan, which is named Palmira. Sister Ivy Mason was there to meet us. Inside, the Caravan was beautiful and warm. While Brother and Sister Mason laid the table with sandwiches, cakes, biscuits and steaming hot coffee, we continued singing

some more of our hymns. After we had partaken of the good things, it was time for us to return home by bus. It was a lovely day for us spent together in the Gospel Bonds.

Natalie, my daughter, was with us and enjoyed herself at the show. Natalie is ten years of age and has been made a janitor in the church.

On the following Saturday, we held a social at the home of our Brother and Sister Allen. Pastor S. Mason and his wife came up by car from Llanelly to be with us. They stayed the night at Elder G. Allen and his wife's home.

We had an enjoyable time together. The table was laid out beautiful with ham, tomatoes, cakes of all kinds, trifles and numerous other eatables. Pastor S. Mason gave a talk and told us that he would try, in the near future, to have a reunion at Llanelly, also that he would have a tape recorder and would bring it up to the services on Sunday. Elder G. Allen was pleased to hear that, also the members. He was delighted to assist the pastor in any kind of work pertaining to the Gospel. We retired to the sitting room to sing the Gospel songs.

Our Harvest Festival was held October 6, 1957. Hymn No. 387, "Let Us Brothers, Let Us Gladly", from the Saint's Hymnal, was sung, and prayer was offered by Pastor S. Mason. Hymn No. 291, "Faith of Our Fathers", from the Hymnal was sung, and the reading of the Scripture was held by Natalie Mary Buck. Hymn, No. 260, "There's an Old, Old Path"; then the collection was taken. Elder G. Allen sang a solo. A recitation was given by Sister M. A. Buck after which a solo was sung by Sister M. A. Buck. The sermon was presented by Elder G. Allen. A closing hymn, No. 190, "Redeemer of Israel", was sung. The closing prayer was by Pastor S. Mason. The pianist was Sister Ivy Mason.

We regret that at the time of our Harvest Festival, Sister Priscilla Allen was unable to attend, as she was ill with the kind of flu that has been raging here from time to time.

We had a surprise for our Sister, as Pastor S. Mason of Llanelly brought his tape recorder and recorded the service. It was beautiful. We returned to the home of our beloved Brother and Sister G. Allen, and were able to let her hear the service from the recorder.

We, here at Gilfach Goch, Church of Christ, are not many members, seven or eight sometimes, but we are pleased to say that we have held fast to the fort, and are quite happy in the work. God is blessing us with His Divine Spirit from time to time. The evil one is trying to destroy us here in Wales, but thanks be to God He knows the faithful in heart, and while we have Him to take care of us, we have nothing to fear. It is not what we have done in the past, it is what we are doing now at the present time that counts.

I oftimes hear it said that Brigham Young led the Church into polygamy. Is he the only one that has done such a thing? Here in Wales, there are many men that have brought disgrace on the churches, yet

they still carry on; why not we? Have faith, brothers and sisters, and hold fast to the fort, for the day will come when He will come and claim His own. "Are you one of them"; I hope I am.

May God bless you all, dear Saints, wherever you are.

Your Sister in Gospel Bonds,

M. A. Buck, Secretary

INDEPENDENCE DIARY

There was one sentence in a letter received from a dear sister, which caused me to feel even more deeply my responsibility in the little task of reporting news of the Independence church. This sentence was: "We who hear only a little of the happenings—just a meager glimpse—and not being in attendance, cannot, of course, gain a true perspective." It has been my prayer, as I endeavor to report our activities here, that I might have a "true perspective", for I shall have to give account if my perspective is distorted and I pass along an untrue picture to you.

As we write, we always think especially of those who are isolated, and wish you could meet with us in our prayer meetings for it is there we feel the warmth of God's Spirit. We find more and more that our young people are attending prayer services; and we older ones benefit much from their participation. We were sorry to hear at last Wednesday's prayer meeting that Bro. and Sr. Rolland Sprague's daughter, Dana, is suffering from rheumatic fever. We feel sincere concern as we pray for our sick and for the Church. We hear, with joy, of blessings which our brothers and sisters have received from the hands of God. We hear of some who seek to rid themselves of habits which are displeasing to our Father in heaven. Such is their humility that they ask our prayers for God's help. As we seek personal purity and spiritual health, we are very thankful for our warm prayer services.

We were happy to hear read, last Sunday, a letter from our Sr. Margaret Skinner who sends her birthday offering to Independence each year. This year is no exception. Her faith is an inspiration to us; in spite of age and poor health, she continues to praise God for His goodness. We think of her especially each sacrament Sunday; because it was her hands that made the crocheted table cloth depicting the Lord's Supper. This cloth adorns the table which holds the sacrament emblems. Sr. Skinner asks our prayers, also.

We are sure that all know about Apostle B. C. Flint's very serious illness, and are concerned about him. Brother Flint became ill on the 27th day of October while in Wisconsin, and spent eleven days there in the hospital. It was another week before he was able to make the trip home. We feel that it was only through the grace of God that he was raised up. He has made a remarkable recovery and we are thankful; —but he remains very weak and in need of our prayers, as does Sr. Flint who bares the strain of seeing this loved one's failing health.

The bishops met during a weekend, recently, in

preparation for our annual Conference, and we had the pleasure of hearing Bishop Ed Podhola of River-view, Michigan. His instruction was sound, as he used the flashlight which God gives to his ministry, and shone it brightly upon some of the pitfalls that stand in our pathway. He perhaps was led in his sermon by the great percentage of young people among those to whom he spoke. His flashlight showed us the evils of tobacco, alcoholic beverages, drugs—and especially the evils of that counterfeit servant of God, the order of Freemasons. He read to us some of the blasphemous oaths that are used in that Order. We are even more firmly convinced that the Masonic order is one of the clever tools Satan uses to defraud men of their souls; and are hopeful that our young people may be able to recognize this fact.

This sermon was a focal point of a conversation with our son, David, who is not quite nine years old. There were many questions and a dialog which pictured David as an old, old man who had been a good ole' Mason. But now he has had to leave all his fine trappings, including his fine fez, on earth and stands before the heavenly throne. God says, "David, what have you done for me on earth?" David puffs out his chest and says, "Why I've been a good ole' Mason!" and he recites all the good he has done. God interrupts, "Yes I know what you have done for the Masonic lodge; but, David, What have you done for me?" David has to hold out his two, empty hands that he might have used in the service of his Father in heaven. So we see, things that are so simple and clear that a child can see them (with the aid of God's flashlight) confound the wise.

Apostle Wm. F. Anderson, in a sermon on Unity, asked, "Do you want Salvation, or do you want your own way?" These simple, short questions give us much to ponder. Christ asked some simple questions such as, "Lovest thou me?"

Bro. Denver Chapman gave us a sermon regarding the love of God and the love He requires us to have for each other. He remarked about the beautiful snow we had during the month of January (much of which is still with us). The wind and snow together made our world breathtakingly beautiful, symbolic of the gospel of Christ—white and pure—a perfect example of God's handiwork . . . until man, merely by his footprints spoiled the perfection of it.

These are just a few of the thoughts from a few of the sermons given us during the month of January. I have four reasons (or excuses) for not being able to give a report of all the sermons; the youngest reason recently celebrated her third birthday.

On January 26, a program was presented, primarily by the children, the theme of which was "Talents for The Master". We witnessed the talents of heart, hand and voice which God has given our children, and which they are developing for His use. Aside from young members of the Children's choir, the youngest participant was not-yet-six-years-old Manon Chapman, daughter of Sr. Jean (Ritchison) Chapman and Bro. Denver Chapman. Manon played a number of hymns

at the piano; and seven-year-old Marlene Mann, with her mother, Sr. Margaret (Long) Mann played a piano duet. Of course it wouldn't be polite to mention the "oldest" and space does not permit mention of each one who participated; but it was a joyous occasion as each gave praise to God with his own particular talent. Sr. Marion Sprague was in charge of the program and had prepared scripture readings which were fitting and added to our feeling that the program was right and good, and pleasing to the Master.

Thus it is that through our prayer meetings, our hearing of the preached word, and through the use of our God-given talents we seek to serve God . . . and we seek not our way but the way to salvation. Pray for us that we may find it together.

Irene Maley, reporter

P. S. Today I received a typewritten note which had the salutation, "Sister Irene", and the closing, "A friend". There are none so perfect that we have no need for suggestions (for which I have asked here in Independence). However, I feel that we of the Church of Christ have sincere regard for each other and should be direct in our criticism and suggestions. I will welcome them—But please do sign your name and address so that I may thank you for them.

Irene Maley.

NEWS FROM THE GRAND JUNCTION, COLO. LOCAL

God has been very good to us here at Grand Junction the past year. Though some of our group have moved away, we still have grown enough that our little church is bulging at the seams. We are beginning to think seriously about obtaining a larger building. For years we have been using the Ted Ely home and bunkhouse for a church. They have been very generous and uncomplaining, but it seems that we should relieve them of this responsibility. Perhaps with our determined efforts and your prayers, and ours, it can be accomplished.

On Oct. 26, the church group went to Collbran, Colo., for an all day get-together. We enjoyed a lovely covered dish dinner, and in the afternoon, the United Workers held their monthly meeting. After that, we sang hymns and visited. These get-togethers are fun and good for all of us. Brother and Sister Archie Bell were here and made our day of fellowship more pleasant.

Brother Bell preached several very good sermons, mostly on prophecy.

Little Jane Enid Bell was blessed by her grandad Harvey Bell, and Uncle Archie Bell, and Rebecca Ann, Bonnie and Jimmy Saunders' baby daughter, was also blessed by these brethren. Our hearts are softened as we witness the blessing of little children, as we realize that we are in the presence of those who, in their innocence and helplessness, are fit subjects for the kingdom of God, for all eternity.

About the middle of November, Brother and Sister

Arthur M. Smith came to Grand Junction from Denver, where they had been visiting their son Joe, and his wife, to visit with Sybil and Ted Ely. It is good to hear Brother Smith preach again. He admonished us to be obedient to God, and cited scripture concerning the gathering of the Jews, how prophecy has been, and is being fulfilled, concerning them.

Vieva and Jim Shaw and four children have moved to Springerville, Arizona. Not only did we lose six of our members, but we lost our Sunday School Supt. and our pianist.

We are sorry that Anna Mae and Tommy Barton have moved far enough away that they can't attend church with us. We had hoped they would move closer instead of farther away. They are now at Coalville, Colo.

Brother and Sister R. R. Robertson came to visit with Sybil and Ted Ely, early in December. Brother Robertson preached on Dec. 8 and impressed upon our minds the importance of obeying the commandments, and brought to our attention some of the commandments we are inclined to overlook.

Those who went to the Phoenix, Arizona reunion were, Sybil and Ted Ely, Berniece and Marvin Ely, Janice and Arden, Charolette and Dave Hinkle and Deanna, and Irene and Rhondal Shaw. The Jim Shaws were there Sunday. It was a good reunion and we owe a great big thank you to the folks at Phoenix for making our stay so pleasant. We were all reluctant to leave.

For the remainder of this year, we wish for you, each member of Christ's household, spiritual happiness and prosperity.

Irene Shaw, reporter.

FROM A LETTER

19 Wood Street
Garden Village
Gilfach Goch., Porth.
S. Wales, Glam

Dear Brother Sheldon:

. . . . We are not a very big local, but we are strong in the Gospel work, and God is blessing us with His Spirit.

We are overjoyed when we receive our church paper and read of God's blessings amongst our brothers and sisters across the waters. We too can testify of the same power being felt.

I do pray that the Church of Christ shall press on and keep spreading the Angel's message. We thank God for the Restoration, and the joy that it has brought to our souls. We pray, at Gilfach Goch, that God will bless us all in the church with humbleness, meekness, and a united front, that when destruction shall come upon the earth, we shall be gathered to a place of safety, that has been appointed by God.

May God bless you and your associates in the Gospel work.

Your brother in Gospel Bonds

Elder G. Allen

FROM THE YUCATAN MISSION

We are again in the land of the Mayas. It has been our privilege to meet again in worship with our brothers and sisters in this land. It is my desire, at this time, to paint for you a word picture, if I can, of the many pleasant experiences we have had since our return here. No matter how hard I may try, however I am sure I will be unable to portray the beauty of the love, and of the spiritual blessings we have received as we have worshiped and visited with them.

We arrived in Ticul, Yucatan the seventeenth of December. The next day, in company with Fernando, our local missionary, we traveled to the town of Kopte. This is about ninety miles from Ticul. We have many friends and members of the Church here.

They had no way of knowing that we would be in their town at this time. They knew we were coming to Yucatan, but did not know just when we would get there, or when we would arrive in their town. Well, the Lord works in wondrous, and mysterious ways. When we arrived in Kopte, much to our surprise, we found that they were expecting us that very day. They had even prepared food for us. It seems that several of their group had been given dreams, and each one had dreamed that we would arrive that day.

One little girl, just a little thing, had refused to go to her Grandmother's because she said she knew we would be there, and she did not want to be gone when we arrived. Her mother insisted, but the little one cried and asked her mother not to make her leave.

Now, the important thing about this is not the fact that we were going to arrive, but the fact that God is the same yesterday and forever and he still reveals things to whom he sees fit. I am sure that those who saw their dreams fulfilled will indeed have greater faith and trust in God than before. There are also many in that community who do not believe in the power of God. They knew of those dreams before we arrived. I am sure they now have much food for thought.

We have, since that time, made several trips to Kopte. We have had some very spiritual services. One service remains in my memory with such vividness that I can, at this moment, bring to mind each detail, and as they come across the screen of memory, I feel again the influence of the Divine Spirit of God. I hear again the soft voices of both the men and the women, as they gave utterance to the desires of their hearts in prayers. Members and non-members alike took part. As fast as one would pray or testify, another would take part.

We could not understand their words, but it did not matter for our spirits were in communion. After the service, Fernando related to us some of the things that were said.

I give you one of the testimonies from one of the Indian women. She said that when Fernando had first come into their village preaching and teaching the Gospel, she had been very skeptical. One day,

as she was in her house alone she heard a voice. It said to her, "Do you believe in God?" She thought someone was in the room with her and that she had not seen them. She answered, "Of course I believe in God." She looked around to see who was in the room, but she could see no one. The voice said to her, "If you believe in God, why don't you open your home and let these people hold a service here?" She said she was sure some one was in the room, so she looked everywhere. She went outside and looked around, but there was no one around. In a few minutes, a neighbor woman came in. She asked the neighbor why she had hid while she talked to her. The woman said she did not know what she was talking about.

When she finally became convinced that no one had been there, she became frightened, for she knew she had heard a voice. When her husband came home, she told him of her experience. She said she thought she was going to die. It was such a strange experience. She cried and cried, and told her husband to be good to their children when she was gone. He told her she was not going to die. He said, "Why don't you go to church and hear these people." She did so, and said that while she was in their services, that she lost that feeling of fear. Instead of fear, she had a feeling of happiness. When she would leave the services, the old feeling of fear would come back. She finally asked them to have a service in her home. This they did, and after that, she lost all feeling of fear.

She is now a member of the Church. Indeed, the Spirit of God is moving among these people.

Another testimony that I shall long remember, was that of one of our very dear friends by the name of Claud Can. When we go to Kopte, this man always makes us welcome in his home. His home is always open to us to hold services. It was in his house that this prayer service was being held. He is not yet a member of the church.

In his testimony, he said he too had been very skeptical at first, but soon found that when he was with his friends of the world that he would be telling them of the things he had heard. They would make fun of him and tell him if he listened to that stuff he was crazy. He continued to listen, however. Soon, he said that he learned to pray, and then it was that it seemed to him a seed was planted in his heart, and now he could see that it had grown and was bearing much fruit. Yes, it was plain to us that the seed had grown, and it was because he had nourished the word. When his friends would scoff at the word of God, he would defend it. In this way, he nourished the word in his heart.

I am reminded of the words of Alma as found in the 16th chapter of Alma. "But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up unto everlasting life;

(continued on page 46)

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

"THE FULLNESS OF THE GOSPEL"

Leon A. Gould

The fullness of the gospel consists of something more than the written word:

"For the kingdom of God is not in word, but in power." I Cor. 4:20.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."—I Thess. 1:5-6.

And this gospel they had among them, and were followers of the Lord with the joy of the Holy Ghost before the New Testament was ever written, and the apostles rejoiced in their "election of God."

Turning to the Book of Mormon, where Nephi is speaking of the teaching of his father Lehi, we read:

"Yea, even my father spake much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off, and should be scattered upon all the face of the earth. And after the house of Israel should be scattered, they should be gathered again; or, in fine, after the Gentiles had received the fullness of the gospel, the natural branches of the olive tree, or the remnants of the house of Israel, should be grafted in, or come to the knowledge of the true Messiah, their Lord and their Redeemer. And after this manner of language did my father prophesy and speak unto my brethren."—I Nephi 3:16-20.

"And behold, are not we broken off from the house of Israel; and are we not a branch of the house of Israel? And now, the thing which our Father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed."—I Nephi 4:15-16.

Six hundred years later Christ, speaking to the Nephites concerning the same matter, said:

"And thus commandeth the Father that I should say unto you, At that day when the Gentiles shall sin against my gospel, and shall reject the fullness of my gospel, and shall be lifted up in the pride of their hearts

above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations (in church or state—L.A.G.); and if they shall do all these things, and shall reject the fullness of my gospel behold, saith the Father, I will bring the fullness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them; and I will show unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel." III Nephi 7:34-37.

"Nevertheless, when they (the Gentiles—L.A.G.) shall have received the fullness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father. And I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father. And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and they shall pray unto the Father in my name." III Nephi 9:66-69.

The Book of Mormon is the record of a people who came from Jerusalem six hundred years before Christ, and dwindled in unbelief some four hundred years after Christ. The fullness of the gospel was in their lives before the record was written. Whatever fullness of the gospel is found in the Book of Mormon was recorded there as, and after, the people had lived that fullness.

Not only was the record of that fullness brought to the Gentiles, in word, through the instrumentality of Joseph Smith the prophet; but there accompanied its coming forth, through the restoration of priesthood authority, the same power "in the Holy Ghost, and in much assurance," that characterized the fullness of the gospel in the days of Christ and the apostles.

And, come to think of it, the fullness of the gospel was in the lives of the people in the days of the apostles before the New Testament record was ever written.

Even so, it was the events in the lives of godly people that produced the Old Testament,—not the Old Testament that produced godly people.

And if any group of the Restoration ever succeeds in living the fullness of the gospel in this age, the record of that accomplishment will be scripture, as much as the Bible and the Book of Mormon are.

Furthermore, when the record of the lost tribes of Israel comes forth, if they have lived the fullness of the gospel, their record will be as much scripture as are the stick of Judah and the stick of Joseph.

"And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews." II Nephi 12:71-72.

And one will be scripture like unto the other; for they will each be the product of a godly people.

When the rejection of the gospel by this Gentile nation is completed, and the fullness of the gospel is taken from them and given to the Jews, the Gentiles may retain tons of Bibles and Books of Mormon; but that does not mean that they will still have the fullness of the gospel abiding with them yet—it will have been taken from them. What they will have then is the word only; and "the letter killeth, but the Spirit giveth life." II Cor. 3:6.

To take the position that the canon of scripture in the Bible is full, and then exclaim, "A Bible, a Bible, we have got a Bible and there can not be any more Bible" (II Nephi 12:45) is fatal. With such a concept no one can attain to the fullness of the gospel, though they have a Bible on every shelf in their home.

To take the position that in the Bible and the Book of Mormon is contained the fullness of the gospel, and there can be no more scripture given, is equally fatal. With such a concept no one can attain to the fullness of the gospel—consequently, with such a concept, no one has. This latter position is worse than the one preceding it; for it is a sin against greater light.

That a fullness of the gospel is contained in the Bible, and also in the Book of Mormon, is true; but in every gospel age from Adam's day down, the fullness of the gospel was in their lives before a word was written about it in their records.

And if an inspired historical record of the latter-day dispensation is ever written, it will be because a fullness of the gospel has been in their lives; not in word only, as printed in their scriptures, but "in power, and in the Holy Ghost, and in much assurance", as it was in former times. And that inspired record, too, will be scripture as much as any record now in existence.

The Bible and the Book of Mormon could be wiped out of existence, and all memory of them obliterated, and this dispensation could still have a fullness of the gospel, as complete as they had it in Enoch's day, or in the days of Melchizedek and Abraham, or of the apostles, or of the Nephites. To have the fullness of the gospel in our books, but not in our lives, is not a matter for justification or commendation, but rather a matter for condemnation and loss.

None of the many prophecies in the Bible concerning Zion in the latter days were found in prophecy until Zion had been in the lives of a people, of whom we often sing:

"Glorious things are sung of Zion,
Enoch's city seen of old,
Where the righteous being perfect,
Walked with God in streets of gold:
Love and virtue, faith and wisdom,
Grace and gifts were all combined;
As himself each loved his neighbor,
All were of one heart and mind.

"Then the towers of Zion glittered
Like the sun in yonder sky,
And the wicked stood and trembled,
Filled with wonder and surprise.
Then their faith and works were perfect;
Lo, they followed their great head!
So the city went to heaven,
And the world said, 'Zion's fled.'"

This is the holy city which is to come to the new earth:

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:2-4.

Micah, who lived in 710 B. C., prophesying of a delightful condition yet to come, when nations shall "beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more," added in the next verse:

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:4.

But this same condition had been in the lives of the people three hundred years before this prophecy was uttered, as we read in I Kings 4:25:

"And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon."

Job was a perfect man before a word was written about him in the Bible. The book of Job did not make him perfect. The book of Job is but a brief account of his tribulation and of his triumph. It does not contain the fullness of that which brought about his perfection.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."—Psalms 19:7-8.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:25.

The law of the Lord, the perfect law of liberty, is well adapted to make a man perfect, who is a doer of the work. Nothing else could. The Mosaic law could not; for it was "the ministration of death" (II Cor. 3:7), which "made nothing perfect" (Heb. 7:19). But Job lived under the gospel covenant of Melchizedek and Abraham, which the Israelites broke when they turned to idolatry and worshipped the golden calf that Aaron made, and because of which the gospel covenant was taken away or suspended, and the Mosaic law was "added because of transgressions, till the seed should come to whom the promise was made," (Gal. 3:19), which was Christ, who would establish again the covenant of faith, the gospel covenant, which had prevailed from the days of Melchizedek until violated at Sinai, when the Mosaic law was added as a "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."—(Gal. 3:24-25). For "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." So then all who are of the gospel covenant, the covenant of faith, which had prevailed for four hundred and thirty years from Abraham to Sinai, and which, after some fifteen hundred years under the "schoolmaster", was again established by Christ and his apostles, "are blessed with faithful Abraham" (Gal. 3:8-9), whether they were children of faith before the schoolmaster was added, or after the schoolmaster was taken out of the way, of which "Christ is the end" (Romans 10:4), "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Colossians 2:14).

But Job lived and died before the Mosaic law was given, and therefore lived under the gospel covenant made with Abraham, and reached perfection under that. There were two covenants given of God, i.e., the covenant of faith, and the "schoolmaster." The one the ministration of life, and the other the "ministration of death" (II Cor. 3:7).

That Job's perfection ripened under the covenant of the gospel in its fullness is reflected in his immortal statement:

"Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me."—Job 19:23-27.

Looking ahead to the resurrection, and the coming of the Lord, more than three thousand years distant, that he could exclaim, "After I shall awake, though

this body be destroyed, yet out of my flesh shall I see God, though my reins within me are consumed with earnest desire (for that day)" (See margin), is certainly a mark of gospel fullness in his life.

The "fullness of the gospel" is within our grasp. We may have attained to it partially. Its dimensions are outlined in our books. Can we honestly say, really and truly, that its "fullness" is found in our lives? Before we make the claim that it is, it might be well to check a little, and compare our lives with that which is written. Turn to 4 Nephi 1:1-21, pages 681-683, authorized edition of the Book of Mormon. Therein is a part of the fullness of the gospel that was in their lives before the Book of Mormon was written. Then turn and read Acts 2:38-47 and 4:31-37. Therein is a part of the fullness of the gospel that was in the lives of the saints in the days of the apostles before the New Testament was written. If these things are not found in our lives today, with all other gospel requirements, then our history when written cannot justly claim that we had a fullness of the gospel, and consequently we are falling short in our preparations for the coming of the Lord. Then let us be careful, lest we be found professing, but not exemplifying, to our everlasting shame.

TITHING: SHOULD IT BE OBSERVED?

The principle of tithing seems to be somewhat of a bugbear to many of our people and much controversy has been indulged in through the years.

Some have taken the position that tithing is a part of the law of Moses, and has no place in our time, or a gospel dispensation. They tell us that Christ did not teach tithing.

May I call attention to the time in which the Lord spoke to the Jews through Malachi, where He rebuked them for withholding their "tithes and offerings." That revelation or prophecy was given to the Jews not a great while before Christ came to the earth.

He did not need to teach tithing; it was already a principle had among them. Jesus did not need to emphasize it; the disciples knew of it, and also others.

We notice one instance which is pertinent, and shows that Christ did not need to teach it. He rebuked the Scribes and Pharisees, not for paying their tithes, but for neglecting the "weightier matters, such as judgment, mercy, and faith." These they had failed to do, but were very diligent in tithing. Matt. 23:23. He pronounced a woe on them, not for tithing themselves, but because they neglected other things.

There are those today who are pretty much in the same position, except it is reversed, to some extent. They neglect to pay their tithes and profess righteousness or some other virtue, and complain that the needy are not being cared for.

The Lord said to the Jews, "Bring all your tithes and offerings to the storehouse and try me and see if I will not open the windows of heaven and pour you out blessings you will not be able to contain." Malachi 3. They were not asked to give their all, but their

tithes and offerings, and if they would do that, great blessings would result. That principle was in effect when Christ was with them, and he did not need to enlarge on it.

The principle, or law, of tithing has been in operation since long before the days of Moses, and has been a principle of the Gospel all through the years. We find where Melchizedek, at one time, administered bread and wine, to Abram, and Abram paid tithes of all that he had. Gen. 14:18-20. Abram did not give all that he had; he gave a tenth. You might read that entire 14th chapter. We note also that Paul calls attention to that same incident. Hebrews 7:1-5. Paul, here, endorses tithing.

We find that Jacob was familiar with the principle of tithing, when he left his father's home and was on his way to other parts. He had a dream, and as a result of that dream he made a promise that he would give the Lord a tenth of all that he would receive. Read Gen. 28:10-22. Jacob's promise was to give a tenth, not his all; nor do we find any place where all was required.

You might read also Lev. 27:31-32, also Deut. 14:22-25. The Lord there gave instructions as to tithing. These instructions were given before the law of Moses was given, so tithing is not a part of the law of Moses. The law of tithing was carried on through the period when the law of Moses was in effect, but the Jews evidently had not been diligent in the paying of their part, and so the rebuke through Malachi, and they were accused of being robbers. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10. The blessing was promised if they would bring tithes and offerings; nothing was said of, "all things common."

We are referred to the time, following the ascension of Christ, when the saints laid their all at the feet of the apostles, Acts 4:3-37. By reading the verses referred to, we find that the outpouring of the Holy Spirit had just been given, and they were all of one mind; in other words, they had reached the place where they were in complete accord, and spontaneously they laid their all at the feet of the apostles. They loved their neighbor (brother) as themselves; unity prevailed; in no place do we find that they were commanded to do what they did.

In the following chapter, we have the story of Ananias and Sapphira, who held back a part, and Peter tells them they did not need to give; it was theirs. The death came, not because they withheld, but because they lied, deceived.

I am of the opinion that when the church of today reaches the standard that was attained at that time, we too will be ready to forget that we have more than our brother, and there will be no rich and no poor; but we have not reached there yet. Sometimes we think that in some instances hate supersedes love, and when we find those who wish to hurt rather than help, it is

not very evident that we are ready for a law beyond tithing.

Until we, as a people, reach the point where we respect, and keep, the Greatest Commandment in the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself," the question might be asked, How many at this time are keeping the first commandment?

When we get to where we love God first and best, giving him our first and best thought, there will not be much trouble in keeping the second commandment. If we love God with all our heart, there will be no room for anything but love for our neighbor. But when we allow the spirit of dislike to enter in, and we are willing to do that which would be hurtful to our neighbor, we are not in a condition where we could have "all things common."

When Christ visited the Nephites, he taught them the principle of tithing. He gave to them the prophecy of Malachi in which the Lord stressed tithes and offerings, and he expounded that scripture to them, and they were told to write it that it might be given to future generations. III Nephi 11. Jesus says he was commanded by his Father to give it to them, and that it was to be given to future generations. I suppose it would not be far-fetched to say that we are a future generation, and it would apply to us.

We turn to latter day revelation where we find that the Lord said, "For I the Lord requireth the hearts of the children of men. Behold, now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned; for after today cometh the burning." B. of C. 65:29-31. A day of sacrifice; a day for the tithing of his people. So, we find that in each dispensation, tithing was enjoined.

In my search of the scripture, I find no place where there was a condition referred to as "all things common," except there was an endowment, and there was a condition where all were of one mind; or in other words, a unity for which the Master prayed. Each loved his brother as himself.

Of times, we are referred to chapter 44 of the Book of Commandments, and the part where it says to "consecrate all thy properties," etc., but we overlook that which goes before (verses 17, 24), where we are told not to speak evil of our neighbor, not to lie, steal, kill, commit adultery, and to keep all the commandments. When we reach that standard, then we will not only be ready, but willing to consecrate that which we have. I am afraid we have not reached it yet.

In the meantime, God has asked us to give a tithe of what we receive. I wonder if it is not one way the Lord has of testing us. We do have evil speaking, and some lying and other things that we have not yet put off.

We are living in what Paul referred to as "perilous times", and it all points to the near coming of Christ to earth again. He has desired that there might be a people who would be ready to receive Him. There is not a people who are yet ready to receive Him. It is time we aroused ourselves and stopped quibbling over points of doctrine, and learn to love as God loved us.

"Be ye therefore ready, for in an hour ye think not the Son of man cometh." Matt. 24:44; Luke 10:20.

When we talk about the storehouse, we think of a building where we can store produce. That we do not have. The Lord said, "Bring all the TITHES into the storehouse, that there may be meat in mine house." Note, it was tithes and offerings, not all one had.

If every member of the church would give the tenth, there would be sufficient in the hands of the Bishopric to care for the needs of those who may have had misfortune, or for some reason are not able to care for themselves, as well as to care for the families of those who enter the mission field.

After a person gives his tenth he can then make an offering if he so desires. It is not self that should be first considered, but the work of the Lord that is yet undone.

The bishopric are they who take care of the financial part of the work, and they are held responsible for the funds received. Each year they make a report of that which is received and that which is paid out, and their books are audited each year. There is where the storehouse is. Send your tithes and your offerings to them, and as the Lord has said, "Prove me and see if I will not pour you out blessings you will not have room to receive." Those that withhold their tithing are robbing God and themselves, not the Bishops or the church. May God so be with us that we will see the way more clearly, and be one.

Wm. F. Anderson

A WARNING

By Lily Shirk

How thankful we should be that our Creator, in His perfect love and justice for His creation, has caused His words of instruction and warning to be written, so we not only have the opportunity to shape our lives by those instructions, but we have the privilege of saving ourselves from many of the destructive conditions around us, if we will so order our lives, worthy to receive such instructions.

What a privilege to become acquainted with our God and what He requires of us. When we think of the terrible wickedness and judgments in this generation, our thoughts are turned to the repeated warnings God has given. The prophet Isaiah foresaw our day and said (Isaiah 18:1-2): "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, go, ye swift mes-

sengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."

As the above prophecy was given, Isaiah looked beyond the rivers of Ethiopia, toward the west, he saw the land of North and South America in the shape of two big wings (on the map). We have ambassadors in nearly every nation of the world, have we not? Some of the ambassadors go by air, but many go in ships. Isaiah tells us these ships (vessels) are made of bulrushes.

Winter time is harvest time in the Delta marshes of Canada. As soon as the water has frozen solid enough to support their weight, tractors, binders, and trucks are taken into the marshes, on the southern shores of Lake Manitoba, where over nine hundred tons of rushes are harvested, and trucked to Portage la Prairie, Canada, where they are compressed into building panels by the Dutch Building Panels, Ltd. For many years, similar reed wallboard panels have been made and used in Holland.

I don't suppose that the men who process these rushes into lumber know that it was foretold hundreds of years ago, or do they?

Will those ambassadors send us messengers of help in the hour of this terrible woe that has been pronounced upon us, and which we are fearful may befall us any time?

Have we been a people terrible from our beginning? Yes, we, the people of the United States, beginning with the Revolutionary War, have won in every war, down to and including the last world war—we made ourselves a terror to other nations, because of our power behind the gun.

Just how are we being meted out?

Because our government is fast becoming a monopoly, and is no longer a government by the people, of the people, and for the people, our rights are gradually being trodden down, until many have no means of support.

In order to offset this condition, our government has allocated, or meted out, so much money for each state, county, city, or needy person.

A recent national survey disclosed that the number of Americans suffering from various disabling conditions, other than the aged, runs into millions. More than eight million of these are boys and girls under twenty-one years of age. One baby out of every ten that is born, eventually becomes an inmate of a mental institution, which is costing our government 3.5 million dollars a year for their care.

Are the rivers spoiling our land?

To answer this question, all we need to do is listen to the radio, or read our daily papers.

Just what is this woe that has been pronounced upon this land, and this people, the Gentiles, and why?

The prophet Joel says:

Chapter 3, verse 9: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all men of war draw near; let them come up;

Verse 10, "Beat your plowshares into swords, and your pruning hooks into spears; let the weak say I am strong.

Verse 11, "Assemble yourselves and come, all ye heathen, and gather yourselves round about: thither cause Thy mighty ones to come down, O Lord.

Verse 12, "Let the heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about.

Verse 13, "Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the fats overflow; for their wickedness is great."

Isaiah 13:6-9:

"Howl ye; for the day of the Lord is at hand; it shall come as destruction from the Almighty. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and He shall destroy the sinners thereof out of it."

Well, say some, how do you know the prophets were speaking of our time?

Because Joel says in the beginning of the chapter, "I will gather all nations", and that is to be at a time when they parted His land (Palestine).

In 1947, the trouble between the Jewish and Arab states was brought before the United Nations, which voted to partition Palestine into separate Jewish and Arab states.

In the above quotation of Joel, the Lord refers to the Gentiles as heathen. In consulting Webster, we find that he, too, defines the word, Gentile, as pagan, or heathen—a worshipper of idols.

Not too encouraging, is it, to be born a Gentile. Well, by knowing our standing, with the Lord's help we might be able to improve. Anyway the Lord has promised that all people, whether black or white, bond or free, male or female, who will love Him and keep His commandments, are accepted of Him. But the nation, or kingdom that will not serve Him shall perish, yea, those nations shall be utterly wasted.

We, the people of the United States, have the name of being a Christian nation, and according to the statistics, the onward march of professed Christian faith, is gaining very rapidly, especially in the last few months. In the United States, the numerical force is listed at 95.5 million adherents, three out of five, in a population of 160 millions. Then how come there is so much crime and wickedness, and why is the Lord sending such terrible judgment upon us?

We find in the Nephite Record (Ether 1:29) that the Lord had preserved this land, which is a land of promise, for a righteous people.

Verse 30, "And He had sworn in His wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fullness of His wrath should come upon them.

Verse 32, "And the fullness of His wrath cometh upon them when they are ripened in iniquity; for behold, this is a land which is choice above all other lands; wherefore, he that doth possess it shall serve God, or be swept off, for it is the everlasting decree of God."

The prophet Micah also saw our destruction, 5:10:

"And it shall come to pass in that day, saith the Lord, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

Verse 12, "And I will cut off the cities of thy land, and throw down all thy strongholds."

One of our main strongholds is our electric power, around which our wheels of industry and travel revolve.

We have already gotten rid of most of our horses, for canned horse meat and fox feed—if our chariots (motor power) are destroyed, how will the farmer raise food for the hungry?

General George Washington, when he and his army were in winter quarters at Valley Forge, had a wonderful vision wherein he saw three great perils come upon this nation. The first was the Revolutionary War, in which the armies of our nation were then engaged; the second was the War of the Rebellion, and the third is yet to come.

His mysterious visitor must have foreseen the daggers of many nations now pointing at us, for he said:

"Son of the Republic, what you have seen is thus interpreted. Three perils will come upon the Republic, the most fearful is the third, passing which, the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his land, and the Union."

"With these words the vision vanished, and I started from my seat, and felt that I had seen a vision, wherein had been shown me the birth, progress, and destiny of the United States. In Union she will have her strength, in disunion, her destruction."

Such a promise of our deliverance is certainly comforting, even though we may suffer great destruction of life and possessions.

In 1864, a prophecy was given by Granville Hedrick to the Church of Christ, wherein we are told that this country would be attacked by a mighty foe on the South and East, by a combination of strong nations, and the Eastern cities of the coast shall fall in the storm of battle, and the great Atlantic Ocean will be blockaded by a combined fleet upon the coast, and

all vessels of the federal government upon the high seas will be endangered.

Woe! Woe! to the proud cities of the East, for their railroads, will be torn up, and poverty and misery pervade the land; and greatest consternation will spread through the Northern States because of war and bloodshed; and great political divisions will arise throughout the Government, between the States, and many will set up for themselves separate governments; and great tumults will arise among the people, in the uproarious clamor of dissensions, and the financial crash will cover the land as the turbulent waves of the sea, and the proud and the rich, as well as the poor, will feel the pangs of hunger, and the shame of nakedness, and old garments will be rent to mend others, and thus shall the proud be humbled in the dust, and sit down upon the ground hungry and naked, or in other words, in scarcity of food and raiment; yet men in unbelief of God's forewarning will harden their hearts against the true light of the Gospel, and Tyranny and oppression will reign among the wicked, and liberty be trampled under foot because of military rule."

Is this prophecy a true one? Let us examine it briefly.

By the merging of the two big Unions, AFL-CIO, with their 16 million members, we are informed that with their financial power, their plans are to take control of the Democratic Party. Their claim is "essentially political."

Whether the unions are a benefit, or a backfire to our country, is beside the question - the item of interest to us, is the fact that they are fulfilling prophecy by their political endeavors.

This much I will say, regarding compulsory unionism: in the early stages of unionism, they upheld the rights of men and women to join the Union, or not to join, but as the Unions grew in membership and power they faced about and demanded compulsory unionism.

As a result, eighteen states have enacted "Right to Work" laws, assuring laborers that no person shall be denied employment, whether he belongs to a union or not.

Yes, the hand of destruction is upon us. Here are a few figures resulting from fire, according to statistics: 12,000 people killed annually by fire, and more than twice that number injured; about 300,000 homes destroyed by fire each year, and in addition almost 50,000 stores, 30,000 factories, 10,000 hotels, 12,000 restaurants and taverns, 27,000 garages and filling stations, 2,600 churches, 2,400 schools, 1200 hospitals and institutions!! Yes, we are being "scattered and peeled".

Isaiah 26:9. "For when the judgements of God are in the earth, the inhabitants of the world will learn righteousness".

There are to be a few who try to live worthy of God's protection, and will be led to a place of safety. Will I be one of them? GOD HELP ME.

He who foresees the approach of evil or it's consequences upon his fellows, and fails to give timely warning thereof, is an unfaithful watchman, and must share, as he deserves, the distress of his vision. See Ezekiel 33; also 3: 17-19.

FROM THE YUCATAN MISSION

(continued from page 39)

And because of your diligence, and your faith, and your patience with the word, in nourishing it, that it may take root in you, behold, by and by, ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, and pure above all that is pure;

"And ye shall feast upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst. Then my brethren ye shall reap the reward of your faith, and your diligence, and patience, and long suffering, waiting for the tree to bring forth fruit unto you."

The testimony of Claud Can, is positive proof of the truthfulness of the words of Alma. Alma knew they were true because he too had eaten the fruit of the nourished word of God that had grown in his heart.

We meet with the same beautiful spirit when we go into the homes of these people. Many times, in our visits in the homes, we have felt the Spirit of God in such power, and so close, that it seemed one could just reach out his hand and touch God.

One one occasion, we went to a small town about twelve miles from Ticul. Here we called on some friends. We had to stop the car a short way from the house, as the road was too rough. As we walked up to the house, this is what I saw. A little house made of sticks and mud, with a palm leaf roof. The entire house was not as big as the average living room in our houses of the States. There were two doors, one on each side. There were no windows. We had to stoop to enter the door. On the inside, there was no furniture. There were two hammocks stretched across the room. The floor was dirt. On the walls hung a few cloths. There was a small trunk in one end of the room. The things I have described are the entire possessions of those who lived therein. They are indeed poor in this world's goods, but they are rich beyond measure in the possession of the pure love of Christ.

Never, in all our lives, have we been greeted with more love and affection. As we visited, the woman of the house related to us a dream she had been given a few days before. In her dream, she had seen two people walking by the side of a young woman by the name of Rosario, who is a member of the Church, here. She said those two people were my wife, Frances, and myself. We were surprised to hear this, because just a few days before we had met Rosario by accident, on the streets of Merida. We had walked with her, and were with her for over an hour. This

part of her dream had already come true. Further in her dream, she saw that we came to visit in her home. She did not even know that we were in Yucatan, but in fulfillment of that part of her dream, here we were in her home. She said that, in her dream, she saw that when we met in her home, we were all in tears, and at that time her sister, who lives in another part of the land, came into the house. When she saw that all were in tears, her sister asked, why are you each in tears? Are you sad? In her dream, she said to her sister, "The tears you see are not for sorrow, but for joy. We are all so happy to see one another, for we are all brothers and sisters. We are over-joyed because of the love in our hearts for each other. This love comes from Christ to those who are brothers and sisters in the Gospel."

After she finished relating her dream to us, we stayed in her home for over two hours. During that time several others came in. Most of them were not members of the church, but it seemed that all wanted to talk about the wonderful mercy of God's love. Before long, there was such a powerful Spirit in the room that all were moved to tears. At this very moment another woman came into the room. Yes, perhaps you have guessed it. She was the sister of the woman who related the dream. She too was swept by that same Spirit that had touched each of us, and it was not long before she also was in tears.

You can rest assured that she knew that our tears were not for sorrow, but for joy. Here, in this humble home, we were given a taste of Divine love; love that comes only to those who will humble themselves before God. There, in this home made of mud and sticks, God touched those who dwelt within, and lo, it became a cathedral of worship, wherein those who were present came under the spell of God's Divine love.

On another occasion, we were visiting in the home of Cayetano Alfaro. This man is an Elder in the Church. He told of a great blessing of healing that was given to one of his little ones. His youngest children are twins, a boy and a girl.

A few months ago, the little girl became very sick. He took her to the doctor. After several days, the doctor said that there was nothing more he could do and it seemed that she was sure to die. Cayetano was very sad. He knew there was a God in heaven, and he knew that God had the power to save his little one if He willed to do so. He went home and spoke to an older son, a boy of about ten or eleven years. He said, "Son, your little sister is very sick and the doctor says she will die. I know that God can save her. Let us go together and ask God if he will not have mercy on us and save the life of the little one we love so very much." So they went to a quiet place and there they knelt and asked God to spare the life of the little girl. Their prayers were answered, and the little one got well.

Several weeks later, he met the doctor on the street, and the doctor inquired about the girl. When he found out that she was still among the living, he said, "I was

sure she had been dead for some time by now. What did you do to save her?" Cayetano said, "You told us that you had done all you could do, so we took her to another doctor." "What doctor did you take her to," he asked. "To the only doctor that had the power to save her," said Cayetano, "Our God in heaven".

Christmas eve, we held a service in Kopte, and the next morning, I took as many of the Saints from there as I could get into my car, and we traveled to Dzan. Fifteen others rented a pickup truck and traveled to Dzan with us. Here, on Christmas night, we held a service in their little Church. Fernando had a wonderful program arranged for that night. First, there was singing by the choir. I wish you could have seen and heard that choir. Both men and women were dressed in white. We had songs by the choir and by the entire group. Between songs, there were short scripture readings given by some of the men. Songs were given by many of the little ones. They would come up to the front and sing any song they chose.

The little church was filled that night, and there were as many or more on the outside as were in the building. Many of them were the ones who, in times past, had thrown rocks at these people as they worshiped in their quiet way. This night however it was different. The hands that once had thrown rocks, were now lying quietly in their laps. The voices that once were raised in shouts of hate against these Saints, were now silent. They were wrapped in the spirit of the occasion, as praises to God, in the highest, came forth in melody of song from the hearts and voices of those who had turned the other cheek. The Spirit of God was hovering close to earth that night, and the still small voice that speaks to the hearts and souls of men was speaking to many who had never heard it or felt its influence before. As a result, their voices shall never again frame harsh words, nor shall their hands again cast stones at those in whom they can find no guilt.

Bags of candy and nuts were given out to the little ones, and after the service was closed, the people just sat down. There was a little space of silence, and then some one asked for a song. The entire group then sang for over an hour. We got home and to bed at two in the morning. The end of a perfect day.

Beside the spiritual blessings we have been able to enjoy among our people, we have been able to view some of the ancient ruins. Of course, to any one who believes in the Book of Mormon, the viewing of these ancient ruins will also bring a spiritual blessing. This country is filled to overflowing with the proof of the Book of Mormon. Here we find the evidence written in stone. The great cities built with masterful design, and great structures literally cover the face of the land. They are built so massive and strong that they are almost as indestructible as the everlasting hills. They shall stand as a testimony of the sure word of God to all those who will look and learn. I quote from the Book of Mormon.

"And it came to pass that I, being eleven years old, was carried by my father into the land southward,

even to the land of Zarahemla; the whole face of the land having become covered with buildings, and the people were as numerous almost, as it were the sands of the sea."—Mormon 1:7.

How wonderful is our God. Not only did he touch the minds of the prophets with his Holy Spirit, and give unto them visions of unborn time, and caused that they should write them in a book (Book of Mormon), but He also caused men to build structures of stone that would stand through the ages; structures that will stand in mute testimony of the everlasting truthfulness of His word.

As I walk through the streets of these cities of the dead, in my imagination I stand with the people who have long since gone back to the dust. As we stand there, we hear a voice from heaven. We lift our heads and listen in startled silence as these words come to us from the heavens.

"Oh ye house of Israel, whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if ye will repent and return unto me with full purpose of heart. But if not, oh house of Israel, the places of your dwellings shall become desolate, until the time of the fulfilling of the covenant to your fathers".

Three days after hearing these words, again a voice was heard from heaven. Again, in my imagination, I stand among those ancient people as they listened to the voice of God.

"And it said unto them, behold, my beloved Son, In whom I am well pleased, in whom I have glorified my name. Hear ye him."

Yes, in my imagination, I am with the people as they listened to the voice of the Master, as He taught them the way of life. I rejoice with them as they comprehend the greatness of the Gospel. Soon, however, my joy turns to grief as I see the years roll by, and the people turn from the ways of the Lord. Pride, envy, strife, and contention are the order of the day. I see the people dwindle in unbelief. I see war, bloodshed, heartache and sorrow, until the people are all destroyed.

Listen to the 40th verse of the first chapter of B. of M. "And it came to pass that in my sorrow did return unto me again, and I saw that the day of grace was past with them, both temporally and spiritually, for I saw thousands of them hewn down in open rebellion against their God, and heaped up as dung upon the face of the land."

And again, let us hear the 13th verse of the 2nd chapter.

"And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people; both of the Nephites and of the Lamanites; and every heart was hardened, so that they delighted in the shedding of blood continually."

Now, in my imagination, I stand alone in the streets

where once the feet of the Savior trod. Now there are no joyful sounds, laughter or songs from the throats of happy people. That sound I hear is but the sighing of the wind as it roams through doors and empty streets. Then, of a sudden, the wind is quiet. I am startled by the thundering crash of silence. No longer am I in the realm of imagination, but rather I awaken to reality, and I find myself standing amid the great ruins of a fallen civilization. As I look, the rhythmic beat of a silent sound that had been drumming at my brain takes form, and across the invisible screen of my mind appears the word, "Desolation." The once magnificent pyramids are now covered with heavy jungle growth. Great trees now cover them. Great roots climb over the massive stones until some small crevice gives footing to their small tentacles; then, with mighty unseen power, they begin their slow destruction. They have, in their silent and relentless attack upon this handiwork of men, pushed massive stone from massive stone, toppled great walls until today, where once was beauty, they stand as monoliths in their kingdom of desolation.

Yes, here before me was desolation. A literal translation of the word of God written in the crumbling stones of this ancient city. Again, hear the words that were given to that ancient people.

"Repent and turn unto me with full purpose of heart. But if not, oh house of Israel, the places of your dwellings shall become desolate, until the time of the fulfillment of the covenant to your fathers."

God is the same yesterday, today and forever. His rewards are the same for righteousness. His punishments are the same as they have always been for those who will refuse to obey his commandments. When we wander from his ways and refuse to return, our souls like these ancient cities, will also be desolate. Let those who have eyes to see, look and learn. Let us listen to the eternal word of God, and let us abide therein. If we do this our souls shall never know desolation.

E. L. Yates.

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.

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

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