

# Zion's Advocate

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

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## For Me

Under and Eastern sky,  
Amid a rabble cry,  
A man went forth to die,  
For me!

Thorn-crowned his blessed head,  
Blood-stained his every tread,  
Cross-laden on he sped  
For me!

Pierced glow his hands and feet,  
Three hours o'er him did beat  
Fierce rays of noon-tide heat,  
For me!

Thus were thou made all mine,  
Lord make me wholly thine,  
Give grace and strength divine,  
To me!

In thought and word and deed,  
Thy will to do; oh, lead my feet  
E'en though they bleed,  
To thee!

Author Unknown

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## ZION'S ADVOCATE

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EDITOR: M. Harvey Seibel, 1242 Old Mesilla Road, Las Cruces, New Mexico.

ASSOCIATE EDITORS: Metta L. Anderson, 619 South Chrysler Avenue, Independence, Missouri; Ora Derry, Holke and Necessary Roads, Independence, Missouri.

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## EDITORIAL

### A CALL AND A WARNING

"And unto the angel of church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:14-16.

This is a terrible thing to happen to a church or a nation, to be weighed in the balance and found wanting. How does it stand with us today? are we found written in the Lamb's Book of Life? are we bringing forth a fruit a hundred-fold, or is the handwriting on the wall against us as a people and as a church? How will it be with our souls when we stand before the last great tribunal of heaven to give an account of the gospel of Christ which was intrusted to us, a small and insignificant people: we, a people called of God and blessed above all the teeming millions of the world. Will it be said that we knew the worth of the great salvation of which we were the guardians; or, rather, will we be found lukewarm and wanting?

These are all serious questions and should be considered in all soberness of spirit by all of our Elders and priests who have been called of God to guide the earthly destinies of God's people. We need an active program for all the people in every local if we are to obey the command of God and carry this message to every nation, kindred, tongue and people. We must remember that we must part with our substance if the missionaries are to go to all the world. We must support the church as much as we do our own pleasures and lusts if we are to be the children of God.

We must consider the following figures to our everlasting shame. Last year, our people (those who are called to be Saints of God) gave but \$18,000 in tithes; only \$18,000 from 2,500 people; only about \$7.20 from each member for the whole year in support of the church from which they hope to gain eternal salvation. And offerings above this only added \$1.00 more per individual per year. This is a grand total in tithes and offerings of fifteen cents per individual per week; fifteen cents out of our abundance in the richest nation in the world to carry the most priceless treasure of all ages since the world began. If the tithes prayers are not included, the rest of the people gave only two cents per week to show their love of Christ and His gospel: two cents a week out of the goods of which the Lord has made us stewards. Is this a good record for the people who claim to have the restored gospel for all the world? Is this a record we wish to face our Creator with after all the acts of this life are lived and the books are finished? Will it be said of us at that time that we are "lovers of pleasure more than lovers of God?"

There are thousands of people who are calling for missionaries to come to them from us that they may have the gospel which we are hoarding to ourselves because we are not willing to take up our cross and follow the Son of the Living God who had not where to lay his head. Will we answer the call and bring forth a hundredfold, or will we be weighed in the balance and found wanting because we are too lukewarm to pay our tithes and offerings?

Let the elders awake to our need as a people before the Lord spews us out of his mouth and calls another people to the work wherein we have failed. Let them place a collection box in each church where every man, woman and child can deposit his pennies for the foreign missions; and let them not say that we cannot share of our abundance in return for eternity which was purchased for us by the Son of God who died in intense agony upon the cross in the hot desert sun. A single penny a week from every member of the church would give us \$1,000 in one year. A single dime a week, and we would have \$10,000 in only a year to build a church in Ticul, another somewhere else in Yucatan and also send a missionary to Nigeria. Only one dime a week! Our people would be glad to pay that and more so that we can answer the call to Damascus if only our elders will get together with a plan and place these facts before the people.

Let every pastor place a collection box plainly marked 'FOREIGN MISSIONS' in every church in the land, and let each member, who is able, pledge a dime a week to the DAMASCUS CALL. Even the children should have an active part in this program. Train them up when they are young and when they are older there will be no shortage of willing workers in the harvest field. Let us take hold on the spiritual blessings promised of God and lay up treasures in heaven where moth and rust do not corrupt nor thieves break through and steal.

Let us awake to the united voice of our brethren the world over who sit in darkness waiting for the gospel of salvation to be brought to them by those

called of God. And let us do it now while there is yet time, for the night cometh when no man can work; and woe be unto us if we fail in our calling as elders and priests and saints in the Church of Christ, for from those to whom much is given, much is required.

### A Need in Yucatan

In Yucatan, the land of mystery, we find the evidence of the truthfulness of the Book of Mormon. There I have walked in the cities of the dead. I have felt the spirit of God near as those great structures of stone bore their silent testimony. While these great ruins are of much value to all believers in the Book of Mormon, yet in that great land of mystery there is something of more value. This land is not only the land of mystery, and of the dead, it is also a land of the living.

Not only have I been permitted to walk the streets of the cities of the dead, but I have also walked the streets of the cities of the living. It is the living in whom I am now interested. It is because of the living that the Lord has caused light to shine again among his ancient people. The light that shines in darkness is for those who live in their houses of earthly clay. It is for those who have joy, pain, sorrow, and grief, it is for those who mourn, and for those who sit in darkness.

Our reward in heaven will be in accord with the service we render to the living, and not to the dead. If the knowledge gained from our meditation upon the dead past does not qualify us for better service to those in the flesh, then our time, and our meditation has been in vain. Let the dead past bury its dead. Let us bend every effort of body, mind, and soul to the service of the living. In this way and in this way only can we serve God.

"And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God." Mosiah 1:49.

In the city of Ticul where the gospel was first preached in Yucatan, we have need of a small church building. The people there who have answered the call of Christ, and who are now members of the Kingdom here on earth, are too poor to pay for a building.

Many of us want to be of service to the Lord, but we fail to see our opportunity. As we study the ancient cities in the light of the word of God, we become aware it was because of wickedness that their builders were destroyed. Sin in the lives of men and women brings about an absence of God. As we walked the streets in the cities of the living we were made aware of the absence of God among the people, yet we know that God has caused his light to shine in the land of Yucatan. Many have accepted the Gospel, yet those who have accepted it need help in many ways. They not only need our prayers and our missionaries, but they also need churches.

We now have one little church in the town of Dzan. It was built almost entirely by donations and free-will offerings, and these were from their brothers and

sisters of the States. Those who have donated of their money for the building of that little church perhaps do not realize what great good they have done. That little church has become a Cathedral of worship. It has become a haven of rest for tired and hungry souls. It has become a house where spiritual food is given to our people through the ministering of the Priesthood. It is indeed a place where our people let their light shine, and it is in a land where the people have experienced much darkness.

As I study the scriptures I find part of our duty to God is to impart of our substance to those who stand in need, or else our prayers are vain and we stand before God as hypocrites. I truly believe that one of our great needs in Yucatan at this time is the building of a church in Ticul. We need a place where our people can be served that manna from heaven that will cause their souls to live in fatness.

In the scriptures we find that the imparting of our substance is necessary at times to help the needs of the people, both temporal and spiritual.

"I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants." Mosiah 3:43. "And again, Alma commanded that the people of the church should impart of their substance, every one according to that which he had; If he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given, and thus should they impart of their substance of their own free will and good desires toward God, and to those priests that stood in need, yea, and to every needy, naked soul.

And this he said unto them, having been commanded of God; And they did walk uprightly before God, imparting to one another, both temporally, and spiritually, according to their needs and their wants." Mosiah 9:60-64.

We notice that they imparted to every naked soul. A naked soul needs the clothing of God's word. This is the reason for the request for donations, that there might be a house built by the giving of your substance, where the souls of men might be clothed with the word of God.

We are admonished in the Book of Mormon to do all things in order, that we might win the prize. I believe it would be in order, when you are touched with the desire to help our brothers and sisters in this their need that you send your offerings to the Bishopric, and tell them that it is your wish that it be used for the building of a church in Ticul, Yucatan. In this way your money will be spent as you have desired. I have great faith that in so doing we all shall win the prize. I believe this is a worthy cause, and when we engage in a worthy cause of our own free will we all shall be blessed.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free

will, and bring to pass much righteousness: For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward." Book of Commandments Page 107 V. 35-37.

The last verse of one of our loved songs expresses my thoughts. "Let none hear you idly saying, "There is nothing I can do," While the souls of men are dying, and the Master calls for you. Take the task he gives you gladly; Let his work your pleasure be; Answer quickly when he calleth, "Here am I, O Lord, send me." May the Lord bless us in our desires to impart to the needs of those who are among the living.

E. L. Yates.

### The Gospel Came To Yucatan

I am going to ask each one of you to read a story that was written two thousand years ago. Please do not read my story until you have read Third Nephi, Chapter 13, begin at verse 12 and read through verse 45. Lay this article down, and take into your hands the ancient record of the Nephites. In an attitude of humility and with a prayer in your heart read the above mentioned verses. I am sure as you read in this attitude, the Holy Ghost will be your immediate companion, and the word of God will burn in your soul.

Now that you have finished the reading, I will relate a story that was told to me while in Yucatan. It came to me from the lips of an old Maya Indian Brother by the name of, Susano Cabrera.

While in the jungle over thirty-five years ago, he, his brothers, and several other men were preparing to break camp, and depart on horseback for a small town some distance away. At this time, a man with a long beard, dressed in a long robe, came to them, and began to preach. He told them that they must forsake the ways of the world and turn unto God. They must obey the teachings of the Son of God, for said he, "There is no other name under Heaven whereby men could gain eternal life." After talking to them in this manner he left them, and started afoot to the same town to which they were going. There was a small hill in the trail a short distance ahead. The men watched this person walk over the hill. It then occurred to them that they should let him ride one of their horses, for it was a journey of about seven hours to the town. They hurried over the hill, but to their surprise the man could not be found. They could not understand it. He had not time to have been out of sight, yet he was not there.

They traveled on, and when they arrived in the town they inquired if anyone had seen such a person come into town. They were told that he had been there. He had preached to the people and had already departed. When they inquired as to what time the man had arrived in town they found that it was just about the time he had disappeared over the hill that morning. In some manner he had covered the distance in a few minutes that had taken them several hours to cover on horseback.

These men had a desire to hear him preach again. They hurried on to the next town, and there they found him teaching the people. Susano said, as this man talked his eyes seemed to be focused on some point over the heads of the people as though he was looking at something in the heavens. They could not see the color of his eyes, but they seemed to glow and burn as a fire. He told them that the time was soon to come when they would hear of many churches in the land, but the churches would be teaching the doctrine of men. He said however, that there would be a man come into the land at some future date, and he would come preaching the Gospel of the Son of God. He told them that this man would come to a certain house in the city of Ticul. The house would be the house of a man by the name of, Nemisio Xiu. He told them to wait for that time to come and then for them to accept the teachings of this man that would come, for he would bring with him the Gospel. He said they would then hear the Gospel and they would understand it, and that they should heed it's call.

Susano Cabrera, said that some of the people who heard this man of the robe believed, and some did not believe. Those who did not believe him took him and cast him into a well, but he immediately came up out of the well unharmed. Just to refresh our memories let us quote third Nephi 13:32 and see what power the three Nephites had.

"But they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth; and therefore they could not dig pits sufficient to hold them."

According to Susano, this man of the robe was preaching the word of God, he did smite the earth with the word of God insomuch that he was delivered out of the depths of the earth. Finally as he departed from the city many tried to catch up with him but they could not. They could see his bare feet move as though he was walking, but it seemed his feet did not touch the ground.

All this took place about thirty-five years ago. Susano and his brothers never forgot about it, and when Brother Wheaton went into Yucatan six years ago he went to the house of Nemisio Xiu. When he went there he did not go to preach the Gospel. He had been given a letter of introduction to Nemisio from the great Council of American Indians, and he went to him for advice as to how he might proceed on his journey into the jungle in his search for the white Indians. However, while he was there in the home of Nemisio he took the Book of Mormon from his pocket and began to teach them the Gospel of Christ.

When Susano and his brothers heard about someone preaching in the home of Nemisio, they came to listen, and their understanding was opened. They remembered the man of the robe, and they accepted the Gospel of Christ with much joy and happiness.

Thus the Gospel came to Yucatan, and because of it many souls have been brought unto Christ. Brother Wheaton did not know when he went to the home of Nemisio Xiu that he was fulfilling the prophesy of the man in the robe, or in other words, one of the three

Nephites. In fact Brother Wheaton never heard this story until I told it to him this year. The Lord works in wonderful ways.

We note in 3 Nephi 13: part of verse 21, "for ye, (the three Nephites) have desired that ye might bring the souls of men unto me, while the world shall stand;" The world is still standing, and many souls still need to be brough unto Christ. The three Nephites are still on the earth, and in accord with the promise Christ made to them, they are still ministering as Angels unto the children of men. "And it shall come to pass, when the Lord seeth fit in his wisdom, that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues, and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them; And they are as angels of God, and if they shall pray unto the Father in the name of Jesus, they can shew themselves unto whatsoever man it seemeth them good." III Nephi 13:41-42.

Thirty-five years ago it seemed good unto one of them to show himself unto Susano Cabrera, and his brothers. This marked the beginning of a chain of events that has to this day brought many souls into the glorious light of the Gospel of Christ. This was the great desire that was in the hearts of three Nephites. It was because of that desire that Christ gave them the power to remain on the earth. Indeed, in our day they are ministering as angels to the children of men.

E. L. Yates

### IN THE MASTER'S KINGDOM

The Master of men gave three commissions to His Apostles before He ascended. They were, to bear witness, to preach and to feed. To bear witness is to tell something you know to be true because you either saw or heard it first hand. It can not be hear-say.

To preach is to expound or give the meaning in detail of what is found in the Scriptures. The preaching they were to do was to all people; every nation, kindred, tongue and people.

The feeding was for those of His fold, for Christ said to feed His sheep and His lambs. To feed them would be to preach to them, teach them and administer to their Spiritual needs.

We left Independence to go into the field of labor which had been assigned to us at the late Conference. Our first stop was at Collins, Missouri where we have several members of the church. We attended their Sunday School and preached for them at the 11 o'clock hour. We visited in several of their homes during the four days we were with them.

These members at Collins have been trying for some time to get a church building of their own to hold their meetings in. Their Sunday School is held in the home of Brother and Sister Sarratt at the present, or was at the time we were there. We sincerely hope and pray that the time will soon come when their hopes for a church building of their own will be realized.

From Collins we went to St. Louis. There we renewed old acquaintances and made some new ones. We stayed with them over three Sundays. We attended their Sunday School meetings each Sunday. We were asked to teach each time which we tried to do as well as occupying the pulpit during the preaching service.

The second Sunday we were there they started a Round Table service. In this they are submitting questions on Sunday, or even during the week, to be answered the following Sunday. We believe all will agree that there were no dull moments at these meetings. This will help the members of the priesthood as well as the lay members and all should gain in knowledge of the teachings of the Master.

Brother August Schwegler is the pastor of the St. Louis church. While there we accompanied him on visits to the homes of some of the members and some who are not members yet but are interested in the teachings of the Church of Christ. Brother Schwegler is new in the work having been ordained only last year. We tried to help him in his efforts to learn about his duties as a pastor. Anyone who has occupied as a pastor knows that these things are not learned over night or in a few weeks even. Neither is the light of the Gospel opened up all at once but a man receives a little here and a little there.

Brother Schwegler is not alone in his priesthood efforts. Brother Shankle is an Elder and has been a member of the priesthood for around 15 years. Brother Shanks is a priest. He was ordained a few years ago. These two should be able to give Brother Schwegler quite a bit of support.

We received a request to return to Independence for the purpose of organizing another local church there. We returned and on May 21 another local was organized in the western part of the city. They have named their group the West Independence Church of Christ (Temple Lot). Elder Kenneth J. Smith was elected Pastor and Sister Orlea Premoe was elected Secretary.

We wish to explain in case some may not understand, this is not a split nor a division of the one on the Temple Lot. This is an additional effort to promote missionary work in Independence.

This could be the beginning of the fulfillment of a statement made in Isaiah, 4:5, ". . . Every dwelling place of mount Zion, and upon her assemblies, . . ." We all know what a dwelling place is but in case there is a misunderstanding on the meaning of assembly we will give it here. It is 'A gathering of persons, especially for deliberation and legislation or for worship.'

When Christ was among the Nephites, He told them that after the gospel would be restored, the time would come when His people would be gathered in who are scattered upon all the face of the land, in unto the New Jerusalem. It would take more than one building the size we have on the Temple Lot at the present time to hold them all in one assembly.

On Sunday, May 27, Brother Kenneth Smith received an invitation from Ray Fox to use his home for cottage meetings. Brother Smith invited Brother L. V. Aldridge and myself to be the speakers each evening

Monday through Friday. This we accepted and tried to give the congregation each evening, sermons of missionary type. The meetings were well attended. Time will tell what the results will be.

We attended services on the Temple Lot the first Sunday in June. There was a goodly attendance at the Sacrament service and a good Spirit was felt by many, if not all. We occupied the pulpit there at the evening preaching service.

Elder J. M. Case has been contacting isolated members of the church on week-ends. He reports that the results have been good. He has contacted some whom, they report, have not been visited by members of the priesthood for quite a number of years but still are interested in the Restored Gospel. He also reports quite a number who, in passing through, visit the Temple Lot and he gets a chance to explain to them the history and the teachings of the Church of Christ.

Elder Case is a member of the Seventy in the Church of Christ and has been appointed to work in Kansas and Missouri. We hope that other Elders who are not duty bound in a local organization as one of its officials, will cooperate with Brother Case in feeding the scattered flock and in searching out new members.

We have received several letters of inquiry since our appointment to the western field last year. These we have answered and are always hoping for more.

If we cover all the fields appointed to us for this conference year it will take us into the following states: Missouri, Kansas, Nebraska, Wyoming, Utah, Nevada, Idaho, Washington, Oregon and California. We would be pleased to hear from any or all of our members in these states and from all who are interested in the Gospel as restored in these latter days.

For the onward progress of the work in the Master's Kingdom,

Archie F. Bell  
P. O. Box 472  
Independence, Missouri

### DO SOMETHING ABOUT IT

In the beginning God looked out over the universal waste. Hopeless outlook! The Spirit of God moved over the face of the waters—order evolved out of chaos. He did something about it.

All was darkness—the deep, silent, echoless darkness of the eternities. God said, "Let there be light," and there was light. He did something about it.

Every mile of human progress—whether in the realm of education, of science and invention, of the alleviation of suffering, of morals or of grace—has been hewn out, inch by inch, by people who set themselves to do something about it.

Circumstances hedge you in. You feel yourself doomed to the life of defeat. It is not true. It is not true. Rise and call upon your God. The name of Jesus Christ still casts its sacred spell.

In His name and for His sake, do something about it.—Arrows.

### NOTE BY THE EDITOR

The following column entitled, "A Scientist Looks Toward God," is planned as a continued featured for the Advocate.

In this day of nuclear warfare and man-made moons; a day of Theistic Evolution and intellectual atheism; a day when our colleges and universities replace the God of Moses and Daniel, the God of our fathers, by the impersonal laws of probability in this day in which we live, we find the hearts and minds of our young people engendered with doubts concerning the miracles of the Bible, for they are taught that these miracles are but the myths of an unenlightened people. They are taught that there is a conflict between science and religion, and that God exists only in the ignorance of the masses. In order to answer the honest questions of the individual, there will be published each month, in this column, outstanding facts, mainly from the realm of science, which will, in their entirety, and over a period of years, establish the case for the truth of the stories of the Bible and the existence of an all-powerful Creator, such as was believed in by the prophets of old.

Contributions to this column will be appreciated. It is requested that they be short, containing a single, major item of knowledge, rather than a complete proof.

### A Scientist Looks Towards God

JOSHUA'S LONG DAY: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Joshua 10:12-13.

Of all the stories in the Old Testament, this one vies for the honors of being the chief source of joy and ridicule amongst the school of the higher critics (those benighted intellectuals of our age whose wisdom is that of the fool who "hath said in his heart, there is no God." Psalms 14:1). They cannot believe in a Being whose power and might transcends the orderly processes of nature, who created all things and controls the stars in their courses. To them the stoppage of the earth in its rotation about its axis would cause the oceans to rush over the continents with the rotational speed of one thousand miles per hour; nor do they consider that this problem is not too great for the ruler of the universe.

Since the Bible is the Word of the Living God, these great events recorded in the Old Testament are of the highest truth. The great and ancient races of the world; the Chinese, the Babylonians, the Egyptians, and the Aztecs, in their recorded histories, tell of the long day. It is found in the shifting mythologies, colored with the beliefs of man, and shaded with the retelling; but it is still the long day: a single, notable

event which left its impress upon the wisdom of the ages. But the clearest and most rigorous record of all is found in the changeless path of the eternal stars, for it is written across the heavens with the boldness and irerascibility of time itself: for "The heavens declare the glory of God, the firmament showeth His handiwork."

A most fascinating account of the impact of this knowledge upon a scientist of our day is found in the book, *The Harmony of Science and Scripture*, by Dr. Rimmer. It should be on the book shelf of every true seeker after truth. The following quotation gives a part of the story.

"Professor Totten wrote of a fellow-professor, an accomplished astronomer, who made the strange discovery that the earth was twenty-four hours out of schedule! That is to say, there had been twenty-four hours lost out of time. In discussing this point with his fellow-professors, Professor Totten challenged this man to investigate the question of the inspiration of the Bible. He said, 'You do not believe the Bible to be the Word of God, and I do. Now here is a fine opportunity to prove whether or not the Bible is inspired. You begin to read at the very beginning and read as far as need be, and see if the Bible can account for your missing time.'

"The astronomer accepted the challenge and began to read. Some time later, when the two men chanced to meet on the campus, Professor Totten asked his friend if he had proved the question to his satisfaction. His colleague replied, 'I believe I have definitely proved that the Bible is not the Word of God. In the tenth chapter of Joshua, I found the missing twenty-four hours accounted for. Then I went back and checked up on my figures, and found that at the time of Joshua there were only twenty-three hours and twenty minutes lost. If the Bible made a mistake of forty minutes, it is not the Book of God!

"Professor Totten said, 'You are right, in part at least. But does the Bible say that a whole day was lost at the time of Joshua?' So they looked and saw that the text said, "about the space of a whole day."

"The word 'about' changed the whole situation, and the astronomer took up his reading again. He read on until he came to the thirty-eighth chapter of the prophet Isaiah. In this chapter, Isaiah has left us the thrilling story of the king, Hezekiah, who was sick unto death. In response to his prayer, God promised to add fifteen more years to his life. To confirm the truth of His promise, God offered a sign. He said, 'Go out in the court and look at the sundial of Ahaz. I will make the shadow on the sundial back up ten degrees!' Isaiah recounts that the king looked, and while he looked, the shadow turned backward ten degrees, by which ten degrees it had already gone down! This settles the case, for ten degrees on the sundial is forty minutes on the face of the clock' So the accuracy of the Book was established to the satisfaction of this exacting critic.

"When the astronomer found his day of missing time thus accounted for, he laid down the Book and worshipped its Writer, saying, "Lord, I believe!"

Elder Harvey Seibel.

## TRUTH

A simple question I did ask,  
The truth I wished to know.  
I ask it of a person who  
I thought could truth me show.

The answer that was given me,  
I failed to comprehend.  
The words and tone were not to me  
As from a trusted friend.

The words were not of knowledge great;  
Nor weighed so carefully,  
But rather to exalt the one,  
Who uttered them to me.

The tone was sharp as of a knife,  
To cut a person low.  
Because of this, the question asked,  
Did not the asker know.

O Truth, the precious gift to man,  
How often it is stayed  
By those who should its virtue show  
But really are afraid.

Because, you see, they do not of  
All truth the knowledge know  
But rather than be found alack,  
A false front they do show.

This is not our Master's plan,  
How plainly we should see.  
For, said He, the truth you'll know,  
And the truth shall make you free.

Written by Archie F. Bell  
September 21, 1957

## PRAYER

PRAYER—secret, fervent, believing prayer—lies at the root of all personal guidance.—William Carey.

Prayer takes the very highest energy of which the human is capable.—John Coleridge.

Prayer is the creator as well as the channel of devotion.—E. M. Bounds.

Prayer is the most important thing in my life. If I should neglect prayer for a single day, I should lose a great deal of the fire of faith.—Martin Luther.

Prayer which is effective is that prayer which attains the blessing that it seeks. It is that prayer which effectively moves God.—Charles G. Finney.

Prayer must carry all our works as well as our preaching. Paul gives us frequently his example of

"Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth."

"As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." Proverbs 26: 20-21.

# 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.**

## ALPHA AND OMEGA—THE HOLY ONE

By Leon A. Gould

"For he saith, I am Alpha and Omega, the beginning and the ending, the Lord who is, and who was, and who is to come, the Almighty."—Rev. 1:8, Inspired Translation. (See also Rev. 21:6.)

"I am Alpha and Omega, the beginning and the end, the first and the last."—Rev. 22:13, King James Version.

And from the Book of Mormon, Christ speaking:

"I am the light and the life of the world. I am Alpha and Omega, the beginning and the end."—3 Nephi 4:48. (See also Alma 8:93-95.)

And now from latter-day revelation, Christ speaking:

"I am he, the beginning and the end: Yea, Alpha and Omega, Christ and the Lord, the Redeemer of the world."—Book of Commandments 16:1. (See also R. L. D. S. Doctrine and Covenants 18:1; and LDS Utah 19:1.)

"Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday and forever."—Book of Commandments 37:1. (See also RLDS Doctrine and Covenants 34:1, and ULDS 35:1.)

From the foregoing quotations it is evident that all these several sources quoted are in agreement upon this point, i. e., The Inspired Translation of the Bible, The King James Version, the Book of Mormon, and latter-day revelation.

The Beginning, we learn, was sometime prior to the creation of this world, and the Ending will be when Christ has put all enemies under his feet, and the "last enemy, death shall be destroyed."—1 Cor. 15:28. From that Beginning until that Ending, Christ must bear rule.

And the purpose of that mission is that mankind might be redeemed and become the "sons of God" through obedience to his commandments. None are denied the privilege. All are invited. In support of this we present the following scriptures:

"But as many as received him, to them gave he power to become the sons of God; only to them who believe on his name."—St. John 1:12, I. T.

"For as many as are led by the Spirit of God, they are the sons of God."—Romans 8:14. (See also 1 John 3:1, 2.)

And from the Book of Mormon:

"And now, because of the covenant which ye have made, ye shall be called the children of Christ, his sons, and his daughters: . . . therefore, ye are born of him, and have become his sons and his daughters."—Mosiah 3:8, 9.

"And the Lord said unto me, Marvel not that all mankind, yea, men, and women, all nations, kindreds, tongues and people, must be born again, yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; and thus they become new creatures; and unless they do this, they can in no wise inherit the kingdom of God."—Mosiah 11:187, 188.

"For behold, God knowing all things, being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing. And God also declared unto prophets by his own mouth, that Christ should come. And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good, cometh of Christ, otherwise men were fallen, and there could no good thing come unto them. Wherefore, by the ministering of angels, and by every word which proceedeth forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ. And after that he came, men also were saved by faith in his name; and by faith they became the sons of God."—Moroni 7:21—25.

There was no difference made between those born before, and those born after the cross.

Evolutionists have tried to picture man in the beginning as a sort of ape species, devoid of civilization. But such is not the case. Men in the beginning were made in the image of God, to whom God spoke by his own voice, and by the voice of the Holy Ghost, and by the voice of angels, and by the voice of his prophets whom he sent among them. And those who heeded his voice became godly men, righteous men, then whom there have never been greater in the history of the world, save the Son of God himself—and none today except they are born of God, who equal therein godliness. For as we delve into the history of the past we read:

"And the Lord God called upon men, by the Holy Ghost, everywhere, that they should repent; and as many as believed in the Son, and repented of their sins, should be saved."—Genesis 5:1, 2, I. T.

"And thus the gospel began to be preached from the beginning, being declared by holy angels, sent

forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost."—Verse 44.

(And by the way, some of the scripts found recently in the caverns of the Dead Sea, bear the statement out, that the Gospel of Christ was preached in the beginning.

"And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world unto the end thereof; and thus it was. Amen. Verse 45.

Faith is a principle, but not an ordinance; repentance is a principle, but not an ordinance. Baptism is a principle, and also an ordinance. An ordinance because it requires the ministrations of another authorized personage to accomplish it. Ordination is a principle, and an ordinance. And ordinance, because it, too, like baptism, requires the ministry of another person besides the one ordained to accomplish it.

And when we read that "all things were confirmed unto Adam by an holy ordinance," it can but mean that Adam was ordained by a holy ordination. For in Genesis 6:7, L.T.

"And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice like unto his brother Abel. And to him was born a son, and he called him Enos. And then began these men to call upon the name of the Lord; and the Lord blessed them." Verses 4, 5.

And further along in this chapter six we read the genealogy of Adam's descendants, naming them, as follows: Seth, Enos, Cainan, Mahaleel, Jared, and Enoch, (the "seventh from Adam", counting Adam). And Jared was a righteous man, for we read: "And Jared taught Enoch in all the ways of God." Verse 22. And we further read:

"And this is the genealogy of the sons of Adam, who was the son of God, with whom God himself conversed. And they were preachers of righteousness, and spake and prophesied, and called upon all men everywhere to repent. And faith was taught unto the children of men." Verses 23, 24.

Unordained men preachers of righteousness? Not by any means. Men did not choose themselves in that day (and go without being called, ordained, and sent of God, and be classed as preachers of righteousness. Rather they were godly men, holding that same priesthood which was in the beginning, and which Adam prophesied should "be in the end of the world also."

Enoch was one of these "preachers of righteousness" several hundred years younger than Adam, who in his preaching spake much of Adam, and the forefathers, from which we quote:

"And as Enoch spake forth the words of God, the people trembled and could not stand in his presence. And he said unto them, because Adam fell, we are; and by his fall came death, and we are made partakers of misery and woe. . . .

"But God hath made known unto our fathers, that all men must repent. And he called upon our father

Adam, by his own voice, saying, I am God; I made the world, and men before they were in the flesh. And he also said unto him, If thou wilt, turn unto me and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; and ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask it shall be given unto you.

"And our father Adam spake unto the Lord, and said, Why is it that men must repent, and be baptized in water? . . .

"And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore, they are agents unto themselves. . . .

"Therefore I give unto you a commandment, to teach these things freely unto your children, saying, that by reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of my Only Begotten; that ye may be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.

"For, by water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified. . . .

"And now, behold, I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time. . . .

"And it came to pass, when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water; and thus he was baptized. And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and forever; and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold, thou art one in me, a son of God; and thus may all become my sons. Amen." Genesis 6:48, 49, 51, 52-54, 57, 58, 61-63, 65, 67-71, I.T.

"And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity."

As we have already seen, it was Christ who was Alpha and Omega, the beginning and the end, without beginning of days or end of years, from all eternity to all eternity."

Adam was after that order, the order of the Son of God; and as we proceed we shall learn that Christ was made high priest of that order, which was also after the order of Melchisedec. Adam was after that same order. And as we begin to understand this, we can comprehend the nature of the "holy ordinance" which was "confirmed" upon Adam, and the nature of the priesthood which he possessed, and of which he prophesied that it would "be in the end of the world also." It was the priesthood which was after the order of Melchisedec, through and by which these holy men of old became preachers of righteousness; and who, through the simple principles of the gospel, enabled many to become the sons of God, like unto themselves.

### "And Thus May All Become My Sons"

Yes, through that plan, so simple and easy to understand, even by a child! And in no other way! It is so simple and easy that, as the prophet says, "Waying men, though they are accounted fools, shall not err therein." Isaiah 35:8.

A man does not have to be learned, or go to college, or to a seminary, to find the highway to salvation. It is made childishly simple, and no one need err therein. But some do, because the way is too simple for them, and they depend on the ultra-learned to point them to a better way. Some are like the Jews, who, in the days of Paul and Barnabas, rejected the Messiah, definitely and wilfully, and the apostles said unto them, "It was necessary that the word of God should have first been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

The Messiah was manifested to them, and all the prophecies concerning his birth, and life work in the flesh, and his death upon the cross, were fulfilled before them; but they rejected him, and forfeited their salvation. And so it was in the days of Adam, for we read:

"And it came to pass, that Enoch continued his speech, saying, Behold, our father Adam taught these things, and many have believed, and become the sons of God, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them." Genesis 7-1, I.T.

And so it is with all who have judged themselves unworthy of salvation by rejecting the simple plan of salvation ordained by Christ. The opportunity was theirs, but they spurned it, and they must bear the shame. The same is true of all the descendants of Adam, both before and after the cross. There is no distinction made between them.

### Christ Made a High Priest

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec."—Hebrews 5:5, 6.

"Called of God a high priest after the order of Melchisedec."—Verse 10. Although Melchisedec was not in the flesh till some two thousand years after Adam was created, yet according to the foreknowledge of God he was called to be a high priest from before the foundation of the world.

Many today repeat a parrot-like phrase, "Christ was the first and last great high priest," little thinking of what they are saying; and many, likewise, take up the saying and repeat it thoughtlessly. It is in this way that erroneous "traditions" get started and in time, through constant repetition, take precedence over truth, and lead many into error; as did the traditions of the scribes and the Pharisees which violated and transgressed the very commandments of God, as we read:

"Why do ye also transgress the commandment of God by your tradition? . . . Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites. Well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me."—Matthew 15:3-8.

Christ is the first and last great high priest in the same sense that he is Alpha and Omega, the first and the last, the beginning and the end, from all eternity to all eternity. But not in the sense that he was the first high priest among men, nor the last one among men, as some lightly assume. There is nothing in scripture to support such a thought that I can find. Before we accept it we should make a searching investigation. And in making that investigation we will turn to the Book of Mormon first, which, like the Bible when translated correctly, contains a record of the fullness of the gospel. We turn to the teachings of Alma and examine what we find there:

"And I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people."—Alma 9:63.

We have already shown that he did this, beginning in the days of Adam. In this study thus far please note three things:

1. This priesthood was after his (God's) holy order.
2. It was after the order of his Son.
3. And as we have also learned, it was "after the order of Melchisedec."

These are the characteristics of that holy priesthood which was bestowed upon men in the beginning, and which shall "be in the end of the world also." Continuing our reading:

"And this is the manner after which they were ordained: being called and prepared from the founda-

tion of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil."—Verse 65.

They were called from the foundation of the world, according to the foreknowledge of God. But before the calling and ordination was "confirmed" they were left to choose good or evil. Thus it was with Adam. He had repented, cried unto God, and been baptized before the priesthood was "confirmed" upon him by a "holy ordinance."

"Therefore they having chosen good, and exercised exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren."—Verses 66, 67.

Some were not called with a holy calling and prepared from the foundation of the world, because of the foreknowledge of God that they would harden their hearts, and reject it. In other words, they would judge themselves unworthy of this great blessing, and lose it, even as did some in Adam's day, and some in Paul's day, who judged themselves unworthy of being the "sons of God" and lost that opportunity forever. For Alma continues:

Or in fine: in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts (before or after the cross. L. A. G.) being in and through the atonement of the only begotten Son, who was prepared."—Verse 68.

In the first place all were on the same standing with their brethren; but some hardened their hearts and did not receive. Others, who did not harden their hearts received the blessing; and nowhere in scripture has it been limited to any one period of the world's history, but it is as free to those who make the preparation, after the cross as well as before—both in the beginning, and "in the end of the world also."

"And thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world: or in other words, being without beginning of days or end of years, being prepared from all eternity to all eternity, according to his foreknowledge of all things."—Verse 69-70.

"To teach his commandments unto the children of men, that they also might enter into his rest." Both before and after the cross. There is no difference made between men as to entering into his rest, only to those who judge themselves unworthy of everlasting life, because of the hardness of their hearts and the blindness

of their minds, and thus do not become his sons, and are therefore under condemnation. Likewise there is no difference made between men, before or after the cross, as to their receiving the high priesthood, only that some by the hardness of their hearts and the blindness of their minds, judge themselves unworthy of it, and are come under condemnation.

"Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end; thus they become high priests forever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is, Amen." (Verses 72, 73.)

"And thus it is"; and thus it will be. And no man has ever been authorized to change it. What it has been in one age it will be in all ages. No one can change it but Alpha and Omega, the Holy One, and he will not for he saith:

"Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday and forever." Book of Commandments 37:1.

What was it in Adam's day, it was in Melchisedec's day; and what it was in Melchisedec's day it will be "in the end of the world," which is in our day, and all the crawfishing man can do will not change it.

"But how can I know that?" Listen: "There is a God in heaven that revealeth secrets".—Daniel 2:28. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally (before or after the cross. L.A.G.), and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:5-7.

"Now as I said concerning the holy order of this high priesthood; there were many who were ordained and became high priests of God;"—Chapter 10, verse 1.

Not just Adam and his sons; not just Enoch; not just Melchisedec; not just Abraham; but MANY.

"And men having this faith, coming up unto this order of God, were translated and taken up into heaven." Genesis 14:32, I.T.

Not just Enoch and his city, but many others were translated.

"And it was on account of their exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after this holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorance; and there were many, exceeding great many, who were made pure, and entered into the rest of the Lord their God." Alma 10:2-5.

"And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest." Verse 6.

The opportunity was before them to enter into that rest in the very same way that the "exceeding great many" had done before. It is before all mankind, if they will but avail themselves of it.

"Yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever." Verse 7.

This priesthood carries over into the next life, and we read in the 20th chapter of Revelation that those who come forth in the first resurrection shall be priests of God and Christ and shall reign with him a thousand years. Rev. 20:6 and in Rev. 5:10 we are told that that reign shall be on the earth.

"Now this Melchisedec was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray; they were full of all manner of wickedness; but Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchisedec did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father. Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention." Alma 10:11-15.

There were none greater than he of all the many high priests among men, therefore it seems quite fitting that his name should have been chosen of God by which to designate Christ's priesthood—"a high priest forever after the order of Melchisedec."

The deficiencies of history are deplorable and appalling. Christ instructed his ministry to go into all the world and preach the gospel to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

But how little is recorded in detail in the manner of those baptisms. Hundreds were baptized—three thousand in one day. Thousands witnessed baptisms in that generation. Everybody and their relatives knew how it was done. But no one took the time to write in detail of the manner in which it was done, that generation yet unborn might also know what they knew so well. But it remained for the Reformers, and others, to tell the world, some sixteen hundred years afterwards, and later, of the method used by the early Christians. Among these notables are Calvin, Luther, Moshier, Wesley, Bishop Bossuet, a Roman Catholic, Archbishop Tillotson, an Episcopalian, and Reverend William Ward, an English Clergyman, all testifying that the original form was immersion.

But because that "ordinance" was changed, and other forms of baptism instituted by man, we find the world in the sad condition it is in today, as portrayed by Isaiah, chapter 24, a part of which reads:

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isaiah 24: 5-6.

There is also a deficiency regarding high priests in the New Testament, although Paul writes somewhat in Hebrews, chapters 2 to 8 inclusive, in an effort to convince the Jews that the order of the priests under the Mosaic covenant was no longer operative, wherein the high priest of that order went in to the Holy of Holies once a year and made offering for the sins of the people, since Christ, the great high priest from all eternity to all eternity, had sacrificed once for the sins of all who would be obedient to the gospel; and "where remission of these is," through the gospel, there is no more offering for sin (see Hebrews 10:18) by the Aaronic priests; but there is still the greater work of teaching "the remission of these" by the Melchisedec high priests. Some can not seem to differentiate between the priests of the two orders, one ministering in the temporal things of the old Mosaic law, and the other ministering in the spiritual things of the law of faith brought about by Christ. Concerning the latter we read in Hebrews 3:1:

"Therefore, holy brethren, partakers of the heavenly calling consider the Apostle and High Priest of our profession, Christ Jesus."

Not the Apostle and High Priest of the Aaronic order, but of Paul's profession, and his holy brethren, partakers of the heavenly calling of "our profession", not the profession of the Aaronic priests of a lesser calling, belonging to the law of Moses, the covenant of death; but after the law of faith, the covenant of life. Were they then, in their heavenly calling, Apostles and High Priests, after the order of the Son of God? What else can the language mean? Then turning to the 7th chapter we have something by Paul concerning Melchisedec, king of Salem, priest of the most high God, of whom we read:

"For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." Verse 3. I.T.

The King James version makes it read as if the were Melchisedec that was without father and without mother, etc., but Melchisedec reigned under his father, so he had beginning of days, and evidently a mother. The Inspired Translation agrees with the Book of Mormon, that those who ARE ordained (not WERE in some distant parts), become like unto the Son of God, abiding a priest continually,

But the deficiencies of history in the Restoration are to be deplored as much as in the days of the Apostles Paul and Peter in that period, and we are left with many questions unanswered.

There are, however, some accounts in various writ-

ings and journals of the men of that time that give a little insight into the current history of their day. For instance:

"Lyman Wight's account, as recorded in his journal, as follows: 'On the fourth of June, 1831, a conference was held at Kirtland, Ohio, represented by all the above named branches. Joseph Smith, our modern prophet, presided. Here for the first time I saw the visible manifestation of the power of God, as plain as could have been on the day of Pentecost; and here for the **first time** I saw the Melchisedec Priesthood introduced in to the Church of Jesus Christ, as anciently, wherunto I was ordained under the hands of Joseph Smith, and I then ordained sixteen others, such as he chose, unto the same priesthood.'" Reorganized Church History, vol. 1, page 193.

"David Whitmer states in his 'Address', page 64, as follows: 'In Kirtland, Ohio, in June 1831, at a conference of the church, the first high priests were ordained into the church.'" Church History, p. 193.

And again from the history:

"On the sixth of June, 1831, a General Conference was convened at Kirtland, consisting of all the elders, far and near, who could be got together. In this conference much instruction was given by President Smith, who spake with great power, as he was moved by the Holy Ghost; and the spirit of power and of testimony rested down upon the leaders in a marvelous manner. Here also were some strange manifestations of false spirits, which were immediately rebuked. Several were then selected by revelation, through President Smith, and ordained to the High Priesthood after the order of the Son of God; which is after the order of Melchisedec. This was the first occasion in which this priesthood had been revealed and conferred upon the elders in this dispensation, although the office of an elder is the same in a certain degree, but not in the fulness. On this occasion I was ordained to this holy ordinance and calling by Joseph Smith." Autobiography of Parley P. Pratt, p. 72 (Reorganized History, p. 194.)

Later John Smith and Wm. Smith were ordained high priests, making twenty at least; and in the years immediately following the conference we find twenty names designated as high priests. There is something else worthy of note in this connection, as follows:

"The next day after the conference a revelation was given providing that the next conference should be held in Missouri, and several of the elders were called to go, two by two, by different routes, and meet in Missouri, there to hold the conference." Church History, p. 194.

Among those appointed for this journey were the High Priests who, on August 2nd of that same year, gathered on the sacred spot, and dedicated the land of Zion, and on August 3rd the spot for the Temple.

Perhaps this should give us a little sober reflection. Could these men have been so terribly misled in ordaining and setting apart High Priests of this sacred order one day, and the very next day be designated to

go to the land of Zion, and be so terribly right in dedicating it in the name of the Lord?

In this connection, we turn to Section 83 of the Doctrine and Covenants, a revelation given in September, 1832, to Joseph Smith and "six elders, as they united their hearts and lifted their voices on high,"—a section from which favorite portions are quoted by the elders of the Church of Christ, equal to, or beyond all others given in these last days—such favorite portions, for instance, as the following:

"The word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house." Doctrine and Covenants 83:1-2. (See also Articles of Faith and Practice of the Church of Christ, par. 24.)

And another, known almost by heart by many of the elders of Israel, and quoted oftener than any other perhaps:

"And your minds in time past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written," etc. Par. 8.

And then turn to paragraph 10 of this same revelation, which I have never heard quoted, and read concerning the men who were then commissioned, as follows:

"Therefore, go ye into all the world, and whatsoever place ye can not go into, ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends, therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost."

At least two had been ordained as apostles, and at least eighteen as high priests prior to this time. Thus we see Adam's prophecy is being fulfilled in the "end

of the world," whether we are willing to recognize it or not.

But some one may say, you are quoting the Inspired Translation! Well, yes, that is so. I am. Glad you noticed it. And may I point out that as a minister for Christ I am under obligation to use it; for in a revelation given to the Church of Christ in February, 1831, (see Book of Commandments 44) in the presence of twelve elders, as a law to govern the same, they having come together in obedience to a prior commandment, to receive that law, I read three very definite commandments:

1. "Again I say unto you, hearken and hear and obey the law which I shall give unto you." As a minister for Christ and his Church that commandment is binding upon me." Again I read:

2. "And ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand." Verse 8.

As a minister for Christ and his Church, I am bound by that commandment, also; and in a previous commandment to the Church I read the exact manner in which that baptism in water shall be performed, as follows:

"And baptism is to be administered in the following manner unto all those who repent; Whoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and shall say, calling them by name: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse them in the water, and come forth again out of the water." Book of Commandments 24:51-54. The same instruction was given to the Nephite people by Christ when he organized his church upon this land after his resurrection, as recorded in the Book of Mormon. (See III Nephi 5:24-26.)

And again I read:

3. "Thou shalt ask and my scriptures shall be given as I have appointed and for thy safety it is expedient that thou shouldst hold thy peace concerning them, until ye have received them: Then I give unto you a commandment that ye shall teach unto all men; and they shall also be taught unto all nations, kindreds, tongues and people." Verses 43, 44, chapter 44.

As a minister for Christ and his Church I am no less under obligation to heed this third commandment, than I am to heed the other two quoted. Of course I have my agency in the matter. I can choose not to heed any one or all three of them, if I want to, and be damned, and so can any other minister of the Church.

Had we the courage to take the things of the Restoration that have come to us in the Book of Mormon and in the Holy Scriptures to the world as commanded, what a different story we'd have "to tell to the nations that shall turn their hearts to the right." Not a story of dry rot and stagnation, but one of growth and development. Then of a truth we could sing.

"For the darkness shall turn to dawning,  
And the dawning to noon-day bright,  
An Christ's great kingdom shall come on earth,  
The kingdom of love and right."

—Saint's Hymnal, 397.

For the Book of Mormon and the Inspired Version are in exact harmony with each other in every particular, concerning the high priesthood; and neither the Book of Mormon, nor the Bible, without that account of the high priesthood and its functions would contain the "fullness of the gospel."

"And, behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last, Blessed are they that DO HIS COMMANDMENTS, (Emphasis mine, L.A.G.) that they may have the right to the tree of life, and may enter in through the gates into the city." Revelation 22:12-14.

The Beginning?—

"He that said unto him, Thou art my Son, today have I begotten thee," said also, "Thou art a priest forever after the order of Melchisedec.

The Ending?—

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. **Afterward cometh the end** (Emphasis mine, L.A.G), when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed. For he saith, When it is manifest that he hath put all things under his feet, and that all things are put under, he is expected of the Father who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. I Corinthians 15:22-28, I.T.

Then will the prayer be answered:

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." St. John 17:5.

#### Elder Charles Wesley Joseph

Elder Charles Wesley Joseph of Morgantown, West Virginia, passed away Saturday, May 24th, 1958 at the age of 88 years, 11 months and 8 days.

He had been a member of the Church of Christ (Temple Lot) the last thirty-one years, and remained true to the trust of both his Heavenly Father and the many friends he acquired through his humble life.

He leaves to mourn his passing, his companion, Ethel Rogers Joseph. To sons, Truman and Charles, Jr., five daughters, Lela, Gweneth, Mary, Marjorie, and Evelyn; two brothers, William and Harry; two half-brothers, Benjamin and Marshall. One half-sister, Fannie. Elder D. W. Housknecht officiated.

We are very sorry to learn of Bro. Israel A. Smith's passing.

## THE AARONIC PRIESTHOOD

Recently a brother who was investigating the position of the Church of Christ asked me what we believed relative to the Aaronic Priesthood. He stated that he had studied the question a lot, but had been unable to determine whether this office belonged in the organic structure of the Church of Christ. Since this question often arises, I will give you my views upon this subject in as clear and simple a manner as possible. Then the reader may draw his/her own conclusions on this matter.

At the time Joseph Smith and Oliver Cowdery were translating the Book of Mormon, history relates, that when they reached a certain passage which referred to baptism for the remission of sins, they ceased their work and retired for a season of prayer. While in this attitude, Joseph Smith, Jr., the Prophet, relates that they were visited by a heavenly being who proclaimed to them that he was John the Baptist who was to come to them in the spirit and power of Elias; who laid his hands upon their heads and said, "Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering angels, and of the gospel of repentance, and baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness".

This was the genesis of this doctrine so far as the restoration of the gospel in these last days is concerned. This experience took place in May, 1829, and in the June of the same year, a revelation, designated as the **Articles and Covenants of Church of Christ**, was given, which enumerates the duties of the various grades or degrees of ministry, i.e., Apostles, Elders, Priests, Teachers and Deacons. (Book of Commandments 24:31 to 42). Here we find a distinct line of demarcation between the functional responsibilities of the category of Elders, and those who, because of limitations placed upon their duties, would come under the heading of a lesser order. This limitation is made apparent in the 37th verse, i.e., ". . . but none of these offices is to be (the priest) to do when there is an elder present, but in all cases is to assist the elders."

This limitation of duties and responsibilities is also apparent in the Book of Mormon. In the **Book of Moroni** chapter 2, paragraph 2, we note, in speaking to the twelve disciples, Christ said:

" . . . Ye shall call on the Father in my name, in mighty prayer; and after ye have done this, **ye shall have power that on him whom ye shall lay your hands, ye shall give the Holy Ghost; and in my name shall ye give it, for thus do mine disciples.**" Now, when we read the instructions which follow, concerning the manner in which these disciples, or apostles, are to proceed with the ordaining of priests and teachers, there is a definite limitation placed upon these lesser ministry, i.e.

"The manner which the disciples, **who were called the elders of the church** (see also Book of Commandments 24:32-35, C.L.W.), ordained priests and teachers.

"After they had prayed unto the Father, in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you a priest; (or if he be a teacher;) **I ordain you a teacher, to preach repentance and remission of sins through Jesus Christ**, by the endurance of faith on his name to the end. Amen." Book of Moroni 3:1-2.

It will be observed, that in both instances, the Book of Mormon and latter-day revelation, there was no authority conferred upon the priest or teacher to lay on hands for the gift of the Holy Ghost. And again, we note, relative to the administering of the sacrament, that both the elders and priests may administer it, but not the teachers. (Compare Moroni 4:1 with Book of Commandment 24:36). Thus they are in agreement, and by turning to the Bible we find agreement there also. When we read in the New Testament concerning the ministry of John the Baptist, we learn that he recognized the fact that there was a limitation to his authority, for he said:

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost and with fire.**" (Matt. 3:11). And again when Phillip was preaching to the people in Samaria, it is quite evident that his authority was limited to that of preaching and baptizing by immersion in water for the remission of sins, for we read,

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent them Peter and John (two of their number as apostles, C.L.W.):

"Who, when they were come down, prayed for them, **that they might receive the Holy Ghost:**

"(For as yet he was fallen upon none of them: **only they were baptized in the name of the Lord Jesus.**)

"Then laid they their hands on them and they received the Holy Ghost." Acts 8:14 to 18.)

Under these circumstances, it seems reasonable to conclude that in the church established at Jerusalem, among the Nephites, and in these last days, that there is a complete harmony, which cannot be successfully denied. And with this conclusion we can readily see, that in the priesthood, or ministry, there are two distinct divisions of priesthood, in which one is able to perform all the ordinances of the gospel which involves the laying on of hands, while the others is limited in this function to the ordaining of other priests, teachers, and deacons, and in all his ministry is subject to the higher order to which he is called to assist. (Book of Commandments 24:37, ". . . in all cases is to assist the elder.").

When we consider the scope of priesthood, and its function in the church, several questions arise. In the first place, we find people engaged in debate as to what it is called. It has, in scriptural writings, been variously called, the High Priesthood, the Melchisedec Priesthood, and the Priesthood after the Order of the Son of God, and a reference is made to Aaronic and lesser priesthood. It is my position that

in the Church of Christ, there is but one order of priesthood, and that for the matter of convenience, it consists of two degrees, the high priesthood and the lesser priesthood. The Book of Mormon, in giving a general designation refers to this priesthood, as "This high priesthood, being after the order of the Son," . . . "the holy order of God," etc. (Alma 9:60 to 73, and 10:1 to 17). And, because of the righteousness of Melchisedec, who took upon himself this high priesthood forever, his name was given to it, to save repetition of the name of the Son of God, and was so called at the time Christ was manifest in the flesh, for of him Paul said to the Hebrews, ". . . Even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. 6:20, also 7:22; 5:5 to 10; 7:14 to 17).

We note in these passages that two terms are used, namely, high priest and high priesthood. Thus we have pointed out to us the dimensional office of priesthood, as being after the Order of Melchisedec, or of the Son of God, with a functional office of high priest; thus Christ was designated as a high priest after the order of the Melchisedec Priesthood. And by a careful reading of this epistle of Paul to the Hebrews, this functional office of high priest, which had been instituted when the Mosaic law was added to the gospel covenant which had been instituted in the days of Abraham, was, by his crucifixion, done away. Therefore, while the priesthood remained, the need for high priests after Christ was no longer necessary, therefore was abolished. In their place, God set in the church apostles, evangelists, elders, pastors, overseers, and bishops, to which the lesser order of assistant ministry, priests, teachers, and deacons were set apart to function with certain reservations and limitations in the absence of the elders, as in the cases above cited. As a consequence, and as a matter of convenience, we designate these two degrees of priesthood, i.e., the high priesthood, and the lesser priesthood, by the dimensional names of Melchisedec Priesthood and Aaronic Priesthood, respectively.

Because of the fact that in later years, after the restoration of 1830, the innovations of high priests, high councils, lineage after the order of Aaron, etc., were introduced into the church, doubt has been engendered in the minds of some as to the necessity of designating the priesthood by the two terms cited above. However they are both scriptural; it is reasonable to so distinguish between them in this way, for in the High Priesthood, or after the order of Melchisedec, which gives dimension to this division of ministerial authority in Christ's church, we have the functional offices of apostles, evangelists, elders, pastors and bishops; all of whom can function in any and all ordinances of the gospel; while on the other hand, in the lesser or Aaronic Priesthood, we have the functional offices of priests, teachers, and deacons, who have been limited in their ministry, as above cited, and because they are primarily a preparatory or assistant ministry, they take the name of Aaron, to whom the ministry in lesser things was conferred, both to him and to his seed forever.

Therefore, when Joseph Smith and Oliver Cowdery proclaimed to the world that they had received the authority to preach repentance and to baptize for the

remission of sins, it was in harmony with the precedent of both the Bible and the Book of Mormon. It was also in harmony with prophecy, which stated that before the great and terrible day of the Lord should come, Elias must first come (Mal. 4:5-6). Christ designated John the Baptist as the Elias when he said, "For all the prophets and law prophesied until John. And if ye will receive it, this is Elias which was for to come." (Matt. 11:13-14, and Matt. 17:10 to 13.) And Zacharia, whose wife was of Aaron (Luke 1:5), prophesied of John that he should go before the Lord "in the spirit and power of Elias," (Luke 1:17) "to prepare his ways (plural) (Ibid 76), which **ways** would be his first and second coming. Thus according to prophecy, when John the Baptist did come in the latter days, and confer this lesser priesthood upon Joseph Smith and Oliver Cowdery, it was according to scripture. For as I have above pointed out, he, John the Baptist, being a literal descendant of Aaron, and therefore, of this order of priesthood, could not confer any other degree of priesthood than that with which he was set apart during his ministry as the forerunner of Christ. For that reason, when I am called on to officiate in ordinations, if it be an elder, etc., I use these words, "Having authority given me of Jesus Christ I ordain thee to the Melchisedec priesthood, and set thee apart to the office of an elder," or if he be a priest, etc., "Having authority given me of Jesus Christ I ordain thee to the Aaronic Priesthood, and set thee apart as a priest, (or as a teacher or deacon.)"

### COLLINS NEWS

Sunday, June 8th was a day of rejoicing, and one long to be remembered by the saints here; as four young folks were baptized, Marvin Cook, Mike, Beverly and Czerna Martin.

After Sunday School we went to Brother and Sister Martin's home, and enjoyed a basket lunch. We were happy that Brother and Sister Jack Martin and children were here on their vacation.

Two-thirty P. M. was the confirmation meeting, a spiritual feast to all. Some of the baptized ones testified that they were glad to be members.

A little boy Terry Cook who was sick with a mouth infection was administered to and was healed.

Following this Brother Bell proceeded to organize our group of twenty-three charter members into a local church. Those elected were Brother Joseph Yates as pastor, Sister Marjorie Roth as secretary, Sister Beverly Martin treasurer, Leora Martin Chorister, and Marjorie Roth pianist. There will now be preaching every Sunday here.

We are hoping for a church building.

Sr. L. M. Sarratt, Reporter

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