

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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Faith

And Amaziah said to the
man of God
"But what shall we do for the
hundred talents
which I have given to the
Army of Israel?

And the man of God answered,
"The Lord is able to give thee
"much more than this."

II Chronicles 25:9

What shall we do for the tithes
Which we have given to the
Church of Christ?

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ZION'S ADVOCATE

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EDITORIAL

BE YE PERFECT

"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13-14.

Only a few, a fragment of the teeming millions, find their way to eternal life. All the rest are marching down the broad way that leads to destruction. But, as we consider the world of today; our friends and neighbors and associates, all good people; the great churches filled to overflowing on the Sabbath Day; and the welfare organizations and the numerous campaigns to raise money for good causes, we are apt to feel that the thoughts of the people in general are only good continually from their youth up. It would seem that most people in spite of their human failings prefer righteousness, still Jesus tells us that all of them are walking the broad way to destruction; we are then apt to ask in our minds, what are the rules of salvation or, how can anyone be saved? How can anyone be perfect, for have not all sinned and come short of the glory of God?

As God's thoughts are not our thoughts, and God's ways are not man's ways let us reason together and learn concerning the few who walk the straight and narrow way.

In Matt. 5:48 we read "Be ye therefore perfect, even as your Father iwhich is in heaven is perfect." This, we say, is a hard saying; no one can be perfect. Surely there must be a qualifying clause here. And so we argue with ourselves and say that God is just and

merciful. He knows that we are but weak humans. Truly He winks at small sins, white lies, a little selfishness, for charity begins at home. There are many such catch phrases that ring pleasantly on the ear of the sinner and salve the conscience. But God says, "Be ye perfect, even as your Father which is in heaven is perfect" and not as man may reason. White lies and selfishness have no place with God, nor should they have part with us.

Let us consider the record.: Noah was perfect, Gen. 6:9; Job was perfect, Job 1:1; Enoch walked with God, Gen. 5:24; Abraham commanded to be perfect, Gen. 17:1; the children of Israel commanded to be perfect, Gen. 18:17; God does not cast out a perfect man, Job 8:20; the end of a perfect man is peace, Psalms 37:37; speak wisdom among them that are perfect, I Cor. 2:6. In continuance we could multiply evidence, but this should be sufficient to establish the point that the Lord expects perfection among the few that walk the straight and narrow path. Always it is the few who find the spiritual strength to walk the path of perfection before God.

Can we strive for less than perfection: save unto ourselves a little pet sin which we tell ourselves that God will overlook because we are good in so many ways? Does God overlook a little sin in the abundance of the evils of the world. Can we be lost in the shuffle of nations, three billions of people who fill the world with violence and the stench of their unrighteousness? Surely God will suffer me to enjoy my own pet sin if I live it unto myself alone and, at the great judgment bar, wave me to eternal joy for He is a merciful God who delights in the joy of His creation.

Such reasoning is the downfall of many souls who seek the kingdom of God. The Devil blinds all of us who love unrighteousness; he blinds us with strong delusions and insidious arguments tha dull the perception, he tells us that a little sin is not evil if it is an inno-sin (whatever that can be).

Will a little sin be overlooked by God when we all stand before the great judgment bar to be "judged according to the deeds which have been done in the mortal body?" See Alma 3:31.

The scriptures tell us that not one sparrow falls to the earth except God knows of it, and that the very hairs of our heads are numbered. It also tells us that a book of remembrance was kept. In Exodus 32:32 Moses pleads, "Yet now, if thou wilt forgive their sin: and if not, blot me, I pray thee, out of the book which thou hast written." In Dan. 7:10 we read of "the judgment was set, and the books were opened." And in Rev. 20:12 we read, "and the books were opened: and another book was opened, which is the book of life."

There are at least three books that come forth in the judgment day. In Ps. 56:8 we learn somewhat of the detail in which we are remembered in these books for it says, "Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?" And in Ps. 139:16, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet ther was none of them."

Is it not a fearful thing to realize that even before we were on earth, before the creation, that God fashioned us in mind and entered us in a book, even to all detail, all our parts and members, our warts, our cells; and that all our thoughts, tears, acts, even our secret sin which we had hoped would be lost in the shuffle is there recorded to come forth in the final judgment. In that day we will stand in great shame before the Righteous One, and in utter hopelessness and helplessness and a sense of infinite loss for there will be no place to hide; we must depart from the celestial kingdom to pay the uttermost farthing, never to live in the realm where God and the angels dwell, all because we had thought to retain our secret sin, believing that God expected less than perfection.

How perfect is perfect? As perfect as our Father which is in heaven.

In I Thess. 5:22, we read, "Abstain from all appearance of evil." And again in Matthew 12:36, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." And, further, As a man thinketh in his heart, so is he." There is no room here for secret sins for us to enjoy; our deeds, even those which only appear to others to be wrong; our words and our thoughts will all come in remembrance before God at the great judgment day. All these must be perfect before God. No sin will go unnoticed and unpunished for God requires of us no less than perfection, unqualified and complete, for it says, "even as our Father which is in heaven is perfect."

I wonder if coffee, or tea, both of which effect the heart; or coke, which ruins the teeth and causes cancer; or white bread and sweets, which give not the minerals and vitamins necessary to health; or anger which causes a poison more deadly than alcohol; or the withholding of tithes and offerings from God's work, which engendereth to spiritual sickness; or any of the other sins come under the divine decree, "be thou perfect, even as your Father in heaven which is perfect." We, as members of the Church of Christ, ought to consider even these sins as well as our hidden thoughts and secret pet sins. Perhaps all of these are against the righteousness of our heavenly Father who cannot compromise with evil of any nature. I wonder if Jesus would be a slave to coffee, feeling the need of a cup before facing the labors of the day; or if He would haunt the coke machine. I wonder if He would withhold ought of this world's goods that you and I might have eternal life: never would He withhold one farthing, for He lived here without where to lay His head and gave His life on the cross for you and me. The least we can return to Him is perfection.

THE HIGH CLIMB

Nothing is too high for a man to reach, but he must climb with care and confidence.—Hans Anderson

BARGAIN

Preventives of evil are far better than remedies, cheaper and easier of application, and surer in result.—Tyron Edwards.

REFERENDUM VOTE FOR 1958

Bill No. 1—Yes, 243; No, 73—Carried.

Bill No. 2—Yes, 130; No, 173—Defeated.

Bill No. 3—Yes, 135; No, 188—Defeated.

Total number of voters, 337.

Respectfully submitted,

Referendum Committee

Ora L. Derry

Kenneth J. Smith

Denver G. Chapman

Lois Harris Recorder

THROUGH THE STILL SMALL VOICE OF THE LORD

A few years ago one of the church's then prominent elders was invited to occupy with others the pulpit of the Kirtland Temple during a prayer and testimony service. While there seated and listening to the testimonies, prayers, and songs, and manifestations, a mental picture engaged him in which a tier of shelves appeared and from the things that loaded the lower one, the Saints seemed to be loaded with richer treasures, increasing in excellence and value to the top one. While dwelling there in thought upon this picture, his mind was enlightened by what he took to be the Good Spirit, and the import of the following language was fed to his soul.

The treasure of my soul is replete with blessings richer than they have known, provided by me, and intended for the enrichment and sanctification of the estate of my people, but they cannot be reached by them from the ground which they now occupy. If, therefore, ye desire these things that may make for my glory in the building and establishment of my kingdom on earth, and to this end would lengthen the arms of your faith for acquirement, stand ye in high and holy places, remembering that the high places are those unto which I sought to lift you when ye were chosen out of the world, and they cannot remain holy if invaded by those pleasures which belong to the estate from whence ye were chosen, nor by the indulgence of those things not commended of me and that do not minister to holiness. In the cheerful separation of yourselves from those things for my sake, and in your obedience to my law is revealed the sincerity and the degree of love you profess for me, for love hath within itself all the persuasion to obedience and sacrifice.

It has again and again been declared unto you that the set time to hasten my work is at hand, and my adversary, whose mission is to destroy, hath given greater heed to this than have ye, in that he has greatly multiplied his emissaries of service and to the extent of his power, has given them angelic habiliments inasmuch that my people, by reason of this transformation, have been deceived and have invited into their lives and their homes and their assemblies, many things which they before disallowed and decried. These innovations have rendered less holy the places where it has been purpose to walk in communion with my

disciples, yea, they have crowded the resorts of my heritage till they have made the places to narrow for my feet and there is small room for me to walk in their midst.

If ye love these more than me, then be content with the fruit they yield, but if ye will be strong in my strength and sure in my triumph, and if ye account my wisdom sufficient unto the mission given me of my Father (which proposes your final redemption) then be advised of me and love as I have loved, and feed ye alone at the table my hand hath spread, and consider it your glory to deny yourselves even to the uttermost, even as I have done that my Father might be glorified and ye might have joy. Remember that with God change is not known and his pleasure is still in those things alone which have given him delight from the beginning.

Joseph Luff

EXCERPT FROM A SERMON BY ED McINDOO

Stewardship is important not only as a spiritual principle but as an economic one as well. We fall far short in living it. It has been said that the kingdom of God can never be established by raising money, but it can never be extended without money. Every member of the Church of Christ should be supporting the missionary program of the church, to the general church through regular tithing payments, not including but in addition to the expenses of the local church. The missionaries out in the field could do a lot better work if they could be certain that there would be funds in the church treasury to take care of their family each month. All of us budget our monthly bills and I'm sure each member could meet his financial obligation to God if he set his heart to it. We should include in our budget a certain amount for God. Most of us feel that because God doesn't send a statement every month, other bills should take preference and then we just forget about it. But what about the family that depends on it? How long should we give? Until the Lord stops giving to us. We ask and receive blessings from God—what is our obligation to Him? If we give less this year than last it indicates we favor cutting down missionary efforts, if we give nothing it indicates we favor a suspension of God's work among men. I'm sure none of us want that.

Hamlet On Church Finances

"To pledge or not to pledge—that's the question. Whether it is nobler in man to take the gospel free and let another foot the bill, or to sign a pledge and help pay the church expenses. To give—to pay—Aye there's the rub! To pay? When on the free pew plan a man may have a sitting free and take the gospel too, as though he had payed, and none the wiser be, save the finance committee who, most honorable men, can keep it a secret. Too err is human, human too to buy at cheapest rate. I'm wise. I'll wait—not work. I'll pray—not pay. Let the other's foot the bill. And so you see the gospel is free for me."

The following story was heard on the radio: "A little boy came into our home. From the time he was born he cost me money. First, hospital and doctor bills, milk Pablum, kittens and puppy dogs, clothing, toys. And then after a time, books, bicycle, High School, a car, board and room. Then tuition at college. When he was a senior he died. Since then he hasn't cost me a cent. If your church is alive it is going to cost you money—a dead church doesn't cost a cent. If you wish to die—stop giving. Living and giving go together."

So let us consult our conscience. Let us make an effort to have a true religion—keeping all things in perfect harmony one with another, both the temporal and the spiritual."—From the Phoenix Local Paper, May, 1958.

NOTE BY THE EDITOR

Half a billion people throughout the world accept the Bible as the word of the living God. Belief in its truth is easy for them since it comes to us with the blessing of the ages. Man is wont to crucify a living Christ or a prophet, but willingly accept those who have gone to their eternal reward. Thus the Bible is accepted as a font of truth and of divine wisdom without questioning the proof whether God exists or that he has a book to foster our spiritual growth. In like reasoning they scarcely know and hardly accept a book of his word which comes to us in the last century, a book pertaining to be the spiritual record of the peoples of this continent. For this book being of our age could not, they think, be of God, for to them, God is not the God of the living but of the dead. So they kill His modern prophet and crucify Christ anew in casting aside His modern gospel as being of the Devil, or of man. If the Book of Mormon had two thousand years of dignity behind it the world would accept it equally with the Bible.

That the seeker after truth may rightly evaluate the divinity of this sacred book of the natives of the Americas, a single fact showing its divine origin will be published each month. The total of these proofs will, over a period years and in their entirety, establish the truth of this American Bible beyond cavil.

Contributions to this column are needed. It is requested that they be brief so that the reader may feel the full impact of the truth of each point presented.

A CHRISTIAN LOOKS TOWARD THE BOOK OF MORMON

DSRT. In the first book of Nephi, chapter 1, first verse Nephi states, "I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians."

Joseph Smith, a country boy of most limited education, if he were making up this story known as the Book of Mormon, makes many unusual statements of this nature. It would seem that he would have claimed that Nephi wrote in the language of the Jews about whom he was writing, especially since it was unknown at that time that the Egyptians culture dominated the

surrounding countries with an influence far exceeding that of the strength of their armies. We now know that it was customary for the rich Jews to send their sons and daughters to the Egyptian schools for a number of years where the language and the learning of the Egyptians became a part of the combined culture of the two nations. In accordance with this custom Nephi, the son of the rich trader Lehi, had at his disposal the Egyptian speech with which to make a record of the travels of his people.

In Ether 1:24 we read a bold statement which Joseph Smith should know that later scholars could check whether it were true or not, "And they did also carry with them deseret, which, by interpretation is a honey bee." How could he be smart enough on the one hand to fabricate such a story as found in the Book of Mormon and then, at the same time, be so foolish as to put in a test case of this nature: an Ewgyptian word with the meaning thereof that a student of language could check on and say that the whole work was a fake for this were a palpable falsehood. But if the book is true and translated from the golden plates we should expect to find that deseret does mean honey bee.

Scholars, today, digging into the language of the Egyptian, which was but poorly understood in 1830, have found that the honey bee was sacred to the Egyptians; that it was so holy that they would not pronounce the word; and that they left for us a symbol of the honey bee in the form of "dsrt". This is as close as you could possibly come to the English representation "deseret", for there were no vowels in the Egyptian alphabet. How could Joseph Smith pull this trick out of a hat? And this is only one of a great many similar occurrences which will be discussed in a later article.

Elder Harvey Seibel

MY BIRTH DATE

Another year has rolled around,
Still to my Lord my heart is bound;
For but the breath He loans to me,
The only way whereby I'll be
Able to seek His word each day,
And try to walk His narrow way.

I pray that I may see His light,
That grows more brightly by His might;
I ask for strength to carry on,
Some day to join His happy throng;
I've lived here my allotted time
He gave me, long His way to find.

So, with His guiding help, I'm sure,
By always striving to enduer,—
Evil temptations—come what may
If living faithful while I stay,
May help some one to see the light
And enter into Heaven bright.

Cora B. Bigham
March 21, 1958

OUR CHURCH BUSINESS

By Elder Thos. S. Maley

Every business or enterprise in which man engages has its certain objectives to reach in order to profit. Food, services, supplies, materials, products; these are the items afforded in the efforts of man for gain. Our church is an enterprise engaged in the business of serving the Lord.

How do people serve the Lord? This question is elementary of course, but sooner or later it is posed to every mother's son or daughter confronted with the Lord's demand for service. We must know the answer in order to fulfill our hope of being effective in that service.

First, to be sure of what we are talking about, we should define the word "serve". In our dictionary we find that it means to work for, perform duties for, yield obedience to, worship, or to be in subjection. Thus, if people are to serve the Lord they will work for Him, perform duties for Him, yield obedience to Him, worship Him, and be in subjection to Him, accomplishing those purposes He has in mind.

To know what the Lord's purposes are, it is fitting that we make a brief survey. From the Bible, St. John 10:10, comes the following quote, "I am come that they might have life and that they might have it more abundantly." From this terse assertion in His own words we gather that Christ saw His purpose to be "life" in fuller measure for others, and we are at a loss to find a more effective statement or one more profound.

If those who serve accomplish the purpose of him whom they serve, it follows fully then that if we are to serve the Lord, our efforts should be devoted to the accomplishment of His purposes, namely, helping others toward a fullness of life.

At this point let us consider just what a full life would be. Can we not all agree that the fullest life would be one that did not cease? Just such a life was promised by Christ. In St. John 10:27-29, He is revealed to have said, "My sheep hear my voice. . . and I give them eternal life." The dictionary informs us that the word "eternal" means without beginning or end, everlasting, perpetual, incessant. Thus we see that Christ came to give others (His sheep) the greatest and most full life possible: eternal life!

To serve the Lord and accomplish His ends, it becomes apparent that we must help others toward eternal life. How shall we proceed?

Since that life is afforded those who hear the Lord's commands and obey them, our first task is to carry to others a knowledge of those commands. With this knowledge they can follow and become His sheep and gain the promised eternal life. In sequence, we must know what real items to convey and now properly turn to the consideration of what they might be.

In John's relation of the Gospel, chapter 15, verse 12, the Lord is recorded to have said, "This is my commandment, that ye love one another as I have loved

you." Proceeding, He shows that in His love He has put the welfare of others foremost. In this same vein we have statements in the record of Matt. 16:24-27, where we are encouraged to "Take up our cross" and follow Him.

When Christ first went abroad to teach, His message was, "Repent ye and believe the gospel." (See Matt. 4:17, Mark 1:15). His gospel was that He was sent for the salvation of mankind. "For this is my gospel", He says, and "This is the commandment: Repent all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." (See Book of Mormon, III Nephi 12:25-34, Auth. Ed.)

With the consideration of these few inclusive statement we see that the Lord's commands are roughly these: repent, believe the gospel, be baptized in Christ's name and sanctified by the Holy Ghost, take His burden upon you even as He bore the cross.

This short summary of Christ's commands lays down the basis for intelligent action in the business of helping others toward eternal life. The clear course is plotted in the direction of effective conveyance and demonstration of the truth and the fulfillment of Christ's demands and promises. By our demonstration others must be brought to see the value of the life-giving way of faith, repentance, hope, and charity, with all the things that these terms imply. Many things must be set aside in every life so that these principles shall be expressed in example. The conscious effort must be made to imbue our whole activity with these factors.

To conclude, let us state the case shortly. That we may aid others toward eternal life and so serve the Lord, the course of the church must be a witness to the effective power of the gospel of Jesus Christ, the fabric of its affairs woven with love, faith, hope, charity as was the life of the Lord it seeks to serve.

PROMISE

To each and every one of us the "Gift of Life" is given. Some so welcome, some unwanted, all derived from Heaven.

Each and every life is like a thick, blank book of pages, For us to write on in our time—been done for countless ages.

'Tis difficult to find a pen, or pencil that will do, To fill in those blank pages like He meant for us to. The need to say, "Thy will be done," and mean it from our heart,

Dwells in each soul. All should strive to give this need a start.

Our allotted time will pass as promised—come what may.

Let's live it so we're "The Chosen Ones" on that great Judgment Day.

Sybil Shrum
16384 Jackson
Wyandotte, Michigan

A SCIENTIST LOOKS TOWARD GOD

HOW LONG IS A CREATION DAY? Through inspiration by the Creator of the heavens and the earth, Moses wrote that living forms appeared on this planet about four thousand years prior to the time that Christ walked the streets of Jerusalem and taught by the Sea of Galilee. Immediately, I hear the Theistic Evolutionists (those strange beings who seek to compromise the firm teachings of God with the unproven theory that man descended from some tasier-like, hypothetical ancestor) stating that the days of creation were literally aeons of time for, when evidence is lacking, origins must be found in the dim, misty horizons of an unknowable and unprovable past. Time, two billion years of it, far beyond the mental grasp of the mind of man, is required for the imagined processes whereby the simple, primeval protoplasm could evolve into the highly complex and differentiated forms we see about us today.

Let us suppose, for the sake of the argument, that the Creation days were not twenty-four hours long, but were vast geologic ages through which the slowmoving forces of inanimate nature, rather than the mighty power of God, planned the course of developing life, and guided the trend of mutations for the purpose of producing a super beast known as homo sapiens; and that into this glorious animal God breathed a spirit and man became a living soul, reaching for the stars and eternal life.

The question arises whether this system can be extended to give man eternal life, for the bible tells us that "in a moment, in the twinkling of an eye . . . this corruptible must put on incorruption, and this mortal must put on immortality." I Cor. 15:52-53. There is here a great difficulty in the theory for this God whom, we are told, is unable to create man in a day, but must build this mortal body throughout the ages, somehow breathes into him a spirit which sets him apart from all the animals, a thing more miraculous than the creation of the physical body; then, suddenly, in the twinkling of an eye, produces His crowning achievement: to change the whole structure of man and make him immortal. How can God do the latter and be limited in the former, or, how can he create an immortal body instantly when He requires two billion years to produce the mortal?

Under this false theory what happens to the fall of man and the atonement of Christ? Or, when did God suddenly decide that the ape-like creature had become man and could be confined to the Garden of Eden. Or, are these stories all allegorical as the higher critics would have us believe; in which case we have no hope in any future existence and no sure foundation in the present.

In continuum let us consider the word of God in this matter. The first chapter of Genesis covers the six days of creation. Chapter 2:1-2 tells us, "Thus the heavens and the earth were finished and all the host of them. And on the sixth day God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

We learn here that God had completed every living thing, all plants, all animals, and man. Then He rested a full day from all His labors. But in verses four and five we read a most surprising fact: "These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field BEFORE IT WAS IN THE EARTH, and every herb of the field BEFORE IT GREW; for the Lord God had not caused it to rain upon the earth, and THERE WAS NOT A MAN TO TILL THE GROUND." Here, we learn that after the whole six days of creation had gone by and every living thing had been created, that still there was no life upon the earth and no man. In fact it was after God had rested on the seventh day that He took the dust of the ground and made Adam, as we learn in Gen 2:7.

Of what profit to the theory of evolution is it to believe that the six days of creation are six geologic ages if all life came after these periods has passed? Of what profit are these vast aeons of time of all animals were created in the life time of Adam as we read in Genesis 2:19, where it says, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them."

We know how long ago Adam lived for we have the genealogy from Adam to Moses. According to Ussher and others, Adam was created 4004 B.C. As Adam was the first living creature there could have been no life upon earth prior to 6000 years ago.

For the sake of those who will not accept the pure word of God in these matters it is necessary to delve into the knowledge of the scientist who but studies the laws of God. There is a notable fact written across the heavens for all time in the eternal path of the stars. A certain astronomer who was at one time connected with the Greenwich Observatory in England discovered proof for the infallible accuracy of the inspired record of the time of creation and the length of the creation days. His work was to predict occurrences of eclipses. In doing this it was necessary to plot the paths of the planets around the sun to learn when they would be in line. For instance, when the moon is aligned between us and the sun we have an eclipse of the sun. This science is extremely accurate, so much so that astronomers can predict to a second when the sun will be eclipsed a thousand years from today.

In his studies this astronomer discovered a very strange thing. He found that at one time the Sun, Mercury, Venus, Earth, Moon, Mars, Jupiter, Saturn, Uranus and Neptune were all laid out in a straight line. He then pursued his studies far into the future, but he never found that this condition would exist again. Projecting his investigation into the remote past likewise produced no repetition of this event. He named the moment of this occurrence the beginning of astronomical time. The date was 5,900 years prior to 1901, which is in very close agreement with Ussher's time scale. If we consider Gen. 1:16-17, "And God made two great lights; the greater light to rule the day, and the lesser to rule the night: He made the stars also. And GOD SET THEM in the firmament of the heavens

to give light upon the earth." Notice in particular that "God set them". It is only logical to believe that the God who placed the seeds of the sunflower in a logarithmic spiral, who is a God of law and order, would lay these heavenly bodies out in a simple geometrical configuration, the simplest being a straight line, and start them on their eternal rounds. In addition, when the occurrence of this great event coincides with the Bible time of setting the lights in the heaven, then proof approaches the magnitude of certainty.

If we take into account the long day of Joshua we can learn the exact time when God put the sun in the heavens. Prior to this time there would be no heat and no light, hence no life before 3999 B.C., and there is no possibility of long geologic ages for evolutionary processes to take place. Evolution is completely demolished by this fact alone.

Also we learn another thing of great interest from this event. Since the sun was placed in the heavens on the third day of creation which was 3999 B.C., there is no chance that these creation days could have been greater than ordinary days as we know them, since, if the fourth day covered the Mesozoic era, the fifth the Cenozoic, and the sixth the Psychozoic, we would then have an estimated total time of over 910 million years since the third day of creation rather than 5,957 years.

Consider also Rev. 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away". In like manner as this mortal shall put on immortality in a moment, in the twinkling of an eye, so shall this new heaven and new earth be created in a day and our immortal selves will not have to sit on some ethereal cloud for millenia waiting for God to prepare our new homes for us. The power of God is not limited to man's puny concepts or mental miasmas.

By Elder Harvel Seibel

PREACHING

I'd rather see a sermon,
Than hear one any day;
I'd rather one should walk with me,
Than merely show the way;
For the eye's a better pupil,
And more willing than the ear;
Good counsel may confuse me,
But examples always clear.

And best of all the preachers
Are the men who live their creeds;
For to see good put in action
Is what everybody needs.
I can soon learn how to do it,
If you let me see it done;
I can watch your hands in action,
But your tongue too fast may run;
And the lectures you deliver
May be fine and true,
But I'd rather get my lesson
By observing what you do;
For I may misunderstand you
And the high advice you give,
But there's no misunderstanding
How you act and how you live.

Anom.

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.

PROPHETS

By Apostle B. C. Flint

"Surely the Lord God will do nothing, but he revealeth his secret unto his Servants the Prophets." Amos 3:7.

Here we find a definite statement, as to God's methods of dealing with his children here on earth. He says he does nothing outside of using this means of communication to mankind. Looking at the history of God's dealings with mankind we find that whenever he has had a message for his children, he speaks to men on earth, whom we find designated as prophets."

Now what is a prophet? Webster says it is not only one who can foretell future events, but anyone who speaks for God, so that God's will may be known and understood. Joseph Smith, the latter day prophet, says that: "A prophet is a prophet only when acting as such".

So we have the Scriptures, and every writer either in the Bible or the Book of Mormon were prophets. And as a result of this we speak of Scripture as, "the word of God." All Christians are united on this thought, but, there is one phase of this that seems to be given very little thought, and that is that EACH and EVERY ONE, of these Scriptural writers were men, human beings, like the rest of us today, but their writings came into being so far in the remote past that no one stops to question their divinity. Had we lived in the days when any one of these men wrote and spoke for God, we would doubtless have recognized the fact of their humanity. We would doubtless have seen in them human weaknesses like we find in all men. In fact Scriptural history DOES show that the contemporaries of these prophets WERE well aware of these human propensities, and so in THEIR day those prophets, whose word we now accept as being God's word, were not only rejected, but even repudiated, and sometimes slain. Matt. 5:11-12, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Again: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken": Luke 24:25. Also; "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." Matt. 23:31. In the Book of Mormon we read this "And great and terrible shall that day be unto the wicked; for they shall perish and they perish BECAUSE they cast out the prophets, and the saints, and stone them and slay them." II Nephi 11:62-63;

(Emphasis mine B.C.F.) also "And now when ye talk, ye say, If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them and cast them out. Behold ye are worse than they for as the Lord liveth, if a prophet come among you, and declareth unto you the word of the Lord, which testifieth of your sins and iniquities, ye are angry with him, and cast him out, and seek all manner of ways to destroy him." Helaman 5:34-35. Then back in the days of Jeremiah whom history tells us was himself rejected and cast out, and even stood in mire up to his armpits in warning the children of Israel of calamities to come, we find him speaking in this wise: "Since the days that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers." Her. 7:25-26.

Then we read of Samuel the Lamanite prophet, who had to stand on the walls of the city, because the people would not admit him into their midst, yet his warning was from God.

There is no limit to the texts we might bring to bear on this question, but we feel that we have covered that point, so we will make the application, as it applies to our day. Because we have accepted, and with reason, the divinity of the Scriptures as given us by these ancient prophets, yet we are inconsistent in that we shut up these wonderful words of the past. We compile them in two books, one we call the Bible, and the other the Book of Mormon. We bind them in leather with gilt edges and then sit down and worship the past, when both those books teach an unchangeable God, who is committed to the welfare of his children in all ages. There is no promise more striking than the one found in James 1:5, where we read: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." It was this text that sent the young Palmyra seer to the woods to pray for light, and which was the beginning of God's great restoration movement of these latter days.

O, but you know WE KNEW Joseph Smith, he lived in our day, and we know of his human weaknesses, and that he made mistakes. Well, how do we know the same might have been said of those other men of God of the past, who gave us the Scriptures? It is quite evident from the texts we have used that those who lived in those bygone days DID so believe, and hence the treatment that they accorded God's prophets of those other days. According to Helaman, they too said: "If our days had been in the days of our fathers.

of old, we would not have slain the prophets, etc." So the application for us is to see to it that we do not do likewise. Yet, we follow the course taken by our sectarian friends and find comfort in the 18th and 19th verses of the last book in the Bible which reads: "For I testify unto every man that heareth the words of the prophecy of this book, If any MAN shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." (Emphasis mine B.C.F.) This is supposed to put a final ending to the book itself, when in reality it is not the book but the THINGS that are written in the book, that MAN is not allowed to tamper with, and the things IN THE BOOK are the story of the gospel, and God's law pertaining to man's conduct, and it is a sad fact that MAN has been doing just that thing for years. Furthermore, if it referred to the book itself, then, according to history, John wrote First, Second and Third John after he wrote the Book of Revelations, which, if true, would condemn him also. Then too, we find almost identical language, in Deut. 4:2, which would destroy the divinity of all the Bible after that chapter, if it is the book that is meant.

But those men back there are emphatic in claiming that what they wrote, was by direct command of God, so we MUST accept it as Scripture, so confining the whole thing to the period of time covered by the Bible and Book of Mormon writers.

Very well, listen to this: "We, Joseph and Sidney, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, AND THROUGH THE POWER OF THE SPIRIT, OUR EYES WERE OPENED, and our understandings were enlightened so as to see and understand the things of God, even things which were from the beginning before the world was, which was ordained of the Father, through His only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the Gospel of Jesus Christ, which is in the Son, WHOM WE SAW AND WITH WHOM WE CONVERSED IN THE HEAVENLY VISION; for as we sat doing the work of translation, which the Lord had appointed us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us thus: speaking of the resurrection of the dead who should hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for IT WAS GIVEN US OF THE SPIRIT: and while we meditated upon these things, THE LORD TOUCHED THE EYES OF OUR UNDERSTANDING AND THEY WERE OPENED and the GLORY OF THE LORD SHOWN ROUND ABOUT; AND WE BEHELD THE GLORY OF THE SON, on the right hand of the Father, and received of his fullness; and SAW THE HOLY ANGELS and they who are sanctified before His throne, worshipping God and the Lamb forever and ever. And NOW, after the many testimonies which have been given of him, this is the testimony, last of

all, which we give of Him, that He lives, FOR WE SAW HIM, even on the right hand of God; and WE HEARD THE VOICE BEARING RECORD that He is the only begotten of the Father! that by Him.... and through Him, and of Him, the worlds were made and were created, etc." (Emphasis mine B.C.F.).

Now we just wonder if there is anything in either the Bible or the Book of Mormon that is more emphatic in bearing witness to divine contacts than the above language?

But there is a doctrine in that vision that WE don't believe. We think we have some Scripture texts that refute it. Granted, the sectarian world has been finding Scripture texts from the beginning of the restoration that they think also refutes our position. Personally(we find nothing in the whole vision that cannot be supported by Scriptures, when the whole is taken together. Besides, considering the record of the period of Bible and Book of Mormon times, it is very clear that much that was given by those old time prophets was not believed in by the people of those times either. Our beliefs have little value when analyzed in the light of the whole text of Scriptures ancient and modern.

Besides we claim a complete restoration, of Bible Christianity, and what good is our claim if we regard our present day prophet as a liar? And he would be if the very profound claims found in the above extracts are false. Besides, that was given in 1832, only two years after the church of the restoration came into being.

In an extract from an old copy of the "Sydney Australia Bulletin", that I have carried in my notes for over forty years, we have a very appropriate analysis of the position covered by our claims to being a restoration. It is the story of an old Salvation Army Captain, who, at his death, had willed all of his property to the Salvation Army, and whose will was broken by his relatives because the old gentleman claimed to have had spiritual communion, like those of old. The Australian paper in commenting adversely on the decision of the court in this case, makes the very striking analysis of orthodox views on spiritual direction. Here it is: "This sort of thing makes a bad hash out of modern theology. The orthodox community teaches and professes to believe that spiritual things used to be plainly visible, some few thousand years ago, it refuses to believe that they can be visible now. * * * These things don't look well when set side by side. It is easy to believe, in a placid, unthinking fashion, that something happened forth centuries ago, because it is a long ways off and there is a general feeling that anything might have happened when it is so remote that nobody can prove that it didn't happen; but when the same thing begins happening today the weird awfulness of it becomes apparent. In short, will somebody state on behalf of modern orthodoxy, how far back the thing that is impossible now, becomes possible, or how far forward the thing that used to be possible now, becomes impossible?"

In short, when we try to confine God's dealings and instruction to the misty past because it is recorded in the sacred writings of the Bible and the Book of Mor-

mon, and then try to tell the world that there has been a restoration of primitive Christianity, we are defeated before we start.

And, finally, the Church of Christ, has taken a definite stand on these matters, and we stand to lose, not only our claims to divine direction, but also our property which we know is based entirely upon the fact of there having been divine revelation from God that is as definite and Scriptural as any that has ever been given to mankind.

In The Old Record, No. 2, page 131, we read the following: "If at any time, a majority of the members of this church should vote to accept any doctrine, system of organization or practice held and advocated by any of the different factions of the restoration, in any of the afore-mentioned books, (that are out of harmony with the primitive doctrine, organization, and practice as understood and recorded in the records and publications of the Church of Christ as organized the 6th day of April, 1830, by Joseph Smith and those associated with him), such actions shall be a forfeiture of all rights, title and interest in law or equity in any property owned by the Church of Christ." "All right, title and interest to any property belonging to this Church of Christ is now, and forever shall be vested in the members of this Church of Christ, who believe and advocated the primitive doctrine, organization and practice of the Church of Christ as organized on the 6th day of April, 1830 by Joseph Smith and those associated with him."

What those doctrines and practice were, as understood by leading elders of the Church of Christ on the Temple Lot, is outlined in an editorial by Elder John R. Haldeman, in the revived, Evening and Morning Star for September 1911, and from which we quote as follows: "We wish to impress upon the minds of our readers that the fundamental form of Church government under which the church operated and grew during this period was in harmony with the teachings of the Bible and the Book of Mormon, and not at variance with the practice of the early churches of Christ as set up and established both in Jerusalem and among the Nephites. As the church grew it became evident that the important revelations and commandments received by the prophet were needed for the building up and fostering of the cause. * * * During the time the Book of Commandments was being printed the church was also issuing from the same printing plant its monthly paper; "The Evening and Morning Star." As our readers have noted, the Star inserted from time to time extracts and in some cases entire revelations, selected and printed because of their great importance, in advance of their publication in the Book of Commandments. Enough of the contents of the Book of Commandments was given advance publication in the Star to afford an excellent outline of the fundamental laws and policy of the church from its inception up to 1833, the date the Star ceased publication because of the attack upon its plant by the mob in Independence, Missouri, * * * Editorials and communications printed in the Star during its publication in Independence also afford an excellent means of disclosing the teachings and policy of the church at that time. * * * It is difficult to imagine how those seeking to know the facts con-

cerning what really was the practice of the early church can close their eyes to the matters contained in the columns of the "Evening and the Morning Star." It was the church's own publication, and was published for the express purpose of setting forth the faith and doctrine of the Church of Christ, established April 6th, 1830, by the Prophet Joseph Smith. It certainly is an unbiased and faithful witness of its day and time. It cannot be charged against it that is a modern fabrication, brought into existence since the death of the Prophet. On the contrary, it is like a faithful mirror, reflecting truthfully the church as it then existed. It voiced their hopes and desires, and chronicled their progress and their difficulties. It is well to remember that the church had progressed until more than a thousand of its members had gathered to Independence. Churches were scattered over parts of Illinois, Ohio, Pennsylvania, and New York. The Prophet stood in the church, the acknowledged mouthpiece of God. Letters passed between the prophet and men prominent in church affairs in Missouri show that Joseph Smith was in fairly close touch with the affairs of the church. The frequency with which divine instructions were received upon almost every needed point affecting the welfare of the newly organized church, indicates that every important movement was under divine direction, and in the important steps taken by the church, they were not proceeding haphazardly but were following clearly defined lines, indicated by the Lord. * * * Aside from the claims made by Joseph Smith and others, that early revelations were inspired by God, there are other proofs helping to confirm their testimony. The doctrines presented were harmonious with the Bible and the Book of Mormon. The proposed form of church government was also along the lines pursued in the formation of the apostolic churches, and left open no point of attack insofar as its provisions were concerned. The Church of Christ maintains that the early doctrines and form of church government were God-given and correct, and any change or modification was a departure from the true church and apostate in its character."

The old "Evening and the Morning Star," was first published in Independence, Missouri, in June 1832, and the revelations referred to and endorsed by Elder Haldeman are found in the first two numbers of that old Star, and are as follows; "Chapter 48 in the Book of Commandments; Articles and Covenants, of the Church of Christ: Extracts from laws for the government of the Church of Christ: A Commandment to keep the Sabbath: and the Vision given to Joseph Smith and Sidney Rigdon, February 16th, 1832.

This editorial by Elder Haldeman then definitely commits Bro. Haldeman to the doctrines thus referred to, which includes the "Vision."

In closing this part of our story it might be well to give a quotation from the pen of the Prophet Joseph Smith himself, to enable us to get some measures of the man's prophetic character. He says: "We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of

tribulation are fast approaching, and the time to test the fidelity of the saints has come. Rumor with her ten thousand tongues in diffusing her uncertain sounds in almost every ear; but in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of His Father, with all the holy angels."

"Let the elders be exceedingly careful about unnecessarily disturbing and harrowing up the feeling of the people. Remember that your business is to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ."

"Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that; "It is a day of warning and not a day of many words. If they received not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel."

The above was written in 1833, and is found among old records of that period. Now we will let the Master himself finish this story, in his own way, in a parable. "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." Matt. 21: 33-41.

Now these husbandmen were the "House of Israel", the servants were the prophets who were sent from time to time to that people. The son was the Son of God, and the vineyard was taken from those wicked husbandmen. BUT the vineyard was to be let out to OTHER husbandmen and God has kindly sent another prophet to us now. Shall we let history repeat itself? Not only does this refer to we of the restoration, but first of all, to this great country of ours. One of the first things that the latter day prophet did was to take his message direct to Washington to the heads of this nation, to give the nation, like Israel to old, an opportunity to accept or reject as a nation. He and some of his associates, stood in one of the largest assembly halls in the city of Washington, and his audience were made up of members of the Supreme Court of the United States; members of the President's Cabinet, Senators,

and Congressmen, including the President himself, and at that meeting he uttered one of the most outstanding and far reaching prophecies of his whole career. It involved a certain Rev. Geo. C. Cookman, Chaplain of the U. S. Senate, and who had bitterly opposed the work, and that prophecy had a literal fulfillment. Yet, as a nation, the message of this latter day prophet was rejected, and his enemies were permitted to take his life: history again repeating itself. And, to this day, not a single individual engaged in that dastardly murder has been brought to justice. He gave his life, and was cut down in the full bloom of young manhood. He was only thirty-eight years old. Perchance, had he been permitted to have ripened into maturity, some of the errors which later characterized his life, because he accepted advice from mistaken friends, might never have happened, and the history of the restoration might have been far different.

Yet when we try to evaluate what he DID DO in his short life, it is truly marvelous. He translated the plates of the Book of Mormon, organized the restoration church, corrected the entire Bible, besides constantly preaching and organizing, and, at that, being continually hounded by vicious enemies thirsting for his blood. Who, among us, will dare to say that he was not a true prophet of God?

Personally, now, after nearly a half century of trying to tell the story of the great gospel restored, and perhaps very feebly at that, hundreds have heard, other hundreds have obeyed, and we can look back over the years, satisfied with the wonderful beauty of the restored gospel, yet not satisfied with what we have accomplished; while now in the sunset of life, and our race nearly run, we realize that we must soon go to rest in the paradise of God. The record has been made, and I expect to meet it at the judgment bar of God. I fully realize that there is little that I now can do, but with whatever remaining strength my blessed Lord may have for me, I am determined not to waver nor forsake any truth that I have found to be of God.

I also realize that we, as a church, are still making history. What will that history reveal? Are we in jeopardy, and like the unfaithful husbandmen, forfeit our heritage by rejecting the plan of God given to earth by angelic ministry, through the latter day prophet? Our continual prayer is that Zion will yet be a reality, and the pure in heart gathered to meet our returning Lord. Then, if faithful, the sorrows and heartaches of life will disappear, as though they had never existed.

May God richly bless all of God's people is my fervent prayer.

I SHALL NOT PASS THIS WAY AGAIN

Through this toilsome world, alas!
Once and only once I pass;
If a kindness I may show,
If a good deed I may do
To a suffering fellow man,
Let me do it while I can.
No delay, for it is plain
I shall not pass this way again.

—Unknown

IN THE MASTER'S KINGDOM

We have been traveling in Missouri quite a bit since our last report. We left Independence the forepart of June and met with the members at Collins the 8th. They had Sunday School at the ten o'clock hour, then instead of preaching service, all went down to the stream where four young people took their first step into the Kingdom of God, the waters of baptism.

While we enjoy seeing a person take this step, it seems to give us greater pleasure to see them take it early in life. It seems like they have a promise of more years of the leadership of God before them. These four were from homes where the knowledge of the Restored Gospel is had. This is a great advantage to any person, especially a young one. They can see it lived as well as hearing it.

After the baptism ceremony, we all went to the Everett Martin home where an out of doors dinner was enjoyed even though the wind tried to take our napkins away from us occasionally. After the meal we assembled in the Martin house for the confirmation ceremony. They have two rooms which can be used as one and they were well filled with those who had gathered there that day.

At the afternoon meeting the four who were baptized that day received the ordinance of Laying on of Hands for the reception of the Holy Ghost. Also a boy was administered to for an infection in his mouth which had caused him much distress when he tried to eat. A short time after the administration he began to eat and the next morning came and told me that he was feeling lots better. In spite of how discouraged some of us may feel at times, we must admit, when we exercise the faith which we have, God will answer.

After the confirmation and the administration, the group at Collins was organized into a local Church of Christ. Elder Joseph E. Yates was elected pastor and Sister Marjorie Roth was elected Secretary. The group there have been meeting together for several years and have been enjoying their fellowship together. Brother Yates has purchased a farm near Preston and even though it is around thirty-five miles from his place to Collins, he is willing to make that drive each Sunday so they might, not only fellowship together but have an organized church effort of their own. May God grant that this group may not only have members added to their number but that they may soon have a building of their own to meet in.

From Collins we stopped at Ava to visit home folks and from there went to Noel. Many of their membership have moved away to the extent that there are not many left and it is difficult for them to meet together.

From Noel we went to Springfield where we visited the Alma Camp family, the Marshal T. Jamisons and the Harold Masseys. The Masseys live in Goodwell, Oklahoma. Dr. Massey is teaching in the State College in Springfield for a short time. They expect to return to Goodwell in the late summer.

We stayed in Springfield over Sunday at the Camp home and enjoyed studying with them from the Book of Mormon.

We arrived in Houston on Sunday, July 13. We had intended going on Saturday but were prevented from doing so because of an abundance of rain. We stayed in Houston a few days and while there, two meetings were held. We have hopes of returning there after the Reunion and start tent meetings around August 17.

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

Archie F. Bell

A CALL TO YOUTH

No. 1

Lovita G. Seibel

What is the place of children and youth in the gospel of Christ, and in the Kingdom of God? Is there a work for them to do? Does God provide a place for them in His plan? Does He give them responsibilities and privileges in His service.

To our young people this a subject of great importance. We wish to investigate it thoroughly so we will endeavor to scrutinize carefully everything which we can find in the Scriptures which is pertinent to the subject and prepare this information in a series of short articles.

In starting our inquiry we will use, as a basis for the study, the life of Jesus Christ while a child, and the teachings He later gave relative to young persons.

We are all familiar with the beautiful account which the Bible gives concerning the birth of Jesus; how the angel announced the Saviour's coming to the wonderfully fair young girl, Mary, who had been nurtured in truth and righteousness that she might be prepared for the miraculous life to which she was called; a life which was necessary in order that God's purposes and plans for the redemption of fallen mankind might all be fulfilled. This young girl was chosen to become the mother of the Son of God because of her purity, her love of God, and her willingness to serve Him. For when the angel announced to her that she was to become the virgin mother of God's son Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." Luke 1:28.

There is very little recorded in Holy Writ concerning the childhood of Jesus, but there is a little story which well might be true and I like it very much, though it does not come from the Scriptures. It is told that a certain Bishop who resided in England two or three centuries past became intensely interested in Jesus as a child and, because there is so little recorded in the Bible on this subject, the Bishop sought the Lord in prayer that he might be permitted to know something of Christ's childhood. In answer to his prayers he received a dream in which he was standing concealed behind the open door of a room in which a man was busy at carpentry work. Near his feet a small boy played among the shavings on the floor. The Bishop had watched the couple for a while when a lovely

young woman entered the room to bid the man and boy to come to eat a meal which she had prepared. At this summons the little boy spoke up and said, "May not that man over behind the door dine with us, also?" Having supposed none of them knew of his presence the Bishop became so frightened at this question that he immediately awoke.

The thing I like about this story is that in it the boy Jesus showed the same spiritual awareness which He later demonstrated in the years of His ministry. It was the same Spiritual awareness that was shown when Jesus knew what those around Him were thinking, or when He knew what was said though not spoken to Him or even in His hearing. This spirituality was also demonstrated when the woman who had been twelve years sick pressed through the crowd and touched the hem of his garment. Though Christ was jostled on every side, yet He was conscious of each one and knew when the woman's faith had reached out and touched His healing power, and the virtue of healing passed from Him to her. Jesus would have known and could have pointed out the woman, but instead He used the incident as a lesson to those about Him.

This spiritual awareness was a mark of His Godship, for God knows all things and needs not to ask any information from humans. Jesus must always have been aware of His identity, the Son of God, from the hour He came into the world to do His Father's will. For according to the Book of Mormon on the eve of His birth Jesus comforted His people by speaking to Nephi in the following words; "Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to shew unto all the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets." III Nephi 1:12-13.

There is the story of His visit to the Temple in Jerusalem, with Mary and Joseph, when He was a lad of twelve. We will quote this beautiful account.

"And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him."

"Now his parents went to Jerusalem every year at the feast of the passover, and when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at His understanding and answers.

"And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And He said unto them, How is it that

ye sought Me? Wist ye not that I must be about My Father's business?"

"And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject to them: but his mother kept all these sayings in her heart.

"And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:40-52.

From this it is evident that by the age of twelve Jesus had knowledge and understanding of the things of God greatly exceeding that of the learned religious leaders who taught in the Temple. Already He desired to enter upon His mission for He said, "Wist ye not that I must be about My Father's business?"

The civil laws of the land make parents responsible for the physical and material care and welfare of their children; and it also makes children subject to their parents during the growing years. This is in harmony with the laws of God, for we read, "But if any provide not for his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel." I Timothy 5:8. Also God's commandment requires the following: "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.

Jesus, being obedient to all righteousness, was obedient to these commands also, and returned to Nazareth where He was subject to His earthly parents until fully grown. This did not hinder His preparation for His great work that was to follow. The verse which says, "And Jesus increased in wisdom and stature, and in favor with God and man", tell us exceeding much about His life between the ages of twelve and thirty, at which time He entered into His ministry.

One wonders why one who was God would need to grow in wisdom for, being the Son of God, He had helped to create the Heavens and the earth and all things therein; see John 1:1-14. Therefore, being God He did not lack in knowledge and Godly wisdom. It is my supposition that the human mortal body in its weaknesses and imperfections places restrictions on the Spirit, and for this reason it must have been necessary for Christ to grow in wisdom as well as stature. It was wisdom gained through being in a mortal body in perfect righteousness. We are sometimes told that humans use only 5 to 15 per cent of their mental capabilities. If this be true then the mortality of our bodies must restrict the functions of the brain to some extent, and of the indwelling spirit to a larger extent. When we are given an immortal body in the resurrection, these restrictions must of necessity disappear and the immortal person have full freedom to develop his intelligence and capabilities. If this reasoning be true, then the frailty of a mortal body must have restricted our Lord to some extent also, and it became necessary for Him to grow in wisdom.

Since it is requisite that Jesus live a perfect life in order to fulfill all righteousness, and to accomplish the work of salvation from sin for mankind, it must needs be that He never, never made a mistake, or committed

a little sin. Being God, He lived this human life sinless, making it a perfect example to us, for He was tempted in all things like as we are. He counsels us "Be ye perfect as your Father in heaven is perfect."

Knowing the weakness of humans, Christ knew we would fall into sin and evil. His great love and mercy toward us is manifest in that there was prepared a way of escape from our sins, so that our lives could be made perfect. For through faith on God, and repentance of our sins and evils we may take hold of this means of escape which is provided in baptism for the remission of sins, followed by the laying on of hands for the gift of the Holy Spirit, which Holy Spirit is sent for the purpose of leading us into all truth. In this manner we have an opportunity to become perfect as our Father in heaven is perfect.

"And Jesus increased in wisdom and stature, and in favor with God and man." I keep coming back to this statement for it holds in it the key to a life rich in service to our Master for all our youth who grasp the key and use it. If we look about us we will find young persons that are favored by man and a little consideration of their characteristics will tell us why this is so. They are cheerful, obedient, honest, respectful, truthful, kind, courteous, interested in important and worthwhile things. You could all add to these fine attributes, as you see these characteristics and others demonstrated in the lives of children and youth around you. These same qualities bring favor with God. We can grow in wisdom and favor with God and man by following the principles taught by Jesus during the years of His ministry. The years of our childhood and youth should be eagerly spent in learning, both secular and spiritual things, that we may be prepared for the special work which God sent us here to accomplish for Him.

This seems to have become long enough for our first study. In the next one we will take up the consideration of Jesus' teachings about the place of children in the Kingdom of God.

LETTER FROM TICUL, YUCATAN, MEXICO

"Blessed are the peacemakers: for they shall be called the children of God." Matt. 5:9.

"But this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

"If any man serve me, let him follow me; and where I am, THERE shall also my servant be; if any man serve me, him will my Father honour." John 12:26.

Dear Readers of "Zion's Advocate":

I know that it is not a nice thing to start writing this with an apology, but I see no other way out of my neglectfulness of my duty to write often and let you know about our "goings" here in Yucatan. So, I hope you will forgive my long, unintentional silence.

Yes, we are still striving for the Gospel and we

feel that we owe our Father in Heaven a great deal of gratitude for His abundant blessings which He, so kindly, has poured out upon us in every time and condition.

We have had reasons to rejoice and no real reason that we know of, to complain although it is hard to refrain from doing so.

If we have our trials, who does not? If we are tempted it's not any sin to be tempted, but it is a sin to yield; which for some of us, poor human beings, is an easy thing to do. For this reason we have been commanded to pray constantly.

As we come together to worship God from time to time, we are reminded of one of the purposes our Father has intended us to have in this life, when He allowed us to make contact with the Church of Christ: the unification of His people, that, together, we may render a better and more efficient service to Him and to our fellowmen.

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you all are one in Christ Jesus". Gal. 3:28.

"Therefore encourage one another and build one another up . . . be at peace among yourselves." Thess. 5:11-13.

Services are conducted regularly in Ticul, Dzan and Kopte by those of the Priesthood, when and where these are available. The group in Kopte deserve our compliments for there is no member of the Priesthood in their local and yet, our Brother Roger Can and our young sister Rosario Burgos, with the valuable co-operation of others of the group, manage to keep the services on schedule and look after the spiritual welfare of the rest of the folks, and believe me, they have had some sore trials and have been given the wisdom to handle the situation nicely.

Our Brother Miguel Tzuc has been very conscious of his responsibility in the Church and it has been through his efforts that the group in Dzan is kept together and his humble spirit and strong faith have contributed very much to preserve and even increase the ever-present spirit of love and true brotherhood in his local.

Would any of us "staunch" believers in the truth be willing to give up our home, if the time came when we'd have to decide between it and the Church? Such has been the case of our Sister Ana Tzuc, a sister of our Brother Miguel, who is now left to look after a family of five; but she is the kind of person who KNOWS her God and Father and has confidence in her loving and prayerful brothers and sisters. She is now in great need of physical help and needs our prayers.

Sunday evenings you are invited to attend services in Ticul. The place where we meet is in not a too good location, but a good Spirit is always enjoyed. We have an average attendance of eighteen and most of those who come, although not all members, yet they participate in the prayer-services and in the round-table discussions, which are held often. Of course, you may feel funny in a service where the Maya and the

Spanish languages go hand in hand with each other. We need an organist very badly and we cordially invite you to make this a matter of prayer with us.

We have been so strangely disorganized, in past months that it was very hard for us as a group to keep the work in Ticul going. The Lord has been so kind to us, and we want to thank you, too, for your prayers, because last Tuesday evening twenty-one of us, members and non-members, with the help and direction of God, come together to re-organize our local; and after a season of devotion the elections took place in the following manner:

President: Cayetano Alfaro (member of the Preisthood).

Secretary: Renan Chuc (not a member of the church).

Treasurer: Cipriano Moreno (a member of the Church).

It was decided that the above officers be in charge of the work of the Sunday School and Lizbeth Ojeda and Raul Magana were elected to be in charge of the children, with power to teach.

Oh, yes, Wednesday evenings are our socials and anyone wishing to play volley-ball is welcome to join the "yelling gang."

Some may wonder why we have chosen this evening to have our social and also what is gained by it. A little explanation may not be an excuse, but it may help. Sometimes an outsider hears all kinds of tales about the "devilish Mormon bunch." He gets to thinking that we are the strangest things that ever inhabited the face of the earth. Perhaps he will think that we are new-comers from Hades or some place like it. If we invite this person to our meeting, naturally he will not come, but a social will give us all a chance to get acquainted and make friends for the Church.

We cannot let this opportunity go without soliciting your prayers once more as ours ascend to our Father in your behalf from time to time. May God richly bless you.

Your Brother in Christ,

Fernando Ojeda

NEWS FROM COLLINS, MISSOURI

Sunday, May 15, Brother Joseph Yates, our Pastor, assisted by Brother Ray Martin, spoke in our preaching service about the goodness of God, to all mankind, and how He can help one to overcome bad habits, if we seek Him in humble prayer. He gave good counsel to all and especially to the new members. A special song was sung by Marvin Cook. Donna Cook received a blessing from administration.

Sunday, June 22, Brother Donald Martin assisted Brother Yates in the preaching service. Brother Yates read from Mark, chapter 4. He explained so plainly about the seeds being planted on good and poor soils,

and how they grew. He also brought to our minds the need of having a strong courage, to refuse evil ways and habits and stand for the right! At this service a special number was sung by Sisters Norma Cook, L. M. Sarratt, and Leora Martin, Sr. Leora Martin composed the number.

Sunday, June 29, Brother Yates was assisted by Bro. Everett Martin. He read for his text, Hebrew 11th chapter and 6th verse and also II Chron., chapter 7th and 14th verse. He brought out how necessary it is to have faith to live righteous lives and accomplish God's work, for we know it is impossible to please God without it.

Sunday, July 6th, was our Sacrament Service which was very uplifting, and we all feel stronger in the faith, and happy to hear and see those recently baptized taking part in the service.

Sunday, July 13th, Brother Yates was assisted by Brother Everett Martin. Brother Yates read a poem written by Sister Leora Martin and one from the Advocate which brought out the same thought. He read from Isaiah, how he prophesied seven hundred years before Christ, about the coming of Christ and how His gospel is to guide people in their lives, helping them to try to render good for evil. Many good thoughts are brought to our minds from our songs.

Sister L. M. Sarratt, Reporter

NEWS FROM TICUL, YUCATAN, MEXICO

Iglesia de Cristo en general

Primeramente les suplico que me dispensen por no haberle escrito que en los principios del mes de Mayo tuve la oportunidad de recibir mi Certificado de Misionero, a la Iglesia de Cristo Independence, Missouri, bajo la direccion del amable hermano apostol E. L. Yates.

Verdaderamente para mi es un placer de hallarme gracia delante del Senor que por medio de la voz de Dios me han sido nombrado para la obra Misionera en Ticul, Yucatan, Mexico en ciertas conferencias que fue verificas el Mes de Abril pasado. Mi deceso es tan grande para la obra pero les suplico el favor que me ayden con oraciones y por medio de correspondencia para poder lograr las cosas mas necesarias o sea las cosas de Dios.

Saludos por mi parte y dedeo mas bendiciones a toda la Iglesia de Cristo,
Se harmano en Cristo.

Cayetano Alfaro Contreras

Mi direccion

Calle 38

Nro 790 B

Ticul, Yucatan, Mexico

Church of Christ in General:

First, I ask of you to forgive me for not writing any sooner. The first part of the month of May I had the opportunity to receive my missionary certificate in the Church of Christ of Independence, Missouri, under the direction of the amiable Brother E. L. Yates.

For me it was truly a pleasure to find myself before God's grace: that by the voice of God I have been named for the missionary work in Yucatan, Mexico, as in the conference that was held this past month of April.

My greatest desire is for the missionary work, but I beg of you to help me with prayers and correspondence so as to gain the best of necessary things of God.

Regards on my part and I wish you more blessings for the Church of God.

Your Brother in Christ,
Gayetano Alfaro Contreras
Calle No. 790 B.
Ticul, Yucatan, Mexico

TEMPLE LOT—INDEPENDENCE, MO.

We have felt that the Conference Minutes have been more adequate "news" from Independence and so have not submitted an "Independence Diary" the past few months to occupy space in the Zion's Advocate. Because we now have two local churches in Independence the old title of our column seems inappropriate. The new local church was organized at the home of Brother Alexander Smith on May 21. Brother Kenneth J. Smith was elected pastor and Sister Orlea Premoe as Secretary. We miss these good folk in our meetings here, but pray God's blessing be with them. They are meeting presently at Sister Ora Derry's.

We have not yet told you of the wedding of Brother George Reed and Sister Loveta Wentworth which took place here at the Temple Lot Church on Good Friday, with Brother James M. Case officiating. The bride was given in marriage by her father, Brother Byron Wentworth. The bridegroom is the son of Sister Hester Reed Wentworth.

Our Local Church Recorder, Sister Delores Bell is moving to Phoenix, Arizona. Brother Alec Smith of Ava, Missouri expressed our feelings in this matter when we told him how much we enjoyed having his young daughter, Estella, with us. Brother Alec said, "It wasn't exactly a free-will offering. Estella is half of our family, and we sure miss her." We think of Delores as part of our "family" and will miss her very much; but we know that the folks in Phoenix will enjoy their association with her.

We didn't have any choice in the matter either when Brother and Sister John Bell left us to make their home in Colorado. And it was a very real pleasure to see them and their baby, Janie, as they visited here this summer. We likewise had the pleasure of visiting briefly with Brother and Sister Warren Sarratt of Wichita, Kansas and their son, Lawrence and baby, Marjorie.

Our 9 to 12 year old's Sunday School class, whose teacher is Sister Katherine Matthews, recently made an all day trip to visit Mormon history points of interest. Brother James M. Case acted as guide and Brother Clarence Wheaton made a recording of the story as we visited the site that was "Wayne's Landing" where the Mormons arrived in Missouri, the old Liberty jail

where Joseph Smith and others were held during the winter of 1838-39, the graves in separate cemeteries, of Oliver Cowdery and David Whitmer, Fishing River, Haun's Mill where many were massacred and others ran for their lives, and Far West where a "Temple Site" stands. We hope these young boys and girls may be able to realize that the Restored Gospel is a priceless possession for which many gave up their lives.

On Tuesday evening, July 1, a farewell party was given at the Church in honor of Apostle and Sister Clarence L. Wheaton who will carry this priceless possession with them to the Holy Land. Following a program of music and readings arranged by Sister Marion Sprague, Brother Denver Chapman divulged our secret to Brother and Sister Wheaton and presented them our gift of money which had been donated several weeks in advance of the program by the various families. The Wheatons have been greatly blessed in their preparation for this trip, and will sail from New York on July 17th. Three years is not long when it is spent in our busy homes and communities; but it is a long time when a vast stretch of land and water separates one from children, grand-children and all that is familiar and dear. We hope that Brother and Sister Wheaton will be able to know that we here at home are praying not only for their success in reaching men with the message which they bear, but that we are praying also for their personal welfare and safe return home.

Our Bible School was held the second week of June. Sister Marion Sprague was Superintendent; Sister Jean Chapman, Chairman of Handcraft; Sister Katherine Matthews, Music Director, and Irene Maley had the fun of story telling. Each of the four classes had a teacher and handcraft teacher. The three-year old's had a pleasant introduction to Bible School with Martha Harris and Janice Sprague as teachers. Martha and Janice made each day such an adventure with finger plays, little verses and stories and pictures, we are sure these little ones will remember Bible School and look forward to it in coming years.

Mention was made, too, of Brother Seibel's editorial in the June Zion's Advocate. And again we felt very humble and determined to make more of an effort to arrange our financial affairs so that we may be of more assistance in sending our missionaries out with the gospel. Do we doubt God that we wait for "perfect" men to send, before we will give our financial aid; or will we trust Him and make it possible for the men to go whom He has called to serve Him? This is just a brief glance of our Sacrament service.

Irene Maley, Reporter

SUNDAY SCHOOL SUPPLIES

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Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
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