

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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Hidden Treasures

Dr. A. B. Simpson once said, "God has hidden every precious thing in such a way that it is a reward to the diligent, a prize to the earnest, a disappointment to the slothful soul. All nature is arrayed against the loungers and the idler. The nut is hidden in its thorny case; the pearl is buried beneath the ocean wave; the gold is imprisoned in the rocky bosom of the mountain; the gem is found only after you crush the rock that encloses it; the very soil gives its harvest as the reward of industry to the laboring husbandman. So truth and God must be earnestly sought.

"They that seek shall find; to him that knocketh it shall be opened."

—Selected

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ZION'S ADVOCATE

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EDITOR: Nicholas F. Denham, 810 South Liberty, Independence, Missouri.

ASSOCIATE EDITORS: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

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EDITORIAL

Three hundred thirty-seven years ago a small ship of 180 tons carrying 102 passengers made its way across the Atlantic Ocean from England to the "land of promise." The purpose in the minds of the passengers was to reach a land where they might worship God as they felt within their hearts. Little did they realize that the land which they were seeking had been promised by God as a land of freedom to those who would seek diligently to serve Him.

Though they did not all survive the severity of that first winter in the new land, they stayed and built up a permanent settlement and celebrated the first Thanksgiving Day the following autumn.

Nearly one hundred seventy years passed and a new nation was born on the new land. This new nation was to enjoy the liberty and freedom promised to God's servants who lived on this land many centuries before, to whom He said, "Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance, . . ." and "And the Lord would not suffer that they should stop beyond the sea in the wilderness, but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; and he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve Him, the true and only God, or they should be swept off when the fullness of His wrath should come upon them. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fullness of His wrath shall come upon them. And the fullness of His wrath cometh upon them when they are ripened in iniquity;

for behold this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ who hath been manifested by the things which we have written."

The new nation passed through many hardships and trials for another one and one-fourth centuries before it was finally recognized as a world power, and even longer before it found itself as the leader of the free peoples of the world.

During this growth the fullness of the gospel was restored to earth not many miles from the birthplace of the new nation.

What is the nation's responsibility as the leader of the free world? Is it not to point the way of its freedom, even service to and trust in God, to the other nations who look to it for leadership?

What is the church's responsibility to the people of the nation and of the world? Is it not to point the way of hope and salvation by keeping the commandments of God and demonstrating the truths which Jesus taught to the Jews at and around Jerusalem and to the remnant of the seed of Joseph on this land?

What are the responsibilities of the individual members of the church? Are they not to serve God with all our hearts, minds, and souls and to keep all of His commandments?

As we enter into the Thanksgiving season, let us remember the solemn, serious purpose of this season and the need which we, as a nation, still have to thank God who has preserved our liberties by His matchless power. Let us also remember that He has promised to protect us from all other nations as long as we serve Him; but if we shall turn from Him, then will we be swept off when we have ripened in iniquity.

SERMON

By Leon A. Gould—August 9, 1959

(Submitted by E. G. Gould)

"And it came to pass that when the angel had spoken these words, he said, . . . Remember thou the covenants of the Father unto the house of Israel? I said unto him, Yea. And . . . he said unto me, Look and behold that great and abominable church, which is the mother of abominations, whose founder is the devil. . . . Behold, there are save two churches only: The one is the church of the Lamb of God, and the other is the church of the Devil; Wherefore, whoso belongeth

not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; And she is the whore of all the earth. And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters;" (many nations) "And she had dominion over all the earth, among all nations, kindreds, tongues and people. And . . . I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; Nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; And their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw." I Nephi 3:217-228.

"Behold, great and marvelous are the works of the Lord. How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. And no man knoweth of his ways, save it be revealed unto him; wherefore, brethren, despise not the revelations of God. For behold, by the power of His word, man came upon the face of the earth; which earth was created by the power of his word. Wherefore, if God, being able to speak, and the world was; and to speak, and man was created, O then, why not able to command the earth, or the workmanship of his hands upon the face of it, according to his will and pleasure. Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know, that he counseleth in wisdom, and in justice, and in great mercy, over all his works." Jacob 3:9-15.

It came to my attention recently that man in his wisdom has discovered that God does not reveal himself by visions or dreams; that is a myth. They found it out by studying patients in a mental hospital. That is where they got their information. But the Prophet said you cannot find out God except through revelation. It reminds me of a statement in a Sunday School lesson: "The foolishness of God is greater than the wisdom of man." If we deny revelation, dreams, or visions by which God reveals himself to the children of men, then we cannot find out God.

I shall depart from my usual custom and instead of taking a text I am going to tell a story. But it is a true story and I hope by the help of the Lord that the lesson I am going to draw from this story will be the means of strength to us in days to come when the judgments of God begin to be poured out upon the earth in full measure.

In the early days of the Church of Christ many missionaries were sent to the British Isles and converted hundreds of people and these people, who could, came to the United States. This story concerns four of those people who were converted in the early days in the British Isles. They embarked on ship to come to the United States. The ship was wrecked in mid-ocean and floundered. A raft was built and a number of people got upon the raft, among them the four members of the Restoration.

That evening when bedtime came and they were trying to make themselves comfortable on the raft, these four had a season of prayer, seeking the Lord

for deliverance from their plight. In the night one of them had a dream. In that dream he was told that "In four days you will be picked up." Of course that comforted the people on the raft very much when he told the dream. The next morning they made themselves as comfortable as they could in their small quarters upon the raft. Through the first day they saw no sail. They saw no sail on the second day. They saw none on the third. Of course on the fourth day they began looking very anxiously for the sail of that ship that was to pick them up.

I was acquainted with one of these men in my early days. I knew him as he came to the district conferences in Minnesota. He wrote a letter to a magazine published by Sr. Walker called "Autumn Leaves," in which he told the story of those people upon the raft, how the fourth day they began to look anxiously for the sail of the boat that would pick them up. They looked all the forenoon. No sail. They looked through the afternoon. Late in the afternoon they saw the sail of a ship coming from the Southwest. You can imagine their joy. But the ship moved at such an angle that it passed them by. It was so near and yet so far. They tried by every means in their power to attract attention of those on the ship. They took off their shirts and waved them in the air. They shouted, but the boat went by into the Northeast, and the sun was getting low, and their hope was dwindling. The sun was sinking in the West, and just before it got down one of the waves lifted the raft against the arc of the sun. At the same moment the Captain of the ship looked back and saw that raft. The next moment the raft was down again in the through between the waves, and then the sun was down, and they were in the dark.

Well, God knows everything. He knows the end from the beginning. He knew when he gave the dream to that man, that was the way it would happen. But they didn't know. Can you imagine their despair when the sun went down, they were there on the ocean and had not been picked up yet? They didn't know the Captain had seen them, that he stopped his ship, and sent back rowboats to pick up the people on the raft and save them just as they had been told they would be on the fourth day. But think how their faith was tried as they saw the ship disappear going away from them. Would you be surprised if they doubted, doubted the goodness of God, perhaps wanted to push the man who had the dream overboard?

There is a lesson we can get out of that which I think will help us in the trying days ahead, if we remember that God knows everything. He knows the end from the beginning.

I want to quote from Section 83:1 of the Doctrine and Covenants, a revelation given to the church in these last days, and remember, Jacob said that without revelation we cannot find out God. He wants us not to be careless about revelation.

This revelation was given in September, 1832, when the church was not quite two years and a half old.

"A revelation of Jesus Christ unto his servant Joseph Smith, Jr., and six elders, as they united their hearts and lifted their voices on high; yea, 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."

Well, we know where that Temple Lot is and we are looking forward to the time when this revelation will be fulfilled. And many are going to doubt whether the Lord is going to fulfill it or not when that time comes, just as the people on the raft doubted when they saw the ship disappear.

"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 all 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." (D. C. 83:2).

I want you to notice this generation. "This generation" shall not pass away. When I was in Los Angeles in 1901, I heard a man preach from the pulpit there that if the temple wasn't built by 1932 it would prove Joseph Smith a false prophet. Two weeks later I heard him speak again from the same pulpit and say if the Temple was never built at all Joseph Smith was a true prophet. Perhaps it is no wonder that in later life he departed from the truth and left the church.

As I talk I want you to remember the words "this generation" and what was meant by "this generation." It was discussing the generation from 1832 to 1932, and when I speak of "this generation" I want you to consider I am speaking of that period of time. Then I want to ask some questions relative to it. Who were the people of "this generation"? Were they just the ones born on September 21, 1832? Was that all of "this generation"? Would it include any born later? Would it include any born when one-half of that period had passed which would be 1882? Would it include them in "this generation?"

We read in the Independence Examiner a few days ago of a "Miss Susie" who was an hundred years old in this year 1959. Would it be possible that people born in 1882 in "this generation" could live to see that temple built?

I believe as the Lord knew that that raft was going to be raised to the top of that wave at a certain time when the sun was almost down, so I believe that he knew what people would be living in "this generation." I believe he knew who they were and their names—that he knows all things, because his word will be fulfilled. It may not be fulfilled as many expect, but it will be fulfilled, even if it is done "on the fourth day." It will be built as He said it would be. There will be those within "this generation" born between 1832 and 1932 who will be living at the time that Temple is built.

A few years ago I read a newspaper story telling of people 110 and 115 years old, and one was 150.

Think of people born in 1882 living to be 110 or 150 years old. Will they see the temple built? The Lord knows who they are. So let us not be discouraged because of the things we see transpiring that cause us to wonder if the Lord's word is going to be fulfilled, as the people on this raft wondered when they saw the ship disappearing and the sun going down. I don't think there is anything to be discouraged about pertaining to the Restoration, because the Restoration is following the line of prophecy just as close as it can follow.

I want to read you some of a prophecy found in the Book of Mormon. The whole prophecy is too long to read but I want to read some of it. It is called the prophecy of Zenos. It is a prophecy concerning the Jews. The Jew is likened to a tame olive tree which began to die, because they had rejected Christ. God, in order to find a way to save that tame olive tree (Israel) that it might not wholly perish, took some grafts from the tree and planted them in various parts of the earth, some in the islands of the sea. One in particular was brought to a choice spot of land and planted there. We recognize that choice spot of land as America. So a branch from that tree was brought to America and planted here 600 years before Christ, and it grew. But the prophecy tells us one branch of that tree bore bitter fruit and one branch bore a fruit that was precious in His sight. We recognize the bitter fruit as the children of Laman and Lemuel; and the children of Nephi brought forth the good fruit. Eventually the tree became corrupt and it all brought forth bitter fruit. The prophet tells how the Lord of the vineyard was grieved because the fruit of his trees had become bitter in all the earth. And he set his hand to do something about it and he said, "Go to, and call servants, that we may labor diligently with our mights in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit. Wherefore, let us go to, and labor with our mights, this last time. . . ." (Jacob 3:125, 126.)

He is talking about our day, when he would call his servant, and that servant would call other servants; they would go to, labor with all their mights for the last time, the time before His coming.

"Behold the end draweth nigh: and this is for the last time that I shall prune my vineyard. Graft in the branches; begin at the last, that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last, and the last and the first, that all may be nourished once again for the last time." (Jacob 3:126-127).

That is speaking of the Jews as the "first"—the Gentiles as the "last"; and this last time the Gentiles would be the first to hear the gospel and then it would go to the Jews.

"Wherefore, dig about them, and prune them, and dung them once more, for the last time: for the end draweth nigh. And if so be that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare the way for them, that they may grow; And as they begin to grow, . . . ye shall clear away the bod, according as the good shall grow, that the root and the top may be equal in strength, until the good

shall overcome the bad, and the bad be hewn down and cast into the fire." (Jacob 3:128-132.)

There is a tendency in man's mind when he sees something wrong, to wipe it out right now. But the Lord of the Vineyard said, Don't take the bad away all at once, "lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard . . . that the root and the top may be equal in strength until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard. And the branches of the natural tree will I graft in again into the natural tree; and the branches of the natural tree will I graft into the natural branches of the tree; And thus will I bring them together again, that they shall bring forth the natural fruit; and they shall be one." (Jacob 3:131-134.)

Brother Wheaton is in Jerusalem now attempting to begin the work of grafting the Jews back into the mother church again.

"And the bad shall be cast away; yea, even out of all the land of my vineyard; for behold, only this once will I prune my vineyard. And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few." (Jacob 3:135-136.)

Oh, are they? Are they few? The prophecy given more than 600 years before Christ said they were to be few. Do you want it that way or do you want to see thousands and thousands at work in this period of time? A few was enough because as we read on we find that a few accomplished the work.

"Go to, and labor in the vineyard, with your mights . . . for the end is nigh at hand, and the season speedily cometh; And if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come And it came to pass that the servants did go, and labor with their mights; and the Lord of the vineyard labored also with them" (Jacob 3:137-140.)

Yes, it takes the Lord of the vineyard to labor with them. He knows how to prune away some of the branches that bring forth bitter fruit. He has done it. Do you remember back when the Fetting debacle took place? The Lord of the vineyard knows how to prune. Sometimes his servants have to do some pruning, too.

"There began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; And the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof. And thus they labored, with all diligence, . . . and the Lord had preserved unto himself, that the trees had become again the natural fruit; And they became like unto one body; . . ." (Jacob 3:141-144.)

We see that by working with the Lord of the vineyard and keeping his commands this prophecy will all be fulfilled. They became like one body, and the Lord had preserved the natural fruit, most precious, from

the bitter. When the Lord of the vineyard saw that his fruit was all good, and that the bitter branches had been cut out, and the vineyard was no more corrupt, the few had accomplished the work, the prophecy had been fulfilled,

". . . He called up his servants and said unto them, Behold, for this last time have we nourished my vineyard; and thou beholdest that I have done according to my will; and I have preserved the natural fruit, that it is good, even like as it was in the beginning; and blessed art thou. For because ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and have brought unto me again the natural fruit, that my vineyard is no more corrupted . . ." It will be fulfilled. That time will come. There is no reason for us to doubt it.

"And the bad will be cast away, behold, ye shall have joy with me, because of the fruit of my vineyard. For behold, for a long time will I lay up of the fruit of my vineyard unto mine own self, against the season, which speedily cometh; . . ." (Jacob 3:145-148.)

For a long time he will lay up fruit. Yes, for 1,000 years he will lay up fruit from that vineyard, during the millennium.

"For the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it; wherefore I will lay up unto mine own self of the fruit for a long time, according to that which I have spoken." (Jacob 3:149-150.)

Notice this: "When the time cometh that evil fruit shall again come into my vineyard, . . ."

What did Isaiah see during the period of the millennium when the child shall not die but shall live to be an hundred, then changed in the twinkling of an eye? He shall not sleep in the dust; but an old man, being a wicked man, would be accursed. (Isa. 65:20.)

The time will come during the millennium that the bitter fruit will be manifested again, and this is what he will do:

"When the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered: And the good will I preserve unto myself; and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire." (Jacob 3:151-153.)

Peter tells us that the wicked shall be burned up, the elements filled with fervent heat. Then there will be a new earth and a new heaven (II Peter 3:10) and the city of God will come down and dwell on the new earth and God himself will dwell with his people. This is after the fulfillment of that prophecy. We should take courage then, knowing that it will be fulfilled, word for word, line upon line. We should not be discouraged because it is being fulfilled. "There will be few, and their dominion small upon the face of the earth." It is. The dominion of the church of the Lamb of God is small upon the face of the earth. That fulfills prophecy. Would you want it to be otherwise? Would you be discouraged because prophecy is being fulfilled?

No, there is nothing to be discouraged about. The Lord told us how it would be. We see it being fulfilled in that way. And we should know He will accomplish all He said He should accomplish, and He will do it if necessary upon the "fourth day" for His church, as He delivered the people on the raft on the fourth day. He may deliver us on the fourth day. It may be when people begin to think God has forgotten His people and the establishment of Zion. Then He will bring it about in His own way, and it will fulfill the scripture as He has written it.

I pray God to keep us from being discouraged because we think things are not happening as fast as we would like to see them happen. Remember, His word will be accomplished. He says that His word will not return unto Him void but will accomplish all according to that which He has said. It will be accomplished concerning the building of the Temple as sure as it was concerning the delivering of people on the raft the fourth day. There is no doubt in my mind.

But we should humble ourselves before the Lord; go to Him in mighty prayer, that we might be worthy to be called His children in the time of the end and be redeemed with the ransomed at the time of His coming. May God bless you all in my prayer.

BIRTH ANNOUNCEMENTS

Scott Raymond Adams

Scott was born to Everett Ray and Carole Ann Adams on his father's birthday, Sept. 13, 1959. The mother was the former Carole Ann Moyer. The baby is Sr. Katherine Moyer's first grandchild and Bro. Levi Maley's first great grandchild.

Cathy Ellen Bell

Bro. and Sr. Archie F. (Jack) Bell, Jr., announce the arrival of a daughter, Cathy Ellen, on Aug. 23, 1959. Jack and his wife have another daughter, Sherri Lee. They now make their home in Madars, Ore.

OBITUARIES

Victor Holman

Bro. Victor Holman passed away Aug. 13, 1959 at his home in Phoenix, Ariz., at the age of 63 years. He has been a member of the Church of Christ since Aug. 19, 1956, having been baptized by Elder Oren Caviness. Besides his widow, Flora, he leaves seven children, two sons and five daughters, all of them married. Of course the members of his family known best to us here in Phoenix are, his wife, Flora, his daughter, Wanda (Mrs. Jim Yates) and Derrolee Holman, his youngest son. Services were held at A. L. Moore and Sons Funeral Home, Aug. 17, and Elder Oren Caviness was the officiating clergyman.

Billy Campbell

Bro. Billy Campbell passed away Aug. 16, 1959, at the Veterans Hospital in Phoenix, Ariz. He was 69 years old and has been a member of the Church of Christ since Oct. 24, 1948, when he was baptized by Elder E. L. Yates. He leaves his widow, Evalena, and his mother, Mrs. Smith. Services were conducted at Arizona Funeral Home, Aug. 19, with Oren Caviness the Elder officiating.

INDEPENDENCE DIARY

Sept. 1. At our annual business meeting we elected Bro. Nicholas Denham as our pastor.

Oct. 6. We held a special business meeting to consider the resignation of Bro. Nicholas Denham as pastor. Because of his other church responsibilities he requested we accept his resignation. It was his desire to carry his responsibilities—not drag them. Bro. Denham had not been able to attend the business meeting in which he was elected. His resignation was accepted and Bro. Marvin Case was elected for the remainder of the term.

Oct. 10. A bridal shower for Bro. and Sr. Harold Gill was held at the church. Sr. Gill is the former Donna Housknecht. They were married Sept. 5 at Flint, Mich. Sr. Donna attended the shower in her wedding gown. Out of town guests were Bro. and Sr. Gill, parents of the groom, St. Paul, Minn.

We were saddened by news of the death of Sr. Mildred Yates. She was the wife of Bro. Vincent Yates. Besides her husband she leaves six children, all of the home.

Following are some of the thoughts that have been brought to us in preaching and prayer services.

"Thou shalt love the Lord thy God . . ." There was no contention among them because of the love of God in their hearts. When the love of God is lacking we become unjust and unrighteous. For this reason we must cling to the rod of iron and partake of the "tree of life," which is the love of God unto the children of men.

We must not put off preparing ourselves for participation in the things God has asked us to do. It should be our vocation—not a hobby.

To make ourselves fit subjects we must offer a "broken heart and contrite spirit". Some of these words were defined for us. Heart—the spirit or soul, the seed of conscience, an emotional separate from physical or intellectual. Broken—subdued or brought into subjection. Spirit—Breath of life, soul, temper, disposition, mind or mood, God's contact point with man. Contrite—humbly, thoroughly penitent, broken down with sorrow for sin.

Righteousness is the condition all must attain if they are to pass through the gate of mercy.

Our calling is to perfection. We have a responsibility to our brothers and sisters and the world to strive to live up to this calling.

We should teach our children the joy of following the gospel.

Prayer. The purpose of prayer is to adore God, give thanks, supplicate and confess our sins. Constant prayer with full purpose of heart will put down all disputations.

Our speakers have been Bro. Denver Chapman, Bro. Marvin Case, Bro. Le Roy Wheaton, Bro. Rolland Sprague, Bro. Nicholas Denham, Bro. Forest Maley, and Bro. Leslie Case.

Caroline Hedrick, Reporter

WITH THE YOUNG PEOPLE
Independence Y. P. C. L. News

On Sept. 3, the Young People's Christian League met at the church and held their semi-annual business meeting. The following officers were chosen for the next six months: Bro. Harold Gill, chairman; Bro. Marvin Case, assistant chairman; Sr. Martha Harris, secretary; Sr. Janice Sprague, assistant secretary; Sr. Lovita Reed, treasurer; Sr. Margret Harris, reporter; Sr. Karma Wheaton, pianist; Bro. Jim and Duane Wheaton and Sr. Martha Harris, auditing committee.

On the week end of Sept. 12 and 13, the young people went to the Almon Valley Ranch at Preston, Mo., and held their annual outing.

Saturday was spent in setting up camp, swimming, horseback riding, and hiking to the cave. We ended the day with a song fest around the campfire.

Sunday morning Bro. Richard Wheaton led the group in a round table discussion on the purpose for an outing. Bro. Leon Yates ended our discussion by relating some of his experiences with the young people in Yucatan.

Our outing was enjoyable despite some problems which arose. We extend our thanks to Bro. and Sr. Richard Wheaton for going as our chaperons, and to Bro. and Sr. Joseph Yates for the hospitality given us in the use of their farm.

Bro. Harold Gill conducted a study class at the church on Sept. 27. We read as a starter, Scripture from Ether 1:1-7. We discussed the connection between those named in verse 7.

The young people went on a hayride on Oct. 3 and enjoyed it even though we were rained on. After the hayride we had refreshments of donuts and cocoa at the home of Bro. and Sr. Harold Gill.

We met at the church on Oct. 11 for another study class with Sr. Janice Sprague in charge. She began our study of evolution which we hope to continue for a while. Sr. Sprague read as a Scripture text from Genesis 1:21 and 1:26-28. We defined the words "create" and "evolve". Though it seemed we didn't accomplish too much this first lesson, we hope to come to some sort of agreement or understanding by the time we finish our study.

Margret Harris, Reporter

RECENT BAPTISMS

The following persons were baptized Aug. 23, 1959:

Sr. Beatrice Mildred Green—Baptized by Bro. Nicholas F. Denham, confirmed by Bro. Rolland D. Sprague, assisted by Bro. Nicholas F. Denham.

Bro. James Harvey Case—Baptized by Bro. Leslie P. Case, confirmed by Bro. Harvey J. Bell, assisted by Bro. James M. Case.

Bro. Donald Dean Case—Baptized by Bro. Leslie P. Case, confirmed by Bro. James M. Case, assisted by Bro. Harvey J. Bell.

WEDDING**Housknecht-Gill**

Adorned in colorful fall flowers and foliage, the Church of Christ of Flint, Mich., on September 5, 1959, was the scene of the wedding of Miss Donna Jeanne Housknecht, daughter of Apostle and Mrs. Don W. Housknecht, of Fenton, Mich., and Mr. Harold E. Gill, son of Mr. and Mrs. George Gill of St. Paul, Minn.

The bride was lovely in her gown of white taffeta and lace, with matching headdress and finger-tip veil of illusion designed by her mother. She carried red roses and white carnations. She was given in marriage by her father.

Miss Barbara Housknecht attended her sister as bridesmaid, wearing mint green, and a corsage of white carnations. Another sister, little Rhea, was flower girl, while her young brother, Gary, carried the rings on a silken white pillow.

Glenn Gill assisted his brother as best man, while another brother, John Gill, performed the rites. Victor Housknecht, brother, and Wallace Temple, cousin of the bride, and Charles Gill, another brother of the groom, seated the guests.

Three friends of the couple, Mrs. Winona Onstott, Mrs. Janita Opper and Mrs. Wanda Eddy, sang "O Promise Me" and "Through the Years". Mrs. Eddy played the traditional wedding marches.

Immediately following the ceremony, guests assembled in the lower auditorium of the church where gifts were displayed and refreshments were served. Assisting here were the sister of the groom, Mrs. Everett Swanson, the Misses Patricia Eddy, Geraldine Rowe, Bonnie Gill, Lois Rowe, and Darlene Sager.

Guests from out of town were Mr. and Mrs. George Gill, Bonnie, Glenn, John and Charles Gill, Mrs. Hannah Gill, grandmother of the groom, Mrs. Mat McLean, Mr. and Mrs. Everett Swanson and children all of St. Paul, Minn., Apostle Leon A. Gould, Bemidji, Minn., Apostle and Mrs. Archie Bell of Ava, Mo., Mr. and Mrs. George Brantner and daughter, Janice, of Cedar Springs, Mich., Mrs. Anna Fast of Muskegon, Mich., Mr. and Mrs. Raymond Sager and daughter of Fenton, Mich., Mrs. Charles Temple and children of St. Johns, Mich., Mrs. Winona Onstott of Rosebush, Mich., and Mrs. Juanita Opper of Birch Run, Mich.

Best love and good wishes of this local go with this young couple as they embark upon this journey through life together. Donna was born and grew up right here among us and needless to say she will be greatly missed. We have not known Harold so long here, but we are sure they will find happiness together. May God bless and keep them in all their ways.

Donna and Harold will make their home in Independence, Mo., where they have purchased a house.

Mabel Bergey

ORIGINAL ARTICLES

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

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

THE BOOK OF MORMON'S TESTIMONY

By Robert L. Maley

It has been taught since the dawn of the Restoration movement that the Book of Mormon was an "added witness for Christ," which statement is true by all means. But the statement has been given a certain "twist of meaning" which can be seen revealed in the deeds of its stewards. (Much the same as we are not able to fully describe a horse until we see it run, as a good horse, bad horse, fast or slow horse.) So it is, by the use of the Book of Mormon as Scripture in times past we are able to see the weight of interpretation that has been put on the word "added".

Sometimes in the weakness of our language when we say "added" we might imply a meaning which technically is not there. It is by the "deeds" of those who have used the word that we are able to see that often it meant "extra", sometimes "supplementary," even "secondary." Some have even stepped so far as to imply that the word implies "superfluous" or "unnecessary." These attitudes which are witnessed in writings and conversations tend to foster the idea that we "preserve the Book of Mormon as a 'relic' of the Restoration to be kept around as an 'added' witness for Christ. After all we have a Bible." (II Nephi 12:45.) If it is easy to see that this attitude greatly endangers the mission of the Book of Mormon.

At a first glance the previous paragraph we may say is utterly ridiculous and falsely assuming. But when examining the pamphlets, tracts, brochures and articles written down through the years which have failed repeatedly to consult the Book of Mormon in matters of policy or doctrine, we are made to flush sometimes in embarrassment as this "ridiculous idea" begins to sink into our minds and turn into solid fact.

We would do well at this point to remember the admonition given to Joseph Smith as it is recorded in the Book of Commandments, Ch. 15 (Condensing verses for the sake of space):

(2) . . . the things which you have written are true:

(3) . . . behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written, concerning my church, my gospel, and my rock. (Read also verse 4).

(19) Behold you have my gospel before you, and my rock and my salvation:

(31) . . . and you have that which is written before you;

(32) Wherefore you must perform it according to the words which are written.

Further than this we need only to ask ourselves "What Book is being spoken of here?" to unquestion-

ably see that the Book of Mormon is the one and that it is to be a full-fledged, a-number-one "speaking witness for Christ," (See I Nephi 3:185-186; 195-196.) even taking precedent in the matters of building up Christ's church and teaching His Gospel (See I Nephi 4:16-19 and III Nephi 9:91-92).

That the Book of Mormon must be allowed to speak as an "outstanding witness" for Christ is foregone, but now we must account for the manner in which we let it speak. Are we to make it merely a "consulted" witness, only to speak when spoken to, or are we to grant it full voice in speaking for Christ—chips fall where they may? This might be called the "acid test" of a Book of Mormon believer.

One of the crafts of the lawyer, as you may know, is to allow a witness to give only such testimony as that lawyer might want. The attorney's job demands that he must win his case, right or wrong, at all cost; if not—then maybe a handsome compromise. He begins the case with his goal in mind—to win—and the truth is not his primary goal. When a witness is presented who might offer a damaging testimony to defeat his cause, counsel is cautious to select chosen questions whose answers he anticipates. With these he builds his case and strengthens his position. The witness is only allowed to speak to directed questions and bits of his own testimony are taken from their context or thought and turned against the very words he spoke to discredit the value of what he said in good faith. (See Alma 8:68-109).

We are all aware of such tactics in the courts of the land, but are we aware that such has been done in the past with the testimony of the Book of Mormon? The courts are not able as we are to have a "perfect" witness which does not lie, but chooses to speak only in simple, straight terms. Yet notwithstanding the simplicity of its words and forthright manner, the "lawyers" of the Restoration have removed the testimony piece by piece, here a line, there a verse, from the original context of thought to transfer them into an alien philosophy in an effort to bolster some particular case they might have in mind. The foreign structure is thus given strength, but the sacred meanings as they were originally written down are violated.

Men sometimes excuse themselves in this deed saying, "The Book of Mormon has many errors in it." (See Mormon 4:14; 21-22). Upon the strength of this ungrounded assumption they undertake license to "interpolate" the meanings they say were lost through "error." In this manner the forthright testimony is slaughtered, leaving the witness bound and gagged—led on a leash by his captors and would-be friends in whose household he has been wounded and put to shame. Strange? Strange indeed!

We, as stewards of this Latter Day Revelation from God, must be thoroughly quick to turn an eye inward to try our own hearts. (See III Nephi 12:1-4; II Nephi 12:40-41.) Honestly now, have we really done the Book of Mormon full justice? We will be allowed to shame and throttle this witness only until the time that the wrath of a just God falls upon us. (III Nephi 7:34-41.) Let us keenly beware of this for the testimony of this book shall be told whether by this people or another. This voice will testify, in spite of man's efforts to discredit it through complacency and abuse, even to the day when it is opened in the presence of our Savior to witness for or against us in the great day of Judgment. (See III Nephi 13:3; II Nephi 12:66).

WHAT ARE TITHES?

By Lucinda Scott

Abraham paid tithes many years before the law of Moses was added; yes, many years before there were a people called Israel. The law of Moses was added "four hundred and thirty years after" the covenant and blessing was made and given to Abraham. Gal. 3:17, 19.

Now, the big question is, What Are Tithes?

I have had access to four dictionaries; that is, when I started studying this out; each one gives the definition for "tithes" as a tenth part of anything. This definition in the dictionary, and the Scripture, agrees perfectly, as we will prove from the following Scripture:

Alma 10:8-10. "And it was this same Melchisedec to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all that he possessed. Now these ordinances (which included tithing—L.S.) were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; And this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord."

Melchisedec was of this high priesthood which was not only a type of the order of the Son of God, but it was the order of the Son of God which was bestowed upon these righteous men, who were called and ordained from the foundation of the world. Alma 9:62, etc. 10:17. This being the order of the Son of God, would mean that the ordinances of the plan of redemption spoken of in this Scripture, would have to be the same after Christ became our one and only high priest, which was after the order, or similitude of Melchisedec (Heb. 7:11-17), for Alma cited the people's minds forward to the time of Christ; the time these same commandments would be given to the children of God; and tithes were a part of those commandments, for Alma says they were (vs. 8-10). "Behold, the scriptures are before you; if ye will wrest them it shall be to your own destruction." (v. 17)

Let us quote from Heb. 7. Notice, both words, 'tenth' and 'tithes' are used. This Scripture says that this priesthood which Melchisedec and all others were ordained to, were "made like unto the Son of God." This harmonizes with what Alma says. V. 1. Melchisedec "met Abraham returning from the slaughter of the kings." V. 2. "To whom also Abraham gave a tenth

part of all." (The word 'also' is used in connection with Abraham giving a tenth part of all. Let us define the word 'also'. "As something tending in the same direction." The words, "Also, too, likewise are used in adding one proposition or consideration to another." This would mean that others gave a tenth part of all besides Abraham.) V. 4. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Vs. 5-10. When the sons of Levi received the office of the priesthood, they were commanded "to take tithes of the people according to the law;" they did not take it according to the Melchisedec priesthood, but according to the law of Moses. "But he (Melchisedec) whose descent is not counted from them received tithes of Abraham."

Men who were called to these two high priesthoods, meaning the Melchisedec and Aaronic, received tithes; they were subject to death. (see v. 23). V. 8, in the translated Greek text reads thus: "And here, indeed, men receive tithes who die; but there, one of whom it is affirmed that he (Christ—L.S.) lives." There are two different places and times spoken of in this text; a time and place before Christ; a time and place after Christ. In the Bible, verse 8 is recorded thus: "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." This gives us to understand that tithes were received by someone for Christ during his ministry on earth and after his ministry was finished on earth. It was someone who was a witness of Christ's resurrection.

In the following references, it is stated plainly who were witnesses of Christ's resurrection; they were the apostles whom Christ chose; it was affirmed by them that Christ lives. Acts 1:1-8, 15-17, 20, etc; Matt. 28:19, 20; John 21: 14. One of those twelve disciples received tithes for Christ. In Acts 1, it is recorded that another was chosen in Judas' place; a man that was with Christ in his ministry from the time he was baptized by John. He was a witness with the other apostles of Christ's resurrection. In Acts 1:20, it is recorded, "For it is written in the book of Psalms (109:1-8 L. S.), Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take."

The Inspired Version uses the word 'bishopric' also. In the Greek text, the word 'charge' is used, and the word 'office' is used in the interlineary translation in English. The New World Translation words it thus: "Let a different man take his office of overseer."

In the alphabetical appendix of the Greek text, this is said about Judas: "Judas Iscariot, the traitor, one of the twelve apostles; the disciple who was entrusted with the donations presented to our Lord, and who at length betrayed his Master." John 12: 3-6; 13:29. The King James and Inspired read the same; they use the word 'bag'. Of the other two translations, one uses the word 'money-box', the other uses the word 'box'. According to this Scripture, Judas, at the request of Christ, gave to the poor at different times.

Gen. 14:16-20. After Melchizedek had gone out to meet Abram returning from the slaughter of the kings, Melchizedek "brought forth bread and wine; and he was the priest of the most high God. And He blessed him and said, Blessed be Abram of the most high God,

possessor of heaven and of earth; And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Hebrews 11 tells us of the great faith of the men who were called to this high priesthood, which was after the order of the Son of God, and in Hebrews 8:5, they who "are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law."

Seeing 'tithes' means a tenth part of anything; Abram paid tithes to Melchisedek on all the riches which God had given him.

Let us put Mosiah 9:60-64, with what we have quoted. Knowing that each of you will have a Book of Mormon, let us summarize the contents of these verses. Although Mosiah did not mention tithes, still when we compare what he said, with that which is said about Abram paying tithes, we can safely say Mosiah meant tithes as well as offerings. They did not have all things equal.

"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." They imparted to one another, not only according to their needs, but also according to their wants, both temporally and spiritually. Mosiah 2:36, etc. This Scripture, along with what has already been presented, gives us a good plan to follow.

We say, yes, but this was before Christ; they kept the law of Moses; true, they did, but let us see what is said of the Nephites in II Nephi 11; this is not only for the Nephites, it shall be for the nations which shall possess the words of the seed of Joseph, which we know to be the Book of Mormon. Vs. 40-42. "The nations which shall possess them, shall be judged of them according to the words which are written." V. 42. They kept the law of Moses until it was fulfilled, "for this end was the law given." V. 45. The law became dead unto them, and they were made alive in Christ, because of their faith. V. 46.

These people talked of Christ, rejoiced in Christ, preached of Christ, and prophesied of Christ. They wrote according to their prophecies, that their "children may know to what source they may look for a remission of their sins." Nephi told these people that "after Christ shall have risen from the dead, he shall shew himself unto you, my children, and my beloved brethren; And the words which he shall speak unto you, shall be the law which ye shall do." Vs. 48, 58, 59. Now among the words which Christ spoke to the Nephites was what is recorded in III Nephi 11, which were the "words which the Father had given unto Malachi." Remember, it says in II Nephi 11, that "the nations which shall possess" these writings of Nephi which is the Book of Mormon, "shall be judged of them according to the words which are written." Vs. 40, 41, 42.

If the nations are to be judged by these words of Christ which were given through Nephi, it would be necessary to live by them, for Christ said in III Nephi 11:28-30, "These scriptures which ye had not with you, the Father commanded that I should give unto you,

for it was wisdom in him that they should be given unto future generations." The words which the Father gave to Malachi, were given for a wise purpose; they were to be "given unto future generations."

Seeing the Book of Mormon is for Gentile as well as Israel, we should consider III Nephi 12:1-5 very carefully. The words of this book are a trial of our faith; "And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation." (Compare with I Nephi 3:183-216).

In all of this Scripture, there is nothing said about the people having all things common among them. Although they did not have all things common among them, still God prepared a way, whereby, they were taken care of according to their needs and wants.

From the Scripture presented, this messenger shall be some one of the seed of Joseph of Egypt, whom Christ shall send to prepare the way before him. (See III Nephi 10; Ether 6:1-13). Scripture does not leave us in the dark as to who this messenger is, but that is not the purpose of preparing this article; it was necessary to bring out the Scripture we have presented to show that this messenger of Christ's shall receive tithes of Israel as a preparatory state just before Christ's coming.

When this messenger comes he shall "sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in former years." Mal. 3. Notice, it says they shall "offer unto the Lord an offering in righteousness." All of the offerings of Israel shall be "pleasant unto the Lord, as in the days of old, as in former years." These offerings shall not be made according to the law of Moses, for their offerings were not righteous in the sense of offerings being spiritual offerings. They shall offer up unto the Lord, these offerings according to the way they offered before the law was added.

This would mean that the ordinance of tithing of a tenth part of all shall be a law even when Israel is gathered in, for Scripture says that Christ gave these words of Malachi for a wise purpose, that they might be given unto future generations. It will be when the Lord shall start to bring judgment against the wicked, for it says in III Nephi 11 and Mal. 3, the Lord shall start by being "a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me saith the Lord of Hosts." (See Rom. 9:28). "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." If we would follow the Scripture in III Nephi 11:13, we have a great promise; the Lord would prove to us that he would bless us abundantly; all of our needs would be supplied and much more.

We are still going through a probationary state; for this reason, Alma taught that because of the fall of Adam, "this life became a probationary state; a time to prepare to meet God." 9:38-46. As long as we are living in a probationary state, we must abide by the laws and ordinances given for this condition. This probationary state means we are going through the "act of proving" that we are preparing and shall be prepared for something greater. This probationary state began with Adam, and shall last as long as there are people on the earth, for that is what Mosiah says in 2:10-12.

I am sure we will all agree that the gospel through Christ, is the plan of salvation which was laid from the foundation of the world, for Paul says in Rom. 1:16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." He says in Gal. 1:8-9, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The gospel was preached unto Abraham, and all were concluded, or included under sin that the promise given to Abraham, "by faith of Jesus Christ might be given to them that believe." Gal. 3:8-22. In other words, in going through this probationary state, we must live by faith; "For we walk by faith, not by sight." Gal. 3:7-11; Heb. 10:38; Rom. 1:16-17; II Cor. 5:7; Alma 16:143.

According to Heb. 11:8-13, all things were done by faith from the time man was placed on the earth. Notice Heb. 11:39-40. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

I Cor. 13:9, etc. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known."

When that which is perfect is come, then we shall see face to face; then we shall know even as also we are known; in other words, we will know each others thoughts for we shall have the same thoughts, therefore, we shall know as we are known. We walk by faith now, but when that which is perfect is come, we shall walk by sight. When we shall walk by sight, we shall see face to face; we shall see eye to eye; we shall be of one heart and of one soul; we shall have all things common among us, because we will all be of the same mind; all wanting the same thing.

Let us quote from latter day revelation and see how it harmonizes with former day revelation. Doctrine and

Covenants 64:5, etc; Book of Commandments 65:30, etc. "Behold now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people; For he that is tithed shall not be burned; for after today cometh the burning: This is speaking after the manner of the Lord; For verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; And I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye will labor while it is called today."

And verses 39-46, Book of Commandments says, "It is the Lord's business to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion; And behold I the Lord declare unto you, and my words are sure and shall not fail, that they shall obtain it; But all things must come to pass in its time; Wherefore be not weary in well doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great. Behold the Lord requireth the heart and a willing mind; And the willing and obedient shall eat the good of the land of Zion in these last days; And the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land." Can we afford to overlook the fact that this harmonizes perfectly with the Scripture presented so far? The important questions are, Can we afford to ignore these facts? Do we want to be cut off and be sent away from the land of Zion?

Let us go back to I Cor. 13:9, etc. We are still in a progressive state; we "know in part"; Paul likens the difference between knowing in part and that which is perfect, to the knowledge and understanding of a child compared with that of a man. The time is coming when that which is perfect shall come.

Acts 3:19, etc., Peter tells us plainly here that there shall be a time "of refreshing" which "shall come from the presence of the Lord"; this shall be just before Christ shall come again; then there shall be a time "of restitution of all things." During this time of refreshing, those who will not hear every word of Christ, shall be destroyed from among the believers.

We find a Zionite condition that existed among the people, as recorded in Acts 4:31, etc, for a time. This same condition existed among the Nephites after Christ had taught them the same as he did those at Jerusalem, but the same as at Jerusalem, they did not stay in that condition. III Nephi 12:6-12; IV Nephi. I don't think it would be wrong to suppose that these people who lived under this Zionite condition, are at this very time with those of whom Zion consists in heaven, and shall be among those who will come down from God out of heaven when the New Jerusalem comes to earth, as John saw in his vision, recorded in Revelation 21.

Under Zionite conditions, "distribution was made unto every man according as he had need." Not according to their needs and wants, for the people "were of one heart and of one soul." There was no variation in their needs; they all wanted the same thing. Could we not say this Zionite condition existed among these people for a time, as an example of what we could expect with the second coming of Christ?

The people of Melchisedec wrought righteousness, and they observed the law of tithing. This proves if we are willing to observe the law of tithing after the manner which they did, and as we are told in III Nephi 11 we could obtain righteousness also, but that does not mean that we would within ourselves establish Zion itself; but we are told to keep the commandments, "and seek to bring forth and establish the cause of Zion." Book of Com. 5:3; 10:3; 11:3. In other words, we are going through a preparatory state as every one must, so we will be prepared to live in Zion when it is redeemed.

III Nephi 7:28, etc. The time is soon at hand when the fullness of the Gentiles shall be completed; the fullness of the gospel shall be taken from among them and shall be given back to Israel, then the Gentiles shall no longer have power over Israel. We are told here that the Gentiles shall sin against the gospel, and shall reject the fullness of the gospel, etc. Notice v. 38. "But if the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel."

The saints at this time are not of one heart and of one soul; they do not see eye to eye, especially spiritually. It will take great preparation on our part to attain this condition, both temporally and spiritually, so why not be willing to abide by the laws given for this preparation; there is absolutely no other way.

Even though the law of tithing is not observed as it should be, God has caused a way whereby the needy are provided for, meaning pensions and Social Security, and if good judgment is used with that which is provided, it is possible to have our needs and a few of our wants supplied. I am speaking through experience. The time came when I was a widow left with three children; we were provided for; and I paid tithes on the Social Security we received. The Lord blessed us, so what money we had seemed to go farther. The woman from whom we bought our food said a number of times, she didn't know how I managed to get along as I did.

Those whose income is plenty, if it is mismanaged and wasted, will have to do a vast amount of adjusting to be among those who are prepared to live under a condition of all things common.

If we are willing to abide by the law of tithing as it is plainly given in Scripture for our time, we will have the blessings given to us as promised by Christ, in III Nephi 11. We could establish among us the righteous condition which Melchisedec established among his people, if we observed the law of tithing as the Lord intended we should.

This righteous condition shall be established when Christ's messenger shall come, then those who will not accept the complete plan of redemption through him, shall be separated from the believers, or those who believe and abide by the complete plan of redemption.

NOTICE

Please double space all typewritten material submitted for publication in the Advocate.

—The Editors

HOW DOES GOD CALL HIS MINISTERS?

By Herbert F. Kidd

How does God call His ministers as it is recorded in the Bible? Does God expect His ministers to preach, teach and practice all of the principles of the doctrine and gospel of Christ as it is recorded in the Bible? Would God expect one minister to teach and practice the principles one way and another to teach and practice the principles another way? Would God expect such divided teachings as that?

Let us see what the Bible says as to how God calls His ministers. Heb. 5:1-6. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec." Remember, this is of the gospel law of Christ, and is of the New Testament.

In Exodus 28:1, we read, "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." This Scripture shows five men whom God called to be his ministers, and he did not appear to any one of them, only through his servant Moses. This is God's way of calling His ministers.

Let us see more of the Bible showing that God called His ministers by this same pattern. Luke 1:14-17, "And thou shalt have joy and gladness; and many shall rejoice at this birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him (Christ—H.F.K.) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

And in Luke 1:76-80, we find, "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." This child is John the Baptist and he is about to begin his ministry.

We will find this recorded in Mark 1:1-5, "The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way

before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

Matt. 3:7-8, 11, "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: . . . 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."

We have never read in the Bible any where, where God ever told John the Baptist He wanted him to be a minister for God. God called John the Baptist through His servant Zacharias, which is being called of God as Aaron was called.

Another instance is found in Acts 9:10-18. "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." God called Saul who is later know as Paul, through His servant, Ananias, and the above shows how He taught and practiced the principles of the gospel.

We will show more of Paul preaching and teaching the principles of the gospel of Christ. Acts 19:1-7, "And it came to pass, that, while Appollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid

his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

We see from the above Scripture that all of God's called ministers, called as Aaron was called, preach and practice the principles of the gospel of Christ in their order. We truly believe any minister, that is called of God as Aaron was called, will preach the same principles in their order, whether they were called in Bible times or in our time.

This same man Paul was later called to be an apostle, being called as Aaron was called. Acts 13:2-3. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

We will give the name of the servant of God whom God used to call Paul and Barnabas to be apostles: I Cor. 1:1, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother."

Let us see some of Paul's preaching and teaching. Romans 1:15-16, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Paul says that the gospel is the power of God unto salvation. If the gospel is the power of God unto salvation, you and I should know how to make contact with this power of God, and we should know if we do not make the right contact with this power of God that we cannot expect to find salvation. There are several angles to the power of God that is in the gospel of Christ, and you and I will have to make contact with them in obedience if we find salvation. One part of the power of God is the priesthood of God that He bestows on man, giving man a portion of the power of God so man can act as an ambassador for God, such as calling other men to be ministers for God, and to administer the principles of the gospel to any one who truly believes in Christ and His gospel, and will obey the principles by applying them to their lives.

When anyone who has never obeyed the principles of the gospel of Christ truly desires to make contact with the power of God that is in the gospel, the first thing he will have to do is to learn about the principles of the gospel. Then with a broken and contrite heart, filled with hope, he obeys by applying the principles of the gospel to his life.

There are many other ways the true and obedient believer can have contact with the power of God that is in the gospel of Christ: by laying on of hands for the ordaining of God's ministers; by the laying on of hands for the healing of the sick, and by many other ways. We have shown seven men who were called to the ministry by God as Aaron was called. One of these men was later called by God the same way to be an apostle. Barnabas also was called to be an apostle at the same time. Before Paul's conversion he was a Pharisee and a very strict believer in that kind of religion. Paul was also a very learned man in the wisdom and learning of man, and when he was called of God to be His minister, he did not go to any seminary to learn to preach the gospel.

Let us see, and take warning, how Paul learned the gospel. Gal. 1:11-12, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." If all ministers learned the gospel in the same way Paul learned it, they would all preach the gospel the same way, and they would preach the principles of the gospel just like Paul preached them. God is no respecter of persons. Any minister called of God, as Aaron was called, can and will learn through the revealing power of the spirit of Christ, to preach, teach and practice the principles of the gospel of Christ just as Paul taught and practiced them.

We find in the days of Paul's ministry, there were some in the church teaching perverted things to deceive the people. Hear what Paul says in Galatians 1:6-10. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

We know that the true followers of Christ were never popular with men. No, not even with the religious men of the world. It was the religious people who had Christ crucified. It was the religious people who caused the mob to be formed that put many of the Saints to death, and shot and killed Joseph Smith and his brother, Hyrum. Oh! the vanity of man! When he thinks he can go to institutions of learning, taught by the knowledge and wisdom of the carnal mind of man, to learn the things of God and the gospel of Christ, when the Bible says the carnal mind of man is enmity to God. Romans 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

A SCIENTIST LOOKS TOWARD GOD

Carlsbad Caverns Prove Creation and the Genesis Flood

By Harvey Seibel

Part I

Sixty Million Years and the Stalagmite

In 1858, Charles Darwin published his theory that life arose in the dim and distant geological horizons of the past, and divided and subdivided into the two-hundred thousand species of animals living today; thus denying the creation story and substituting theory for God. His belief was founded on the wide diversity of living forms and the infinite variation within species limits: facts which are as much a proof of the Genesis records as of evolution; for God is not limited to all life bringing forth of its kind in exact duplicate of their parents. He did not, at that time, have access to the vast amount of fossil evidence of the fixity of species which

we have today. When he first came to a knowledge of the complete absence of connecting links between the various species and phyla in the fossil record, he published a statement to the effect that he would not blame anyone for casting aside his theory for this cause alone.

During the intervening century, scientists in the various fields have sought carefully for corroborative evidence of the truth of this doctrine. Any possible distortion of the facts has been contributed by each in his field in the mad rush to get on the band wagon. And, lo, we have a theory with many erudite adherents, which has taken on all the dignity of natural law, but without any real supporting evidence.

Let us consider a single case where truth is made to do homage to this colossus of error.

During a recent trip through Carlsbad Caverns, we were privileged to witness at first hand, this molding of facts to fit theory; this looking at nature through the eyes of evolution rather than in the light of the Scriptures. As we, along with about 400 other sight-seers, sat on the concrete benches hundreds of feet below the surface listening to the lectures of the guide, we learned that sixty million years ago the Caverns were formed and that it had been fifteen thousand years since the last segment had fallen from the roof.

Sixty million years is a long time when we consider that six thousand years in the past God set up our solar system and created all earthly life. But the theory of evolution requires two billion years for life to rise above the protozoa, (one-celled animals). Hence the years of the Caverns must be measured in millions to agree with the rest of the fabrication of evolution. Geological facts, along with all the other sciences must be forced into the time scale of evolution rather than falling naturally into the six thousand years recorded in the word of the great Creator who made all things and knows the time of this creation.

Perhaps the guide had a little bias in his statements for it is good to hear and tell some strange thing. The awe-struck audience wants to hear the age of the everlasting hills in uncounted ages, so the story grows with the telling. Consider the following statement from a little information folder distributed free to visitors to the Caverns: "The cave was made by underground water in two rock formations known as the Tansill and Capitan limestones. The limestones were deposited in a shallow sea 200 million years ago during the Permian period. The level was finally raised above sea level by earth movements, beginning some 60 million years ago, which were also responsible for the Rocky Mountains. Since that time, water dissolving the limestone has hollowed the vast caverns, and has formed the amazing decorative deposits." First the pamphlet tells us that sixty million years ago the earth movements began which raised the region above sea level, and now this age is transferred by our guide to that of the Caverns.

Let us examine, in some detail, two of the more timeworthy geological and biological clocks and read from their faces the span of intervening years since these caverns had their birth and attained their present size.

Within one of the rooms is a huge stalagmite which is still growing. It is now twenty feet from base to summit and roughly twelve feet in diameter at the bottom. The present rate of growth is two and one-half cubic inches a year. If this rate persisted since the Caverns were first formed, it would take 500,000 years for this stalagmite to attain its present size. Half a million years is the age of Carlsbad Caverns if we use this stalagmite as the clock. Truly this is a great decrease from the sixty million years of the geologist. In this instance the guide was in error by 12,000 per cent.

If we consider certain other variables, it becomes evident that this half million years is also an overestimate. Today, Carlsbad Caverns are situated in a semi-arid belt. But in earlier times the whole area supported a lush forest, as proven by the fossil logs remaining as mute evidence of a former humid climate. Also, larger quantities of limestone were found in the rocks of the roof of the Caverns. During this period there was greater seepage of surface water laden with carbonate of lime, resulting in a greatly accelerated growth of these formations. Hence, the age of the Caverns is far less than the half million years indicated by the present rate of growth; how much less we can not as yet tell from this stone clock.

Part 2

The Bats, the Guano and the Flood

While listening to the guide and pondering on the bats who had probably inhabited these caves since they were formed, it occurred to me that they could undoubtedly tell me more about the age of the Caverns than could the guide who had been here only a few months. So I asked the man at the information desk if he could tell me how long the bats had made their home here. He told me with all the carelessness of the evolutionist when juggling the centuries that these little creatures had hung from the roof between their nocturnal flights for hundreds of thousands of years. I thanked him for this information and inquired next of the guide who said it was for many thousands of years. Then I went to the naturalist with the same question. He told me that radio-carbon tests showed that the earliest deposition of guano was 17,000 years ago. When I suggested that radio-active substances were soluble in water and that much had dissolved and washed away leaving an exaggerated, pseudo age, he readily agreed but maintained this was the best measure they had.

Let us study further into the life of the Caverns and see if we can find a more reliable clock to tell us when the first bat found this cave and made his home there.

In the year 3999 B. C. (See Sept. 1958 Advocate; Article: A Scientist Looks Toward God) our present solar system was established. Our earth, along with its sister planets, was placed in its present orbit around the sun and the forces of erosion were probably initiated at this time. The climate was humid and tropical from pole to pole and the vegetable and animal life achieved such abundance and size as to dwarf the poor, puny types known today. Even the frogs were six feet long. At this time the crevices in the limestone rocks of New Mexico were filled with water. Through the years of pre-flood days, the limestone dis-

solved and was drained off until the present size of the Caverns obtained. Then the Lord brought the waters of the Flood upon the whole earth and the climate changed by some unknown force that science can only speculate on today. The water table dropped, the Caverns were emptied, except for the seeping of limestone laden waters which, in the forty-five hundred years since the Flood, have created the Cathedral-like rooms and passageways today known as Carlsbad Caverns.

Into one of the vast rooms of this underground wonderland, came great hordes of the little winged mammals known as bats. They arrived literally by the millions during the day and clung from the ceiling, head downward, to a density of 300 to the square foot. As many as 7 million have been counted at one time.

Throughout the intervening years since the Flood the bats have deposited guano on the floor until the depth has reached one hundred feet. The average rate of deposition has been measured and, allowing for packing and drying, it is found to increase in depth at one-quarter inch per year. Dividing this value into one hundred feet gives a total span of 5000 years to deposit the present quantity of guano. Allowing this rough estimate of one-quarter inch to vary by one-twentieth of an inch and we can easily see that it could have been forty-five hundred years since the bats entered the cave, which takes us back to the time that Noah's Ark settled on Mount Ararat and the waters of the Flood assuaged from off the land. Or we could estimate that, when there was more vegetation following the Flood, and the insect population was much greater, that there were many more bats, and, hence, a faster rate of deposition of guano, and hence the 4500 years is the better figure.

If the Flood of Genesis is only a myth and if the Caverns were formed 60 million years ago we could have expected that the bats would have inhabited this Cavern from its formation. According to evolutionary theory, bats arose in the Eocene about 100 million years in the past, so they could easily have made this their home and been piling up guano ever since. But then we would have a pile reaching 240 miles above the surface of the earth: truly a Tower of Babel far exceeding the one of Biblical fame. Or, if the 17,000 years of the naturalist is true, the depth of the guano would be about 700 feet and the cave would have been completely filled some eight thousand years B. C.

The 4500 years of the bats, and a similar time from the stalagmite, is a wondrously different story from the 60 million years of evolution but it corroborates the Bible story with an exactness far exceeding what would be expected from coincidence. How true it is that every time, without exception, when the facts of science are taken without distortion by man, there is no conflict between science and the Scriptures and we read over and over again the evidence and strong testimony of the Creator in all that He has created: for, "The heavens declare the glory of God and the firmament showeth His handiwork." Thus we complete another proof of the exact truthfulness and divine inspiration of the Holy Scriptures, and thus falls another of the citadels of Satan. The word of God does not return unto Him void, nor is there wisdom to be found in the words of the fool who hath said in his heart, There is no God.

THE HELPING HAND

This column is for the benefit of the Sunday School work.

Contributions of interest, study helps and programs for the advancement of Sunday Schools are solicited.
Material will be reviewed and edited.

A SUGGESTED STUDY CLASS

By Robert L. Maley

As we instruct people in our Sunday Schools with the message of the Book of Mormon we find ourselves eventually in the position where we must relate what has been gleaned to other scriptures in comparison.

When we studied the Book of I Nephi we learned in the third chapter, verses 195-196, that the two records, one of Judah (the Bible) and the "records of thy seed" (The Book of Mormon) "both shall be established in one." This very same thought is amplified in the second chapter, verses 19-23, of Nephi's Second Book, saying that as one these two Books shall be used "Unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins," etc. Furthermore, that this fullness of the Gospel was to come unto the Gentiles (us) and from our hands thence to the remnant of the house of Israel; "Wherefore, they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved." (1 Nephi 4: 16-19).

Surely, this must be an eternally vital message! That this message might be learned or taught in the Sunday Schools, it is suggested that a class in your local might undertake a study with the express purpose in mind of searching the two books together, searching out the threads of Gospel and comparing them. If you do, it will be first to your utter amazement and to your eventual benefit spiritually.

Such a class would be made up of persons who had done at least some former study in both books. Each person would do well to have a copy of each book, the Bible and the Book of Mormon which could be marked and footnoted. The class should also have a concordance of each of the books as well as a standard copy of a good English Language dictionary. Such a class could last as long as its members desired. Years of study could not exhaust the possibilities to explore the Gospel in this manner.

The first step in this procedure of study would be to take certain areas of the Gospel that are commonly taught by both Books. The most outstanding example of this is the "Sermon on the Mount". Compare both texts verse by verse—thought for thought. This might lead your interest further into other areas; for instance, Isaiah in comparison to the parts of it that are quoted in II Nephi; the first several chapters of the Book of Romans is made plain when compared with Alma chapters 9 and 19. Such passages of Scripture in the Book of Mormon which begin with words such as "The Lord Saith", or "it is written" are also indications that there is a direct counterpart of the same statement to be found in the Bible. Look for it and you will discover something new about the statement which you might

not have known before. For instance compare John 14:2 with Ether 5:32, 33, 34, 38 and Enos 1:46. There are lists of similar instances that may run into the hundreds, but space will not permit their publication here.

It is left for the earnest seeker for the truth to ferret out these things and allow himself to grow by what he is able to find through the mercies and providence of God. The efforts of such a class will soon blossom into enlightenment, finding their minds extended to new dimensions in wisdom and truth. Our firm hope is that such light might soon shine forth in righteous deeds to the honor and glory of our Heavenly Father and to the Witness of his Only Begotten Son, even Jesus Christ.

OUR WINDOW

We have a window to heaven
Through which we can view magnificent things.
We must be humble, lowly and meek
Or we cannot see these blessed things.
Through this window beams God's holy light
To bless this day and the darkest night.
The shades of stress, at times, darkens this window
So God's spirit cannot penetrate.
Much prayer and humbleness must be employed
To regain our insight through this golden gate.
Then through this window pours glorious invitations
To fill our beings with yearnings and expectations
For the greater things that this old earth can't afford,
That we can attain, if we will but serve our Lord.
Will we keep this window spotless clean
And the shades drawn back so that every beam
Can bless our lives and those around
Can see the glories that we've found?
Let us work with all our might
To keep this blessed light in sight
To guide our way to eternal bliss.
What could ever be greater than this?

Leora Martin

SUNDAY SCHOOL SUPPLIES

INSTRUCTIONS IN ORDERING

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

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