

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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No. 1

Not On Sunday Night

On Lord's morn' the brethren all
Come to worship God;
They like to hear of Jesus' love,
How Calvalry's path He trod
Then they enjoy the communion sweet,
And worship with their might;
But in this way they're queer to me,
They don't come back at night.

On Lord's day morn' they love to sing
The songs of truth and right;
They make the joyful chorus ring,
But not on Sunday night.
Each Lord's day morn' they pray that God
Will help them win the fight;
But they don't seem to need Him long.
They don't come back that night.

On Lord's day they're at church,
They've come the truth to seek;
On Sunday morn' their faith is strong.
That night it's weak.
They like to hear a sermon grand,
They listen with delight;
(That is if it's a Sunday morn'),
They don't come back that night.

The finest sermon ever heard,
When preached to an empty seat,
Will not rescue one sinner's soul
From the doom that he shall meet.
So brethren if you love the Lord,
And would follow him aright,
Let's go to church, Christ will be there,
Even on Sunday night.

Author Unknown

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ZION'S ADVOCATE

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EDITORIAL

During the past number of years, it has become increasingly apparent that there is quite a diversity of ideas in the church, not only among the laity but also among the ministry who, due to study, should be more united upon the points of doctrine. Some of these differences are on the organization of the church, on certain offices within the church, on missionary activity, on the God Head, on various latter day revelations on life after death, and an eternal judgment.

All these points are important to the members of the church and, unless they are properly settled, could cause a rift, if not a complete split in its ranks. Such a condition is unnecessary and should be corrected promptly through the proper channel.

In the early days of the church at Jerusalem, there arose disputations among the ministry, and the apostles and elders came together to settle these matters.

When these matters were thus settled, peace was restored to the whole church.

In the days of the church which Christ founded upon this land among the seed of Joseph, when disputations arose among the people concerning the name of the church, the disciples of Jesus gathered together and united in mighty prayer and fasting. The Lord gave them the knowledge which they sought and the matter was happily settled. Peace and harmony reigned for 166 years.

In the early days of the restoration when men came before God in humility and much faith, they were rewarded with the clear and direct instruction from heaven concerning the things God would have them do. Since that time a multitude of God's servants have testimonies of His willingness to reward their faith in directing them when they have humbled themselves before Him and sought Him in great faith.

We cannot expect to move forward unless we proceed in harmony with His Holy Spirit. The Holy Spirit will direct each and every man in the way of truth. When each and every man walks in the way of truth, he walks in harmony with each of his brethren.

The time is late! The need is great! The ministry of Christ's church need to come together laying aside their own personal opinions, ideas, desires, and wishes, and seek to know and understand God's will concerning the activities of His church.

We proclaim to the world that God is the same yesterday, today, and forever, and that He is no respecter of persons, but that He is a rewarder of them who diligently seek Him. We know this to be true, therefore we should use this knowledge to solve the problems before us. Until we do, we shall have little, if any, success in accomplishing the great work before us.

If we are the church as we claim, the Savior outlined our work to the Nephites when He visited them following His resurrection, as recorded in III Nephi 10:1-4. "But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and they shall assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when this gospel shall be preached among the remnant of this people."

Note the sequence of events: following the establishing of His church among the Gentiles, they are to assist the remnant of Jacob, the Lamanites, to build a city, which shall be called the New Jerusalem, and then His people are to be gathered into that city. Following this gathering, the power of heaven is to come down among them and Christ says He also will be in the midst.

What a glorious event! What a need for us to humble ourselves before Him and seek to know His will and follow it rather than be scattered by human ideas!

LOCAL NEWS

Grand Junction, Colorado

It has been some time since there has been any news in the Advocate from Colorado, so will try and bring our local here at Grand Junction up to date.

On June 27, we were made to rejoice when we all met on the bank of the canal and watched Bro. Marvin Ely lead Allen and Edith Downs in to the water of baptism. Allen and Edith are the children of Archie and Margie Downs. Margie is the daughter of Bro. and Sr. T. R. Ely. The first part of July, we were made happy to have Bro. and Sr. Leon Yates with us for a few days. While here, Bro. Yates preached some very interesting sermons and one night he spoke on the Book of Mormon and showed some of his slides taken while he was in Mexico, which truly prove the story of the Book of Mormon.

We had our first picnic in our new park and playground, which the church members have started on the back part of Bro. Ted Ely's farm, while Leon and

Frances were here to enjoy the occasion with us. Later, the same month, we were also made glad when Bro. and Sr. Don McIndoo and children came to spend a few weeks with Betty's parents, Bro. and Sr. Dave Hinkle. We enjoyed them so much we wish we could keep them with us always. Don preached for us several times while here. We feel he is a very capable speaker and that he has a great work ahead of him in the church.

Even though we are few in number here, we feel very fortunate in having four of our group in the ministry. They take turns preaching and surely do give us much food for thought.

July 11, Bro. Marvin was called to Denver to be in charge of the funeral services for our late Bro. Amandus Halverson. Sr. Halverson and family have our deepest sympathy. May God comfort them and bless them always is our prayer.

Friday, August 28, Bro. Marvin had the privilege of uniting in marriage Mariel Deniston and C. L. Speakman. Mariel is the daughter of Mr. and Mrs. Verle Deniston. The Deniston family has attended church services with us for a number of years and Mariel is the sister of Sr. Vieve Shaw and Bro. Elmer Deniston of our group. We miss Mariel very much, and do all wish her and her husband a long and happy life together.

We had the pleasure here in September of having Bro. and Sr. Robertson with us a few days and listening to some of Bro. Robertson's good sermons.

We were again made very happy when Apostles Gould, Housknecht and Barton were with us for our Sunday services October 11. Bro. Housknecht spoke for us at the eleven o'clock hour and at 2:30 p. m., we had a prayer and testimony meeting. Then, at eight o'clock Bro. Gould was our speaker. Bro. Housknecht and Gould preached for us several times while here. We did enjoy so much having them with us for a few days and listening to their fine sermons. May God bless them in their good work.

Accompanying Bro. Barton here from Hayden, Colo., was a young man by the name of Marvin Carroll, who was quite interested in the church and who Bro. Barton had been talking religion with. We were very glad to make Mr. Carroll's acquaintance and have him with us for the day.

The first Sunday in November, Bro. Barton was again able to be with us for our Sunday School and Sacrament services, then in the evening he preached for us. We were very glad to have him with us and listen again to his voice as he brought us the gospel message.

Sunday, November 22, we were all made exceedingly happy when Bro. Barton and Marvin Carroll, wife and son, came down again from Hayden. This time Marvin Carroll had decided to cast his lot with the Church of Christ here on earth. So, shortly after Sunday School, the group here stood on the bank of the Colorado River and watched Marvin Carroll go down into the waters and be baptized by Bro. Marvin Ely. Then, a short time later, we all had dinner together and about 1:30 we met for the confirmation service and prayer and testimony meeting. Bro. Barton did the confirming, assisted by Bro. Marvin Ely. We all wish our young Bro. Carroll much joy and happiness in the choice he has made.

One thing which greatly marred our peace and

happiness of the past few months, was the illness and passing from this life to a greater life beyond of our dear friend, Mrs. Esther Younker, October 14, 1959. Mrs. Younker was the mother of Sr. Berniece Ely. We all extend our sincere sympathy to Berniece and her husband Marvin, and their children, Janice and Arden. May God be with them during this time of trial and always is our prayer.

We have purchased the building site for our new church from Bro. and Sr. Archie Downs and hope soon to start our building. In our efforts to increase our building fund, many fund raising activities have been held. Our most recent one was held at the R. L. Shaw ranch Saturday, November 28. Sr. Shaw had volunteered to furnish and prepare the dinner and we were asked to contribute for the building fund, whatever we thought our dinner was worth. Bro. Shaw baked his famous biscuits, to go with Sr. Shaw's good creamed chicken, for a group of 29, and we all went away feeling well fed. We were sorry our entire group could not be present that day.

Also Sr. Enid Bell is selling cards and using the profit for our church building fund. We are now preparing for a bazaar and food sale to be held Dec. 12.

One more thing I would like to mention before bringing this rather lengthy report to a close, is the addition of two new ones to our group, of whom we are especially proud, little Kenneth Shaw and Jack Bell. John Francis Bell, son of Bro. and Sr. John E. Bell, was blessed May 24 by Bro. Tom Barton, assisted by Bro. Marvin Ely. Kenneth Laughlin Shaw, son of Bro. and Sr. Jimmie Shaw, was blessed July 5 by Bro. Leon Yates, assisted by Bro. Marvin Ely.

Sybil Ely, Reporter

Independence Dairy

November 22 we held Thanksgiving services. We had our regular Sunday School and preaching services followed by a turkey dinner. A prayer and testimony service in the afternoon gave an opportunity to express our appreciation of the goodness and blessings of God.

Many of our number have been ill. Bro. Rolland Sprague and his family have been seriously afflicted.

We received a request for our prayers in the behalf of little Kathy Morris, daughter of Bro. and Sr. Bill Morris of Lincoln, Neb. Little Kathy is seriously ill with spinal meningitis.

We felt compassion and understanding for an individual who testified of being awakened early in the morning by an oppressive, smothering and evil presence and the trial in trying to utter a prayer to God for relief, and for God to rebuke the spirit and cause it to leave the house. It makes us realize that we are to be a tried people and the adversary of our souls often attacks us personally. At times like this we know that only God is stronger than Satan.

Our speakers during the past month have been Bro. Marvin Case, Bro. Levi Maley, Bro. Leslie P. Case, Bro. Clarence Thompson, Bro. Denver Chapman, Bro. Nicholas Denham, and Bro. Richard Wheaton.

We gained from our services these thoughts and instructions.

What was the virtue that went out of Jesus when

(continued on page 14)

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.

TAKE A PIECE OF WIRE

By Forest Maley

Hidden in the following passages of Scripture is something which is not known to everyone:

"Ye are the salt of the earth. . . . Ye are the light of the world. . . . We have piped unto you and ye have not danced. . . . Be not conformed . . . but be ye transformed. . . ." Look in Matt. 5:13, 14; 11:17. Open up to Rom. 12:12 to see the full reading of these.

With the fingers of your mind feel around on the verse about salt a while. Shake some salt into your hand. Look at it. Taste it. It has a sharp flavor, doesn't it? Looks like sugar or white sand. Yet there is nothing else in the whole world quite like this salt.

Salt is different.

Salt changes the flavor of food to which it is added. Salt can be used to preserve from rot. Our modern day technology would be hard put to survive without salt. However, none of its wonders could salt perform if it were not different from all other things.

How much flavor would be added to food if the salt had no taste of its own, or if it already tasted just like the food? How much preserving would take place if the salt by its nature were already just like that which it was intended to preserve? Who would think to use it? What good would it be?

The best virtue of salt is that it is distinctly different and apart from other chemical and mineral compounds.

"Ye are the salt of the earth." Shall it not also be said, "Ye are thing which, being different from the world, adds flavor to and possibly preserves the world?" Can true Christians possibly fulfill such a purpose if their "flavor" is like that of the world around them?

Likewise—"Ye are the light of the world."

The virtue of light is that it is radically different from its opposite—darkness. Can light have any value if it is no different from the surrounding darkness? Light makes visible things which otherwise would not be readily observed.

"Ye are the light of the world." Shall it not also be said, "Ye are as different from the world as day is from night?" If light is shed on the world, will not things previously hidden and obscure then become apparent?

There is a lot of noise being heard in the land in which the word "conformity" keeps popping up. Certain thoughtful people have observed a strong tendency among psychologists, politicians and hucksters of merchandise to mash each of us into identical molds, make us fragments of a faceless thing called "The Masses", "Common Man." We each are supposed to be exact duplicates of the next fellow, all leveled off to an average of monotonous equality in every respect, peas in a pod, passively waiting the

word to leap through some hoop not of our own choosing, each with no desire beyond our belly, bed and paycheck.

The Holy Spirit, through Apostle Paul, loudly proclaimed against this faceless evil. . . . "Be not conformed." Rather . . . "be transformed."

Non-Conformity

Non-conformity is one of the loudest words in holy writ. Sounds rather revolutionary, doesn't? Christians in revolt?

Christ was crucified, as much as anything, for being a non-conformist who challenged and jeopardized the established and entrenched Jewish system of His day. He also rattled the supports of some very desirable political positions. He did not dance to their music.

What of us? To get a slant at what Paul was saying, let us build a rudimentary electrical transformer and find out about this idea of being "transformed" in place of being "conformed."

Take a piece of insulated wire. Coil it up in the shape of a door spring. Now wind up another like it. Slip these over a large spike nail end to end, but not touching each other, and not touching the spike either. If you were to plug a dropcord into an alternating current supply and hook it to one of the coils, you could hook up a small light bulb to the second coil and the bulb would glow. This is a working transformer.

The first coil is known as a "primary" coil. The second is known as a "secondary" coil. The spike is known as a "core". The primary does not touch the secondary coil, and yet electricity gets into the secondary some way and lights the light. Current goes into the contraption and current comes out . . . and the secret of it all is called a "magnetic field."

"Be ye not conformed . . . but be ye transformed." Any similarity here?

It is clear in the operation of a transformer that as the primary coil is energized, it exerts an influence on the secondary coil by means of the magnetism. What is happening electrically in the primary is likewise happening in the secondary coil which is no longer a dead piece of wire. Light is a possible result of the power thus made available.

Consider now—if God is like the primary coil; if the Holy Spirit is like the magnetic influence; if we as individuals are like the secondary coil; if the Scriptures are the core on which we are lined up with God; doesn't it begin to look like something? Those of us who have been magnetized and have had hands laid on us for the reception of the Holy Ghost begin to understand something about the principle involved when we begin to see the fruits of the Spirit in our lives. "The fruit of the Spirit is love . . . joy . . ." you read the rest of it in Galatians 5:22.

Would it be right, therefore, in such a case to conclude that those things going on in God's mind could also be going on in us? If we are lined up on the "core", that is. Incidentally, a transformer without a core, while it will work after a fashion, does not put out much power.

In spite of all the insistence of the Scripture on "non-conformity," one need not look far to find people who panic at the very thought of being different from others. "What would the neighbors think? How would I ever stand the ridicule of my acquaintances? Oh no, I'm not going to make an exhibition of myself. I'd rather go crawl in a hole and pull it in after me. I'd much rather be undistinguished—just like everybody else. Let someone else do it, I'm too busy with what I want to do right now."

There's only one trouble with that kind of talk. You may have to listen to it "played back to you" at God's judgment seat.

Being somewhat "transformed" himself, Paul did not trouble to take a public opinion poll in Rome. It has been said that if there had been taxi drivers in Rome, most all would have favored "hanging that bald-headed little Jew." So what happened? Paul, ignoring public sentiment, proceeded to tackle the situation and, with the gospel of Christ, conquered a sizable chunk of that place. Later, the Christian church was the biggest thing around there.

A close look around may also turn up a type of human (often attached to the church) who likes his religion twice removed, like a distant relative. These are they who much prefer to draw their little spiritual power from someone else who seems to be "hooked on" to the supply of spiritual power. These are they who wait to be told what to think, say and do . . . and then hesitate. These are they who lurk in the rear seats of churches so they don't get too heavy a dose of this religion stuff . . . a good heavy bench to duck behind in case it might explode.

These are they who, if they were a streetcar, would not put up their own trolley stick to the power wire, but would rather run a drop cord over to another street car which seemed to have its trolley stick on the overhead wire. Now it is possible to run two or more street cars by such a means, but it is a whale of a strain on the trolley connection of the one hooked onto the wire. When there is time some day, think what would happen if the only trolley stick in the lot should come off the wire as any street car motorman can tell you they do. Somebody winds up with their drop cord plugged into a dead power supply. Oh sure, they're still plugged in, but as dead on the tracks as if they were not.

In like manner, some consider it sufficient to be "plugged into" an organization, thinking it sufficient to be on the records. These are the everywhere-to-be-found "little gray men" who feel that to follow organizational policy and rules is enough. Corporations of sizes are loaded with them. Most any large organization has more than its quota of them. The big trouble with them is that they worm (what better word?) their way into positions of influence and control. The outcome is the same as with any other cancerous growth, the power to destroy, but never to create.

Those who panic at being different, those who trust in organizational loyalty are fellow travelers with a

most insidious doctrine which for years has been taught in the church. It is not taught from the pulpit. You seldom know when it is being taught to you. It is a sad, blue little orphan of a doctrine which folks have clutched dearly to their bosoms and believed in with the desperation of a mother toward a son in jail. This may be the first time the poor little orphan doctrine has been given a name.

Ineffectuality

How does that sound? It is a name for the doctrine of "do nothing" which has ridden this and other churches swaybacked. A part of it is the notion that if you do nothing, you will not sin. Many think that Christianity is characterized by that which it does not do.

Another leg on which "ineffectuality" stands is "endowment." You hear it said that we cannot do anything really worthwhile until we receive a "great endowment" or spiritual power to which we do not now have access. Further, we cannot receive this endowment until we've built a temple in which to receive it. The temple is not built, so there is little we can do but to sit, mournful as doves, and look sadly at one another and shrug our shoulders. There is more, but we spare you.

For this, among other reasons, Zion stands unredeemed. For this reason the church stands far short of those great things it might have otherwise accomplished . . . a flickering candle stuck in the neck of a bottle.

Over this broad earth people are hunting for something, the nature of which few of them can even name. A recent expression of this is the rise of a school of philosophy known as the "Beatniks." They, for futile fear of a bomb, have rejected human society as they find it and seek solace in the wearing of beards, pursuing classical music, delving in poetry, and brushing shoulders with narcotics . . . to name a few experimental dabbings. They are dissatisfied with life and its expectations as handed to them by the present generation. They view with hopeless futility a bleak and barren future from a present which seems little better.

We of the Church of Christ are sitting right on top of what these and other people are really seeking. We, of all people, are the ones who are in a position to have our "secondary coil" energized by the influence of God's "primary coil." To be transformed instead of conformed. We, of all people, are in a position to each have his or her "trolley stick" on the "power line"; able to move under that power.

We, of all people, have the privilege of being as different from the world as light is from darkness; day from night.

We, of all people, have the best chance to be as different from worldly materialistic thinking as salt is different from ordinary food. The best opportunity is ours to "salt" the whole world. Will it be truly salted if the grains of salt are all in one heap . . . any more than meat or salad is seasoned with garlic if the garlic clove (one is enough, there is no such thing as a little garlic) is left all in one piece?

Who, then, is for having his trolley on the spiritual power line, his spiritual light turned on, and his spiritual shaker ready?

Please make application on bended knees.

RIGHTEOUSNESS

By Rolland D. Sprague

Righteousness is the condition which everyone must achieve who enters through the gate of mercy into the Kingdom of God. Righteousness surrounds God, who always was. It also is in little children. Righteousness also means whole; without sin. Moroni 8:9 tells us, "Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them."

Righteousness is required of those who have reached the age of understanding and reason, becoming accountable to God, having sinned or disobeyed God's laws. We are told, "Except ye repent and become as a little child ye cannot enter the Kingdom," thus becoming righteous. When man returns to God from whom he departed, he must begin to keep the commandments of God and continue to do so until the end of this mortal life.

We find this in Mosiah 11:188, "Yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming His sons and daughters; and thus they become new creatures; and unless they do this, they can in no wise inherit the Kingdom of God." Alma 19:69: "And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so shall he be rewarded unto righteousness," or eternal life. Matt. 5:6: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." III Nephi 5:53 tells us, "they shall be filled with the Holy Ghost."

Righteousness comes into a man's life by means of obedience. Our Savior, the Son of the living God, the only begotten of the Father, the creator of the heavens and the earth and all that in them is, came unto John the Baptist and asked to be baptized, "and John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matt. 3:14-15. Our Savior was already righteous. His was an act of obedience unto instruction. He was without sin as a little child is without sin, therefore righteousness was already present.

It is fitting here to say there are three words that fit into a Christian's life: righteousness, salvation, and probation. We will bring a few highlights from the Scriptures to base them upon and then hope that all who read will go on to study to show themselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

"Salvation is of the Lord." Jonah 2:9, "And this is the promise that he hath promised us, even eternal life." I John 2:25. "How shall we escape if we neglect so great a salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:3.

"But men drink damnation to their own souls, except they humble themselves and become as little children and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the

Lord Omnipotent." Mosiah 1:118. "And also, the atonement which has been prepared from the foundation of the world, that thereby salvation might come to him that should put his trust in the Lord and should be diligent in keeping his commandments, and continue in the faith even unto the end of his life; I mean the life of the mortal body; I say, that this is the man who receiveth salvation, through the atonement which was prepared from the foundation of the world, for all mankind, which ever were, ever since the fall of Adam, or who are or who ever shall be, even unto the end of the world; and this is the means whereby salvation cometh." Mosiah 2:10-11.

"And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; Wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men." II Nephi 1:107-108.

"And now there was no means to reclaim men from this fallen state which man had brought upon himself, because of his own disobedience; Therefore, according to justice, the plan of redemption could not be brought about, only on conditions of repentance of men in this probationary state; yea, this preparatory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice." Alma 19:93-94.

When we think of righteousness, do we think of degrees of it? Do we say one brother is more righteous than another? All too often this does happen and is only evidence of the human incomprehension.

When a man has the desire to return to God, (for he left God, God did not leave him), he being instructed correctly is sorry for his sins, stops living in them, makes restitution, and is baptized by immersion, has hands laid on his head to receive the Holy Ghost, and enters into the Kingdom of God. He is again righteous. He will never become more righteous than he is then. He may gain more knowledge, become stronger, recognize the works of Satan more easily, know God's will more fully as he continues faithfully in the covenant he has made. The covenant is outlined by Christ in Moroni 4:4, ". . . and witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them."

He will gain no seniority over another, for the man who has been in the Kingdom 25 years can be no more righteous than when he who has just entered. The Scriptures teach us that except we become as a little child we cannot enter the Kingdom. (Matt. 18:3). How shall we do this? A little child is whole, free from sin, alive in Christ, righteous, needs no baptism. When the sinner returns to God, he must become whole, free from sin by reason of repentance and restitution, alive in Christ and righteous by baptism of water and of the Holy Ghost.

To make this point perhaps a little clearer, consider the following: I have lost my health, my body is weakened, I am no longer able to go about my duties and enjoy the association I once had. I am grieved because of this so I contact a doctor, and after a careful study he shows me what I have been doing or not doing which has put me in this condition. Then he

prescribes surgery to correct this condition. I believe in his wisdom, I follow his instructions and then regain my health. Now I am once more healthy, physically whole. If I am healthy, can I become more healthy? I can only become less healthy. If I continue to abide faithfully in those habits which will sustain my health, I shall remain healthy. There could not be a condition of becoming more healthy, but because I am healthy I can enjoy the many things of society that are good for me and learn how to get greater pleasure out of them. If this surgery, which restored my health, took place 25 ago, it does not mean that I am 25 years more healthy. Suppose my brother had the same identical experience only 5 years ago. If his health is restored the same as mine, is he not just as healthy as I am, regardless of when it happened? Health is the height of physical condition just as righteousness, or wholeness, is the height of spiritual condition. To achieve either of them and then maintain them to the end of life should be our aim.

Of the righteous man, we can say he will enjoy the privileges of the Kingdom of God, by reason of his own sin, he lost. He has the Holy Ghost, the abiding Comforter with him. We know the righteous man because he has the fruits of the Spirit in his life to give him the pleasures of citizenship, not to make him more righteous. The fruits are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. "Against such there is no law." Gal. 5:22-23. The righteous man is obedient, hateth evil, contends for the faith, is not puffed up in pride, is prayerful, is studious and abounds in all good works. If he falls into error, he repents and has an advocate with the Father even Jesus Christ. He does not become more righteous; he only makes his calling and election sure.

As the righteous man chose the way of righteousness which is eternal life, the wicked choose the ways of darkness which is eternal death. God has no pleasure in the soul that dies, death is the choice of man. God's laws are unalterable either unto eternal life or eternal death. The one on the right hand the other on the left.

If we understand these conditions, we will then know that in this life only do we have probation and that we shall be judged only by the deeds done in the mortal life. If we have followed our entrance into the Kingdom with the fruits of the Spirit, then we shall be rewarded unto righteousness, eternal life. But if we have desired evil, and not repented of it while in this life, and have many good deeds, we shall inherit eternal death; all the good that we have done shall not be mentioned.

Ezek. 18:24: "But when a righteous man turneth away from his righteousness, (a lie unrepented of is turning away. R.D.S.) and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness (fruits of the Spirit. R.D.S.) that he hath done shall not be mentioned: in his trespass (lying R.D.S.) that he has trespassed and in his sin that he has sinned, in them shall he die." Please study all this chapter and also the 33rd chapter. Notice the eleventh verse of chapter 33: "Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, from your evil ways; for why will ye die, O house of Israel?"

Yes, I can follow the doctor's advice and regain my health, or reject it and die, or heed only part of it and die anyway.

Righteousness is a condition brought about by obedience to God's laws, which gives us salvation, and we keep it by faithfulness to the end of mortal life.

NARRATIVE RESPECTING THE APOSTLE JOHN

Ecclesiastical History, by Eusebius, Chapter 23

About this time also, the beloved disciple of Jesus, John the Apostle and Evangelist, still surviving, governed the churches in Asia, after his return from exile on the isle and death of Domitian. But that he was still living until this time, it may suffice to prove, by the testimony of two witnesses. These, as maintaining sound doctrine in the church, may surely be regarded as worthy of all credit: and such were Irenæus and Clement of Alexandria. Of these, the former, in the second book against heresies, writes in the following manner: "And all the presbyters of Asia, that conferred with John the disciple of our Lord, testify that John had delivered it to them; for he continued with them until the times of Tarajan." And in the third book of the same work, he shows the same thing in the following words: "But the church in Ephesus also, which had been founded by Paul, and where John continued to abide until the times of Tarajan, is a faithful witness of the Apostolic tradition."

Clement also, indicating the time, subjoins a narrative most acceptable to those who delight to hear what is excellent and profitable, in that discourse to which he gave the title, "What Rich Man Is Saved?" Taking therefore the book, read it where it contains a narrative like the following: "Listen to a story that is no fiction, but a real history, handed down and carefully preserved, respecting the Apostle John.

"For after the tyrant was dead, coming from the isle of Patmos to Ephesus, he went also, when called, to the neighboring regions of the Gentiles; in some to appoint bishops, in some to institute entire new churches, in others to appoint to the ministry some one of those that were pointed out by the Holy Ghost.

When he came, therefore, to one of those cities, at no great distance, of which some also give the name, and had in other respects consoled his brethren, he at last turned toward the bishop ordained (appointed) and seeing a youth of fine stature, graceful countenance, and ardent mind, "Him I commend unto you with all earnestness, the presence of the church and of Christ." The bishop having taken him and promised all, he repeated and testified the same thing, and then returned to Ephesus.

"The Presbyter, taking the youth home that was committed to him, educated, restrained and cherished him, and at length baptized him. After this, he relaxed exercising his former care and vigilance, as if he had now committed him to a perfect safeguard in the seal of the Lord.

"But certain idle, dissolute fellows, familiar with every kind of wickedness, unhappily attached themselves to him, thus prematurely freed from restraint. At first they lead him on by expensive entertainments. Then, going out at night to plunder, they take him with them. Next, they encourage him to something greater, and gradually becoming accustomed to their ways, in his enterprising spirit, like an unbridled and powerful

steed that has struck out of the right way, biting the curb, he rushed with so much the greater impetuosity towards the precipice.

"At length, renouncing the salvation of God, he contemplated no trifling offence, but having committed some great crime, since he was now ruined, he expected to suffer equally with the rest. Taking, therefore, these same associates, and forming them into a band of robbers, he became their captain, surpassing them all in violence, blood and cruelty.

"Time elapsed, and on a certain occasion they send for John. The apostle, after appointing those other matters for which he came, said, 'Come, bishop, return me my deposit, which I and Christ committed unto thee, in the presence of the church over thou dost preside.' The bishop at first, indeed, was confounded, thinking that he was insidiously charged for money which he had not received; and yet he could neither give credit respecting that which he had not, nor yet disbelieve John.

"But when he said, 'I demand the young man, and the soul of a brother,' the old man, groaning heavily and also weeping, said, 'He is dead.' 'How, and what death?' 'He is dead to God,' said he. 'He has turned out wicked and abandoned, and last a robber; and now, instead of the church, he has beset the mountain with a band like himself.'

"The apostle, on hearing this, tore his garment, and beating his head with great lamentations, said, 'I left a fine keeper of a brother's soul! But let a horse now be got ready, and someone to guide me on the way.'

"He rode as he was, away from the church, and coming to the country, was taken prisoner by the outguard of the banditti. He neither attempted, however, to flee, nor refused to be taken; but cried out, 'For this purpose am I come; conduct me to your captain.'

"He, in the meantime, stood waiting, armed as he was. But as he recognized John advancing towards him, overcome with shame he turned about to flee. The apostle, however, pursued him with all his might, forgetful of his age, and crying out, 'Why dost thou flee, my son, from me, thy father; thy defenseless, aged father? Have compassion on me, my son; fear not, thou still hast hope of life. I will intercede with Christ for thee. Should it be necessary, I will cheerfully suffer death for thee, as Christ for us. I will give my life for thine. Stay; believe Christ hath sent me!'

"Hearing this, he at first stopped with downcast looks. Then threw away his arms; then trembling, lamented bitterly, and embracing the old man as he came up, attempted to plead for himself with his lamentations, as much as he was able; as if baptized a second time with his own tears, and only concealing his right hand. But the apostle pledging himself, and solemnly assuring him, that he had found pardon for him in his prayers at the hands of Christ praying on his bended knees, and kissing his right hand as cleansed from all iniquity, conducted him back to the church.

"Then supplicating with frequent prayers, contending with constant fastings, and softening down his mind with various consolatory declarations, he did not leave him, as it is said, until he had restored him to the church. Affording a powerful example of true repentance, and a great evidence of regeneration, a trophy of a visible resurrection."

HAVE WE THE RIGHT SYSTEM OF MISSIONARY WORK?

By Margaret Macgregor

(continued from last month)

"The Allowance"

The church tries to make up for the husband's absence by paying the wife an "allowance." But it is a futile attempt. I was glad to see a letter from Bro. Buschlen in the "Advocate" on "The Salaried Ministry." He is right. It is a great mistake. The rightful responsibility of providing for his own home is taken from the husband and the church assumes it. In a few years that husband, be he ever so capable, feels that he cannot make a living for his family, and he is almost bound to stay with the system that supplies their necessities. I've known men not thirty years of age, who had been a number of years in the field, who felt they could not make a living for their families because they were so out of touch with temporal things.

This condition leads to spiritual bondage, for very few men will quarrel with their bread and butter. They will therefore submit to doctrines and doings in the church which the same men would resist to the uttermost were there no financial strings attached to them. This may be one reason why God, in the Book of Mormon, gave a "strict command" against the ministry being supported by the people.

The sectarian way of paying a salary to their ministers is much better than the "allowance"; for the husband makes the money, collects it, lives with and provides for his family, and retains his responsibility, self-respect, and the respect of his family. And the one is as unscriptural as the other.

I know of no scripture to authorize the "allowance". If the missionary's family be termed "the fatherless," and his wife "a widow," then we could find some support for it. But for an able-bodied man to turn his wife and family over to the church for support seems to be a thing unthought of in the philosophy of God.

The Book of Mormon Plan

As a church we are committed to the Book of Mormon in no uncertain way. In it we believe the fulness of the gospel is contained. Let us see what it says about this question, for this book is for the "confounding of false doctrines and laying down of contentions."

Of the ministry of Alma, high priest and organizer of the church in his day, we read:

"And he also commanded them that the priests, whom he had ordained should labor with their own hands for their support; . . . And the priests were not to depend upon the people for their support; but for their labor they were to receive the grace of God, that they might wax strong in the Spirit, having the knowledge of God, that they might teach with power and authority from God. . . . And this he said unto them having been commanded of God." Mosiah 9:57, 59, 63.

From the above we learn that:

The priests were to labor for their own support;

The priests were not to depend on the people for their support;

And for their labors the priests were to receive the grace of God, wax strong in the Spirit, and teach with power and authority from God.

What wonderful blessings. But how can our ministry expect to enjoy these blessings in their fulness if they do not abide the condition on which they are promised, viz., that they labor with their own hands for their support.

Again the Nephite Record says:

"And there was a strict command throughout all the churches, . . . that every man should esteem his neighbor as himself, laboring with their own hands for their support; yea, all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness or in much want: and doing these things they did abound in the grace of God." Mosiah 11:153-155.

Here again is the command of God, "a strict command" that "all their priests and teachers" should labor for their own support. The only conditions on which a ministry might receive support from the people were in cases of sickness or in much want, and then he received it on exactly the same terms as other poor people, not because of his ministry but because of his poverty. (See also Mosiah 9:62.)

It looks as though the Lord, foreseeing the tendency of men to support their ministers in some way or another, took pains to make his plan so plain that they could not bolster up their schemes by his word.

Nehor taught that the priests and teachers should be supported; "and they ought not to labor with their own hands." The result was the people began to support him. When he was brought before Alma, the chief judge, charged with murder, Alma said, "Behold, this is the first time that priestcraft has been introduced among this people. And behold, thou art not only guilty of priestcraft but has endeavored to enforce it by the sword, and were priestcraft to be enforced among the people it would prove their entire destruction." Alma 1:3-18.

If supporting the ministry was priestcraft then, what is it today?

Later, Alma speaks of a persecution that arose against the church "because of their humility, because they were not proud in their own eyes", and "because they did impart the word of God, one with another, without money and without price." Alma 1:30.

"And when the priests left their labor to impart the word of God unto the people, the people also left their labors to hear the word of God. And when the priest had imparted unto them the word of God they all returned again diligently unto their labors; and the priest not esteeming himself above his hearers; for the preacher was no better than the hearer, neither was the teacher any better than the learner: and thus they were all equal, and all did labor, every man according to his strength: . . . And thus they did establish the affairs of the church." Alma 1:37-39, 42.

If we wish to "establish the affairs of the church" would it not be well for us to follow their example; that we, too, may have "continual peace", "receive the grace of God," "wax strong in the Spirit," and "teach with power and authority from God?"

That this was a general rule and not merely for local work is seen by the following. When Korihor accused Alma the second and his followers of seeking of glut themselves on the labors of the people, Alma replied:

"Thou knowest that we do not glut ourselves upon

the labors of this people; for behold, I have labored even from the commencement of the reign of the Judges until now, with mine own hands, for my support, notwithstanding my many travels round about the land, to declare the word of God unto my people.

"And notwithstanding the many labors which I have performed in the church, I have never received so much as even one senine for my labor; neither has any of my brethren. . . .

"And now if we do not receive anything for our labors in the church, what doth it profit us to labor in the church, save it were to declare the truth, that we may have rejoicing in the joy of our brethren." Alma 16:40-42.

This seems conclusive. They were all observing the "strict command" that "all their priests and teachers should labor with their own hands for their support, in all cases save it were in sickness or in much want."

Alma had been laboring for sixteen years among the Nephites and supporting his family at the same time; and his brethren of the ministry had been doing likewise.

Here is balance. Here is a real home for the missionary which he takes time himself to support, though he performs "many labors in the church."

King Benjamin, who seems to have been prophet, priest, and king, observed this general rule:

"And even I, myself, have labored with mine own hands, that I might serve you, and that ye should not be laden with taxes, and that there should nothing come upon you which was grievous to be borne." Mos. 1:46.

Summary

Alma under the command of God gave the following instruction:

1. Priests should labor with their hands for their support.
2. Priests and teachers were not to depend upon the people for support.
3. For their labors they were to receive the grace of God, become strong in spirit, and teach with power and authority.
4. There was a strict command that they should all be equal.
5. That they should all labor for their own support.
6. That all their priests and teachers should labor with their own hands for their support.
7. That only in sickness or in much want should priests receive support from the people, as other sick and poor people did.
8. In doing these things they did abound in the grace of God.
9. Alma observed the "strict command" and labored for his support, though he travelled widely and labored much in the church.
10. He received nothing from the church.
11. Neither did any of his fellow ministers.
12. King Benjamin observed the priestly rule and worked for his living.

The above must have referred to family support, for Alma himself was entertained, previous to this, by Amulek, who was instructed by an angel to receive him into his house and minister to his needs. Alma 6:23-25.

Why?

When God so strictly, so persistently, and so repeatedly forbade support being given the clergy for spiritual labor, there must be an underlying principle connected with it which does not appear on the surface.

Under the "allowance" system local men leave the missionary work almost entirely to the missionary force. But, were all the priesthood equal, each supporting his own family, men of the ministry would sense their responsibility and would vie with each other in their zeal to spread the gospel. Laboring "as circumstances permit" has a glory and independence about it not experienced under the "allowance" plan.

If Paul could work at his trade while doing missionary work, and remain a year and six months in one place, two whole years in another, and preach "in his own hired house" where he lived, for two more years, I can see no reason why our men could not do the same and have their families with them.

If King Benjamin could govern a numerous people, be their religious teacher, and work for the support of himself and family, it surely should not be beneath our elders to support their families.

If Alma, the high priest over the whole church, fulfilled the obligations of his office, traveled frequently and labored much among the people, and sustained his family by the work of his own hands, there must be a principle involved which should not be overlooked.

Booker T. Washington, in his great work of education among the colored people of the South, absolutely refused to receive a student into his school, however wealthy he might be, who would not work at manual labor half time and study the other half.

The results of his wonderful educational system prove the wisdom of it. We can learn from this black man, whose work attracted the attention of the nations, and who rose by his own efforts from a slave boy to be the honored guest of the President of the United States, and who was thought worthy of a place at the table of Queen Victoria in Windsor Castle. Mr. Washington sensed the helpful influence of manual labor on man.

Sister Agnes Macphail, M.P., says that clergymen are the poorest representatives of the people in the Canadian Parliament. Not because they are not good men with high ideals, but because they are so out of touch with the business world that their ideas are absolutely impracticable. When man fell God said: "In the sweat of thy face shalt thou eat bread till thou return unto the ground." This was not spoken in wrath, but as a necessity for man's changed condition. And whenever men, from any cause, have separated themselves from temporal pursuits, it has proved disastrous. The idle rich and idle poor are alike a menace to society, and they soon become like the slave-holding ants of Africa, unable to sustain themselves.

The Lord saw it was necessary for man to keep one hand on temporal things while the other was on spiritual things, to give him equilibrium. Paul probably had this in mind when he wrote:

"The creature was made subject to vanity (things temporal, M.M.) not willingly but by reason of Him who hath subjected the same in hope."

The working class is the backbone of any country

and the "best people" in the world. God usually chooses His servants from this class, and He wishes them to remain in it by working with their own hands to support their own households.

The natural affection and holy ties of home-life are enhanced by the labor of love to sustain one's own, and the responsibility of doing so cannot be ignored without injury to all concerned.

Working for the support of our own cultivates independence, self-reliance, self-respect, self-sacrifice, humility, equality, responsibility, patience, endurance, faith, hope and love.

"O Work, blest Work, best thing on earth,
The truest friend we see,
If ever thou wast curse of God,
What must His blessing be?"

The Solution

All churches have met the problem of the minister's family in seeking to obey the command: "Go ye into all the world and preach the gospel to every creature." The Utah church, I understand, does nearly all her missionary work through unmarried men, leaving the presiding positions to men with families. This plan seems to be in harmony with the arrangements made between Peter and Paul. Peter, a married man, was to labor for the circumcision (the Jews), where his labors were confined chiefly to the land of Palestine, the full length of which a man might walk in two days. Paul, a widower or bachelor, went to the Gentiles and traveled extensively.

The great missionary effort among the Lamanites, lasting sixteen years, was carried on by young men, presumably unmarried. The Salvation Army has a military way of doing things, but their Captains have their own abiding places. The home-life of the Army officer is preserved, and he and his wife usually labor together among the people and do very effective work. The Methodist church gives their ministry a field large enough to keep him busy, in which a home is provided for himself and family, and his appointment covers several years. The Reorganized church rarely sends a man to the South Sea Islands unless his wife accompanies him. If this can be done in one mission, why not in all, and the home be preserved?

Different churches have solved the problem differently, but few of them, indeed, have asked the minister to sacrifice his home in order to serve them. In this they have been wiser in their generation than the children of the kingdom, and have realized better than the saints have done that "it is not good that the man should be alone." And their work in foreign fields is done in the same way. Nor do they lose by it. The minister is better for having his wife and children with him, and quite often the minister's wife is almost as great a factor in their church work as is the minister himself.

What our solution shall be I would not presume to suggest beyond what is written. But if we would "abound in the grace of God" we must as a church "impart the word of God without money and without price." Our ministers must leave "their labor to impart the word of God unto the people," and the people must also leave "their labors to hear the word of God." And both return to their labors. If this condition exists from the highest officer to the last ordained man among us,

it will increase humility, equality, devotion and peace. The church funds could then go to support the poor, and for equipping men for their missionary labors, instead of going to support their families.

A man furnished with literature, means of conveyance, money to hire halls, etc., could work a field from fifty to one hundred miles around his own home, do good permanent work, care for his own family, and be much of his time with them. And if his life were in accordance with the gospel he preached, his work would have a stability about it not seen in the present missionary program, where there is a continual building and rebuilding upon another man's foundation, which permits no man to bring his work to anything like perfection.—(Taken from the August, 1926, Zion's Advocate).

A SCIENTIST LOOKS TOWARD GOD

The Bible in the Hands of the Higher Critic Or The Millions of Exodus

By Harvey Seibel

How often is it that we, who are steeped in the faith in the gospel of Christ and know of a surety from years of living the word that the rock of our foundation is sure, how often is it that we feel somewhat a feeling of sorrow when we read the statements of the learned Higher Critics of the Bible and consider somewhat pityingly how they could be misled and stumble over such trivialities as apparent discrepancies in the inspired word of God. So we soon forget their wicked attacks on the truth, counting it as a thing of nought, not realizing that God has specifically warned us in II Peter 2:1 against this evil, where we are told, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." But, we say, these only hurt themselves and the man of faith will not be troubled. In the next verse we read, "And many shall follow their pernicious ways." This, of course, brings the point home to us a little more forcefully and we begin to ponder in our hearts if there is an answer to some of these charges of the Higher Critics. Then, when our son or daughter comes home from a season spent in the University, fresh from the brain washing of the wisest men of our age, and tells us that the Old Book is filled with impossibilities, errors and contradictions, and that the science and learning of today does not agree with the ancient writers from Moses on down, and that the Bible is, after all, just a collection of folklore borrowed from the heathen mythology by bands of ignorant, wandering nomads without learning or the ability to write, told by word of mouth and finally compiled by later writers, and that God is unknown and unknowable, if He exists at all: then we begin to believe I Peter 3:15, "and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Let us consider one of the better known criticisms with which our child meet when he suddenly finds himself a man, thinking as a man and away from the shackles and restraints of his father and mother. Remember, suddenly he is re-evaluating all the old principles of a generation that is swiftly passing from the scene of action; and that he is doing all this in the light of what he believes is "the modern age" which has

burst upon a darkened world with all the glory of a science that is reaching for the stars and pushing God into the remoteness of infinite space to a phantasmagorical vanishing point.

So we come to the statement by Ingersoll; "We find the Jewish people first in Canaan, and there were seventy of them, counting Joseph and his children already in Egypt. They lived two hundred and fifteen years, and they then went down into Egypt and stayed there two hundred and fifteen years; they were four hundred and thirty years in Canaan and Egypt. How many did they have when they went to Egypt? Seventy. How many were they at the end of two hundred and fifteen years? Three millions . . . We had at the time of the Revolution in this country three millions of people. Since that time there have been four doubles, until we have forty-eight millions today. How many would the Jews number at the same ratio in two hundred and fifteen years? Call it eight doubles and we have forty thousand. But instead of forty thousand they had three million. . . . Is there a minister in the city of Chicago that will certify to his own idiocy by claiming that they could have increased to three millions by that time?"

What will our son or daughter do when faced with this dilemma? Will it take much more to convince him that the Bible is full of errors? Will he not be a little further from the faith, of the Brother of Jared? By the way, what does this do to your faith? Can you answer this question with logic and wisdom?

Now that the shock of this discrepancy has somewhat lessened, let us quote from Joseph Wheless' "Is it God's Word?" and examine a little more closely this dilemma.

"These 51 living sons of the twelve sons of Jacob who came into Egypt give an average of $4\frac{1}{4}$ male children to each of the sons of Jacob; none of the twelve is recorded to have had any children, sons or daughters, after their arrival in Egypt, except one daughter to Levi, Jochebed, who married her nephew Amram, father of Moses, (Exo. 6:20), and was thus the mother of Moses and his great-aunt. Adding the four great-grandsons of Jacob to the 51 grandsons makes 55 male descendants of Jacob; these, together with Jacob and his twelve sons and the two women, make up the total of seventy, though this does not include the wives of the twelve. But it is stated: 'all the souls that came with Jacob into Egypt . . . besides Jacob's sons' wives . . . all the souls of the house of Jacob, which came into Egypt, were threescore and ten.' (Gen. 46:26-27).

"Assuming that all the 55 male descendants of Jacob who came into Egypt married and had only sons for children, or sons to the average of $4\frac{1}{4}$, and that this average held through the four generations, the Hebrew population in Egypt would naturally augment in about the following manner: The first generation (offspring of the twelve) that came into Egypt was 55 males; liberally allowing five male children each, the second generation, sprung from these, would number 265; the third generation, offspring of the second, would number 1,375; the fateful 'fourth generation,' that of Moses and the exodus, would reach the sum total of 6,875 male persons. . . .

"The original promise is dated in the margin, according to Bishop Ussher, 1921 B.C., and the date of

the migration into Egypt as 1706 B.C., a lapse of 215 years; the date of the exodus out of Egypt is given as 1491 B.C., indicating a 'sojourn' in Egypt of only 215 years. This must be a mistake of the good bishop, for the inspired text (Exo. 12:40) expressly says: 'Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.' . . .

"These 'four generations' are set out in the inspired record with minute genealogical detail of name and family, birth and age (Exo. 6:16-20), running down the line of Levi, one of the sons of Jacob who migrated into Egypt with the seventy, in the year 1706 B.C., by Bishop Ussher's chronology. We will examine this genealogy.

"Levi was one year older than Judah, and therefore perhaps forty-three years old when the Jacob family went down into Egypt. According to the recorded genealogy, which I shall only briefly summarize, Levi was 137 years old when he died (Exo. 86:16); his son Kohath, through whom the descent runs, was 133 years old when he died (6:18); his son Amram, father of Aaron and Moses, was 137 years of age also when he died (6:20); his son Moses was 80 years old when he led the exodus from Egypt (Exo. 7:7), in the Bishop's year 1491 B.C.

"With the greatest liberality of allowance in order to 'accommodate' the inspired record, if Kohath had been a yearling infant when his father Levi brought him into Egypt (Gen. 46:11), and if Kohath had begotten his son Moses in the last of his 137 years (as is of course possible in the Bible, although it would have been more remarkable than the hundred-year-old paternity feat of Abraham, which required a 'special dispensation of providence' to procreate Isaac), yet these extreme numbers, plus the eighty years of Moses at the time of the exodus, total only 350 years instead of the 430 years of the inspired record of Exodus 12:40.

"Moreover, Amram's wife, Jochebed, the mother of Moses, was 'the daughter of Levi, whom her mother bear of Levi in Egypt' (Num. 26:59); hence she was Amram's aunt, his father's sister (Exo. 6:20). Levi, as we have seen, was at least 43 years old when he went into Egypt, and he died there at the age of 137 years (Exo. 6:16); born only in the last year of the 137 of Levi's life, which was 94 years after his arrival in Egypt, and if the 'sojourn in Egypt' were 430 years, Moses, who was 80 years of age at the exodus (Exo. 6:7), must necessarily have been born (430 minus 80) in the 340th year of the 'sojourn'; and his mother Jochebed, would at that time—deducting the assumed 94 years of 'sojourn' before her birth—have been at least (350 minus 94) 256 years old, somewhat liberally over the allotted ages of the patriarchs in those degenerate days; and with Sarai some six hundred years previously, 'it had ceased to be after the manner of women,' in the manner of child-bearing even at 90 years of age."

Where do all these impossibilities leave our son or daughter, or you or I, for that matter? Is it necessary to discard the intelligence God gave us to believe the Bible? Or must one attribute all this to miracles of God? Is it possible, through faith, to resolve a logical dilemma? Or maybe the inspired writing of Paul is wrong when he said, "All scripture is given by the inspiration of God," II Tim. 3:16. Perhaps it takes the

faith of the Brother of Jared to believe these ancient myths and the Higher Critic wins. Before we come to any hasty conclusion let us investigate and analyze this story carefully.

Let us consider the following statements of these Higher Critics:

1. The children of Israel sojourned 215 years in Egypt.

2. Seventy souls went into Egypt: but two were born in Egypt and did not go there and two that went were women; then what happened to the wives of these men? for they were not counted among the seventy.

3. If the 430 years of sojourn is correct, the mother of Moses, Jochebed, was at least 256 years old when Moses was born.

4. Allowing ten children per family, the maximum increase possible, with no deaths, would have been 6875 males, and not 600,000 as at the time of the exodus.

5. During the 215 years of Abraham to Jacob, the increase was only 70, while the next 215 years brought the total to three millions.

Considering the first statement first: The children of Israel sojourned 215 years in Egypt.

Gen. 15:13, "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."

Acts 7:6, "And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years."

Exo. 12:40, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."

Shall we rejoice here that the sojourning of the children of Israel in Egypt was four hundred and thirty years? Perhaps that gives us a little more time to multiply the people from the 70 to three millions though even this seems a bit fantastic. But that leaves us with the mother of Moses 256 years old at his birth. Note that the seed of Abraham were to sojourn 430 years, that includes Isaac, who also sojourned in a land that they did not own. Also Jacob sojourned in Canaan which the Lord had not, at that time, given to them. Beginning in 1917 B.C. when the call was given to Abraham to "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," (Gen. 12:1) until Abram was able to move with his flocks and herds and servants and equipment and we can suppose that about 1921 B.C. his sojourn in a strang land began. For the next 215 years we find the seed of Abraham wandering around between Egypt and Canaan until 1706, according to Ussher, Jacob went into Egypt at the request of Joseph. Then, in 1491, just 215 years later, three million Israelites with a numerous host left Egypt and began the forty years trek to the promised land. With this understanding, let us look again at Exo. 12:40, "Now the sojourning of the children of Israel (who dwelt in Egypt) was four hundred and thirty years." Note that the clause, "Who dwelt in Egypt" merely identifies the children of Israel and that the total sojourning in both Canaan and Egypt combined was 430 years.

Additional light is thrown on this point by Gal. 3:17, "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." This says that the time elapsed from the time that the covenant was made to Abraham until after the children of Israel left Egypt was 430 years: note, 430 years from Abraham to the exodus, and not 430 years from Jacob to the exodus.

The lesser figure of 215 years truly helps us in the case of Jochebed who was a mother, not at the age of 256 years, but 256 minus 215, or just 41 years. She was only 41 when Moses was born.

Let us consider the statement that from Abraham to Jacob the increase only made a total of seventy souls.

One ought not to accuse the Higher Critics of dishonesty, but such ignorance as evidenced by this statement is just as inexcusable. These seventy souls were only the male descendants of Jacob. It did not include Abraham's son by Hagar, Ishmael, who himself had twelve sons whose descendants must have numbered many thousand by the time of Jacob. Nor did it include the descendants of Abraham's other wife, Keturah, of whom are recorded 11 sons, 2 grandsons, and 3 great grandsons, besides the daughters. Also it completely neglects to mention the children of the concubines of Abraham to whom Abraham gave gifts, according to the inspired record. Their descendants must have been a veritable host by the time of Jacob. After all, one Mormon of the last century has 5,000 descendants today. In addition we ought to include Esau and his three wives. When a lying spirit enters into man, strange deceptions arise to plague the truth of the word of God and to serve as a pitfall for the member of The Church of Christ who does not "study to show thyself approved, a workman unto God, that needeth not to be ashamed." Let us not be ashamed before our children when they face us with these questions.

Now for the final dilemma: How is it possible, short of a miracle, for seventy souls to multiply to three millions in only 215 years. It would seem much easier if it were at least 430 years. But the inspired record tells us that it was only 215 years, and that is all we have. Remember that Wheless (a lawyer and not a theologian, for such are the authorities among the Higher Critics) states that even with ten children each, only 6875 males would result in 350 years, not 215 years. Shall we give up at this point and leave the field to the atheist? Or is there some way to find nearly three million souls, descendants of Jacob in this fantastically small span of years?

Remember that no matter how illogical or ridiculous the learned Higher Critic can make the Bible appear, that the Bible is still the word of God and is right. The more we study, the more this axiom becomes apparent. For this reason I am going to fly in the face of the logic of the noted agnostic, Ingersoll, and affirm with all the vehemence I can muster that it is exactly as recorded in the writings of Moses; that of the house of Jacob three million souls arose in no more than 215 years; and I am going to do this at the great risk of "certifying to my own idiocy." I pray that you will now bear with me while I prove, once and for all, that it is the idiocy of our wise men which is apparent, for

the impregnable word of God tells us that, "the wisdom of our wise men shall perish;" and it is this type of wisdom that is being referred to; not the wisdom of truth.

Scattered throughout North Dakota, Montana and Southern Canada are a group of people known as Hutterites living under a communal organization. About 1875, 101 couples of German descent came over from southern Russia and settled in this region. Here they made a remarkable increase: the population growing from 443 in 1880 to 8542 in 1950, a 19-fold increase in 70 years. At this rate, given 250 years more, they would equal the population of the United States today, while in another 70 years they would pass that of the world. This sounds like a greater fairy tale than the story of the Israelites in Egypt; but it is happening today.

If we wish to find what the Hutterite increase would be in 215 years, the simplest way is to fit a logarithmic equation to it. This is $\log Y = 2.59106 + 0.018257 X$; where Y is the population and X the number of years. Inserting $X = 215$ years and we learn that in 215 years the Hutterite population has passed the questioned three millions of the children of Israel for it is 3,283,500. This figure we cannot deny, for the rate of increase is a matter of record (see "Standing Room Only" by Karl Sax) and the arithmetic is simple.

Still there may be a worm of doubt in the minds of some: How is it possible that the Hutterites produced so many children? Were they all polygamists? No. They were not polygamists. The average family contained more than ten children, and this is sufficient to produce three millions in the allotted 215 years.

What then of the children of Israel? Is this increase possible with them? Let us consider first who did go into Egypt. See Gen. 46:7, "His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt." Also Gen. 46:27, "And the sons of Joseph, which were born of him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten."

In the forty-sixth chapter we learn that Jacob's family consisted of 12 sons, 51 grandsons, 6 great grandsons, which including Jacob, himself, made exactly seventy males. There were, in addition to the males, the wives and at least 18 daughters. No doubt there were husbands to these daughters also. In addition to the immediate household were also the slaves. For instance, Simeon and Levi slew all the males in one city and took their wives and children captive (Gen. 34:25-29). What then of Gen. 46:27 above concerning the seventy who went into Egypt? Who were they? Let us reread it with a proper punctuation (this is permissible since the punctuation was put in by man in the fifteenth century and not by inspiration): "All the souls of (that Jacob, which came into Egypt) were threescore and ten." The clause, 'which came into Egypt' is merely identifying Jacob. Under this understanding let us see who did go into Egypt. There were seventy males in the house of Jacob, not counting those who came in by marriage, or as slaves. Of these seventy, two, the sons of Joseph, were born in Egypt and did not come into Egypt. Two others, Er and Onan, died in Canaan and were buried there, so they could not

have gone into Egypt. This leaves 66 males and 18 females who were blood relationship with Jacob. Hence the seventy are not the ones identified as going into Egypt, but merely the menfolk in the family of that Jacob who went into Egypt. It looks like Gen. 46:7 above is correct when it identifies the family of Jacob who went into Egypt as, "His sons, and his sons' sons with him, his daughters and his sons' daughters, and all his seed brought he with him into Egypt." If Jacob had concubines this could have been a goodly number; and such is indicated by the term, "and all his seed." At least there must have been a great household of 66 men of the immediate family with all their womenfolk plus the slaves and flocks and herds, a great number, and their tents and all the equipment that goes to make up life of a nomadic people in a semi-arid region. Let us say that their number was comparable to that of the Hutterites when they emigrated to this country.

In what other ways do the children of Israel compare with the Hutterites? The Lord says that they multiplied greatly.

The Hutterites lived, on the average, around 45 or 50 years, and still multiplied abundantly. The Israelites in their sojourn averaged around 140 years of life, about three times as long as the Hutterites; so their death rate was lower, and their productive years longer.

The Hutterites had one wife each. Abraham had three wives and concubines. Isaac is known to have had but one wife. Esau had three wives and probably concubines also. Jacob had two wives and two concubines. It was the custom in those days.

Considering the advantages the children of Israel had over the Hutterites, the strange thing isn't that they had so great a number as three million descendants, but rather that they only had three millions. Comparatively speaking, ten million would have been more in order.

Again, the word of God wins over the wisdom of man. There is no danger in standing up for the miracles and stories of the scriptures lest we be ashamed; but those who oppose the word of God will be embarrassed. Thus the admonition of the Lord should be followed by all: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." II Peter 2:15.

Independence Dairy

(continued from page 3)

the woman touched the hem of His garments and was healed?

Virtue: strength, courage, moral practice, active quality or power. In or by virtues of: Through the force of or by the authority of.

Christ taught in the temple not as the scribes, but as one having authority.

The gospel today should not be given as just a scribe, or one learned in words, but with power as one having authority.

If we want this virtue (the power and authority of God) there is but one way to gain it. We must do as Christ told his apostles, "go and pray that it might be so". Christ said these things aren't done without much prayer and fasting.

There is virtue in prayer meetings and power not found anywhere else, because it comes to us more personally.

These things are a challenge of our faith and a mirror in which we can see if we personally have taken upon us the name of Christ and are doing the things He requires of us.

If water does not flow out of, as well as, into a pool, the pool becomes stagnant. If we try to hold the love of God and do not give it to others we become spiritually stagnant. We must be busy working for good.

Miracles are wrought by faith and if they shall cease it shall be because of lack of faith and awful is the state of man for they are as if there had been no redemption made.

We do not receive blessings because of our worthiness but because of our faith. We can increase our faith by diligently keeping the commandments of God. If we fail to keep the commandments of God our faith leaves, too. If our faith is gone we can regain it only by repentance and diligently striving to serve God.

At Christmas time we should remember, as we partake the Spirit of giving, the gift by God of His Son, Jesus Christ, to redeem mankind from the fall of Adam, and the gift of eternal life through obedience to the commandments of God.

Caroline Hedrick, Reporter

Bemidji, Minnesota

We had our annual business meeting Oct. 18, 1959. Bro. Arlo Gould was reinstated as our pastor. Other officers are Sr. Annie Spargo as secretary-treasurer, Sr. Amy Schrader as pianist and also local historian, Sr. Sylvia Seibel as chorister.

We are very glad to welcome Sylvia to our group. She is making her home with Sr. Helen Faye, and attending the Bemidji State College.

Sr. Helen Faye spent some time in the hospital for cancer last fall. She still has to report back every so often and doesn't feel well enough to attend church yet.

We have enjoyed having our church services where Bro. Leon A. Gould makes his home when here. He has been spending most of his time in Independence, Mo.

We were honored to have Bro. Leon A. Gould and Bro. Don Housknecht here over the Thanksgiving holidays. They gave us some very good ideas for becoming united and getting ready for the coming of Christ.

Our Sunday School superintendent is Bro. James Spargo. The assistant superintendent is Bro. Byron Wentworth. Other officers are Sr. Amy Schrader, pianist; Sr. Donna Gould and Sr. Vivian Olson, choristers; Sr. Christine Spargo, treasurer. The Sunday School teachers are Bro. James Spargo, Sr. Annie Spargo and Sr. Amy Schrader.

Our regular church services consist of Sunday School at 10:00 A. M., and an 11:00 A. M. service; at 7:00 P. M. we have prayer service. We have Sacrament Service the first Sunday in each month; also choir practice one night a week with Sr. Amy Schrader as instructor.

This is the Thanksgiving and Christmas season when we should be especially thankful for all our

blessings. We expect to have a Christmas program on Sunday before Christmas.

Wishing everybody a very Merry Christmas and lots of blessings and thanksgiving throughout the coming year.

Hester Wentworth

Y. P. C. L. NEWS

On October 25, Sr. Margret Harris was in charge of the study class. The young people discussed again the meaning of the word evolution; a development or growth, a change from the simple form to a more complex form. Sr. Harris read from the WORLD BOOK ENCYCLOPEDIA concerning Darwin's theory of evolution. I believe we all came to the conclusion that as far as evolution itself is concerned, we do believe in it; but as far as Darwin's theory is concerned, we do not believe in it.

The young people marched as a group in the Halloween parade on October 31. Afterwards we went to the home of Bro. and Sr. George Reed where we ended the evening with refreshments of cider and doughnuts.

Sr. Martha Harris was in charge of our meeting on November 1. She began with a review on evolution by asking: Do you believe in Darwin's theory of evolution? Why is Darwin's theory incorrect according to Genesis 1:27? If it is true man came from monkey, isn't it reasonable to assume that it would still be happening now? These questions started us thinking, and we began a want to disprove evolution by scripture, as the world believes in it.

Bro. Duane Wheaton was in charge of the study on November 8. He began our study of creation in connection with evolution. As a text we used the first two chapters in Genesis.

On November 15, for an educational, the young people visited the airport in Kansas City. We were fortunate to get a conducted tour through a Braniff Constellation airplane. For those of us who had never been in a plane, it was very educational.

The November 22 meeting was postponed to Thanksgiving night to allow for the all-day Thanksgiving services of the church. This meeting was held as a prayer meeting for the church. Bro. Harold Gill, our chairman, took charge, assisted by Bro. Leslie Case. Bro. Case used Deuteronomy 16:13-15 as a text. I believe we can truthfully say the spirit of God was with us. After the service we held a short session of prayer at the home of Bro. and Sr. Rolland Sprague and family, who weren't able to meet with us because of sickness.

On November 29 we cancelled our regular meeting to attend the baptism of some new members into the church.

The meeting of December 6 was postponed because of illness.

On December 13 we met to take care of some unfinished business.

In behalf of the young people, I would like to ask an interest in your prayers for us.

Margret Harris, Reporter

BLESSINGS

Paula Lynnette, baby daughter of Bro. and Sr. Leslie P. Case, was blessed Sunday morning, November 29, by her grandfathers, Bro. J. M. Case assisted by Bro. Harvey J. Bell.

OBITUARY

Elisabeth Mary Mann

Miss Mann passed away on December 14, 1959, at the Independence Sanitarium and Hospital following an automobile accident, at the age of 17 years. She was born on July 4, 1942; attended Independence schools and was a senior at William Chrisman High School.

Besides the parents, Bro. and Sr. Edward Mann, surviving are a brother, Dexter LeRoy Mann, of the home; her maternal grandparents, Bro. and Sr. Alva S. Wheaton; and a host of relatives and friends.

Services were held Wednesday, Dec. 16, at the Carson's Funeral Home. Elders Nicholas F. Denham and C. LeRoy Wheaton, Jr., were in charge of the service. Burial was in Mound Grove Cemetery.

NOTICE

Word has been received of the death of Bro. L. V. Aldridge on December 23, 1959, at Phoenix, Ariz. An obituary will be in the next issue of our paper.

WHAT OTHERS SEE

My desire is, to walk close to Thee,
 So those that watch me thus may see
 I try to walk Thy narrow way,
 Led by Thy Spirit day by day,
 From Brothers and Sisters I do hear,
 But see them not, maybe for a year.
 'Tis easy to be kind and sweet,
 To those whom I so seldom meet;
 But here at home are those who see;
 Too often he worst in me.

But hymns of praise are best unsung,
 If God does not control my tongue;
 Sometimes when vexed or sorely tried,
 My impatience I can't always hide.
 May none e'er stumble over me,
 Because Thy love they failed to see.
 Oh, give me Lord, a life that brings
 Great vict'ry over little things.

To me, give calm for every fear,
 And peace for every falling tear.
 Dear Lord, make mine, thro' every strife,
 A more gracious and unselfish life,
 That those who see, when not my best,
 May know Thy Spirit's oft' my guest,
 And when with those who know me best,
 Through Thy name Lord, to stand the test.

Cora B. Bingham

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.

SELF-PRODUCED PAPERS FOR A PRIMARY SUNDAY SCHOOL

The small Sunday School has a problem in affording appropriate "Sunday School Papers". Such materials are expected to reflect the mission of the group using them. In these things the Church of Christ local schools are no exception.

Since the General Church nor the Sunday School Association has made primary papers of their own available, the local schools, for the best utility, are under the necessity of producing their required materials.

It is wholly fitting that the Sunday School paper be made to carry a reminder of the lesson for the day. This presents no problem of great difficulty as the child does not require elaborate layouts and in fact seems to prefer something marked by his own effort. For several years the writer has used a single-fold sheet with the simple legend "My Paper" in large open letters on the front face.

The inside of this paper is devoted to projects used in the lesson for the day, and the front face is trimmed to the taste of the student. It truly is "My Paper" to each one. (Older students have often cast a fond eye and requested them. The challenge to personal achievement remains.)

Each lesson we seek to portray has some simple thing or things that relate to the situation and we use these items for our projects, often constructing them as we tell the lesson story. This activity relating to a given lesson situation has value in impressing the material with greater hope of retention.

If the individual teacher is unable to produce the full outline drawing of the project, a simple pattern to trace is effective and even preferred. In our supply box were patterns, very simple, of flowers, leaves, a house, fish, birds, a basket, some animals, butterflies, items of clothing, bread, and others now unremembered. Such shapes can be produced from magazines, newspaper ads or handbills; wherever line drawings are used.

With the outlines furnished we are successful in producing items to cut out and attach to our papers, or yet to trace outlines on the paper itself for occupation with crayons or pencil to complete the object to the student's satisfaction.

Proceeding with the construction of the projects we are able to discuss the relation of our object to the lesson of the day, retelling and impressing without being tiresome. The ability of the children to visualize is used, and we guide them through an experience that fixes our lesson in their mind.

In the limited space afforded here it is difficult to do more than suggest broadly the direction one may proceed in producing papers for the small Sunday School. Generally may we offer counsel as follows:

1. Keep the projects simple.
2. Fit the activity to the group development. Use pic-

tures and objects for the very young, graduating to lettering and writing as school age proficiencies develop.

3. Make each paper a personal production of the pupil on the subject matter of the lesson. Furnish the materials, portray the lesson, provide the objects, but let them do the work. They will love it and learn.

Some work was done of this type of production at our seminar last April. If there are any in the local schools that require help, your early letter telling of your problem will receive prompt attention and in much more detail than possible here. Address me, Elder Thomas S. Maley, 615 Sheridan Ave. N., Minneapolis, 11, Minn.

A PRAYER

Dear Lord above look down on us,
Give to us Thy tenderness.
We would be Thy people Lord,
Help us live up to Thy word.

Give us humbleness to pray,
Help our living everyday,
In Thy wisdom lead each child,
Help us be the meek and mild.

Help us always to have love,
That our deeds may please above.
Hand in hand to work for Thee,
Till accomplishment we see.

For blessings all we humbly bow,
Please forgive our weakness now.
Our desires are all toward Thee,
Giving heart and soul to Thee.

Answer when in faith we pray,
Giving blessings day by day;
Ever, always, beggars we,
Till we come to live with Thee.

Give thy servants guidance, Lord,
That the people hear Thy word.
Let peace and union thrive again,
In Jesus name we pray, Amen.

Mary Lois Bryant.

SUNDAY SCHOOL SUPPLIES

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

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