

Zion's Advocate

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

Volume 37

Independence, Missouri, April, 1960

No. 4

Easter's Eternal Truth

He is risen, were the words of the angel,
As she stood at the entrance of the tomb,
It was a message that life is not ended,
When death seems to enfold us in doom.

He is risen, was the song from the heavens,
That was wafted on that glorious morn,
'Twas heard by the friends of Christ Jesus,
That death means eternity born.

He is risen, is the meaning of Easter,
That we hail as life overcomes death,
It's the glory of a great beginning,
A reward after our fleeting breath.

He is risen, is the hope for the eternal,
The glad tidings we know to be true,
For death does not hold us forever,
But transforms us for our journey anew.

By Mr. and Mrs. W. M. Shaw

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ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

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PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Second class postage paid at Independence, Missouri.

SUBSCRIPTION RATES: One Year, \$1.50 In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri

EDITORIAL

During the conference year just closing, as in former years, there have been published in Zion's Advocate many ideas and opinions of members of the church on various questions. The editorial staff has attempted to be fair in publishing these views. We have not agreed with all views published, but in all fairness, we have tried to let both sides of controversial questions be openly discussed.

The Restoration Movement is based on an experience of a teen-age boy whose conscientious desire to serve God acceptably led him to take literally the word of the Apostle James who wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This boy found a secret place to pray and proceeded to inquire of God which church he should join.

His answer, which was that their creeds were the creeds of men and were an abomination in His sight and that he should join none of them, caused the boy to wait for a time. Later, desiring to know his standing before God, he again sought God in prayer and received a visit from a heavenly messenger who told him, among other things, that the ancestors of the American Indians had once been highly favored of the Lord and that a record of God's dealings with them was buried in a hill not far from his home. The messenger told the boy that the record contained the fullness of the gospel and that he should be instrumental in bringing it forth to the world.

The record, the Book of Mormon, was brought forth in due time and speaks for itself. "Do ye not remember the things which the Lord hath said, If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely, these things shall be made known unto you?"

"Behold, I say unto you, that the house of Israel was compared unto an olive tree, by the Spirit of the Lord

which was in our fathers; and behold, are we not broken off from the house of Israel; and are we not a branch of the house of Israel? And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fullness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years and many generations, after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed; and at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; 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. And then at that day, will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God? Behold, I say unto you, Yea: they shall be remembered again among the house of Israel: they shall be grafted in, being a natural branch of the olive tree, into the true olive tree; and this is what our father meaneth; and he meaneth that it will not come to pass, until after they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles, that the Lord may shew his power unto the Gentiles, for the very cause that he shall be rejected of the Jews, or of the house of Israel; wherefore, our father hath not spoken of our seed alone, but also of all the house of Israel, pointing to the covenant which should be fulfilled in the latter days; which covenant the Lord made to our father Abraham, saying, In thy seed shall all the kindreds of the earth be blessed."

Nephi wrote also of God's promise to Joseph: "Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord." This also confirms the prophecy of Ezekiel wherein the Lord said, "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

There has been a growing tendency among the Restoration Movement, from the days immediately following the publishing of the Book of Mormon, to ignore its contents and to turn to contrary ideas, whether they be the opinions of men or false revelations.

When Christ appeared to the Nephites on this land after His resurrection, He warned them that when the

Gentiles sinned against His gospel and rejected the fullness of His gospel, He would take it from among them. Let us beware that we do not become guilty of this rejection and lose what is precious to our souls. Let us not boast of our position as did the Jews who said, "We have Abraham to our fathers."

When we take the two records together as Ezekiel and as Nephi said we should do, they will put down all contentions and disputations from among us; but we must take them together and remember that many plain and precious things were taken out of the Bible to cause the Gentiles to stumble, and any student of religion can see that they have stumbled. The Book of Mormon was to remove that cause of stumbling.

The Book of Mormon states very clearly the final destiny of man; that if he leaves this life in righteousness, he has everlasting life and that if he leaves this life in unrighteousness he is cut off from everlasting life. Righteousness is keeping the commandments of God. There is no mention made nor any intimation given indicating any third group who may be classified to something other than righteousness or wickedness. Let us not build up and depend upon a hope of something which does not exist. Satan has used this strategy to dull the senses and cause the commandments of God to be forgotten since the fateful day in the Garden of Eden when he beguiled Eve. How many people have been lulled into a false sense of carnal security by Satan and have gone down to destruction!

When we as a Church become united upon the principles which God has given and realize the everlasting importance of the deeds of this life, and the finality of our situation upon departing this life, we will move forward in our mission to the world with zeal and earnestness such as we have not known before.

N. F. D.

"Therefore, according to justice, the plan of redemption could 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. Now the work of justice could not be destroyed: if so God would cease to be God." Alma 19:94, 95.

There Is a Reason

During the course of the 1959 General Church Conference, the Board of Publications was directed to collaborate with the General Church Recorder and make necessary revisions of the present forms used in recording procedure. They were also instructed to publish these revisions in the Zion's Advocate for three consecutive months preceding the 1960 General Church Conference.

If there has been some question in the minds of some as to why the repetition of these forms in the Advocate, we hope this will clarify.

—The Editors

Proposed Revision of Forms

From The Board of Publications

Part I

SUBJECT: The review and rewrite of all Church forms as directed by 1959 General Conference.

REMARKS: The Board of Publications met in a series of meetings to review the Church record forms and to set up a letter of procedure for the General Church Recorder.

A list of 26 forms was courteously furnished us by the Recorder and sample copies of the same were supplied us from which we were able to design our work.

In a series of five meetings we were able to recommend the discard of several forms—their function being designed into other forms already in existence. We were thus able to eliminate some 16 of the listed forms.

Again the Board was courteously benefited by the General Church Recorder. She met with us in two meetings to offer her suggestions in the rewriting of the new forms. She was able to greatly benefit the course of our labors. We are indebted to her skillful willingness.

ENCLOSED: 1. A list of the rewritten forms, the result of our deliberations.

2. A letter of instruction from the Board of Publications to the General Church Recorder in the use and distribution of the redesigned forms.

Part II

CONCLUSION: There were some questions that presented themselves in the rewriting of these forms upon which we were unable to commonly agree. Generally they are as follows:

1. Should the issuing of Certificates be the exclusive responsibility of the Recorder's office?

a. If so, the Recorder will be able to use an "Impression Seal" as decided by the action of the Board of Publications May 17, 1959.

b. If not, the Church seal will have to be printed "facsimile" on the certificates in the process of printing.

2. The question as to whose signatures the CERTIFICATE OF ORDINATION (Card) would bear was left undecided.

a. It was decided, however, that this card should have a facsimile seal printed on it since the impression seal would not show after some wear on the card. (The card is designed for the billfold).

3. Should a new member be requested to sign a statement as a witness of his belief and intent as a member of the Church of Christ?

4. Should officiating ministers, in cases of Baptism or transfer from another church in the Restoration, be required to vouch for the new member's instruction in his or her duties to the Gospel and to the Church of Christ? (This voucher to be signed with his or her signature.)

In rewriting of the forms it was decided to standardize the form size to 6 x 9 so that they might efficiently fit our present filing system. Each member of the Church of Christ is to have a 6 x 9 file folder in the General Church Recorder's office in which his personal records will be kept. Steps have already been taken to carry this out.

Respectfully submitted
Robert L. Maley, Secretary
BOARD OF PUBLICATIONS
of the CHURCH OF CHRIST

To the General Church Recorder:

SUBJECT: Letter of instruction in the use of the revised church forms and certificates.
(Reference to each individual form will be made by title and by the number assigned on the Recorder's submitted list of forms).

Form No. 1. ANNUAL REPORT OF THE LOCAL CHURCH.

1. To be sent out each year to the locals by the recorder.
2. Is to be sent out February 1, and due back by March 1.
3. Recorder will summarize these reports with annual report to the Conference.
4. A list of membership with names and addresses are to be sent from each local to the General Church Recorder upon request.

Form No. 6. CERTIFICATE OF ORGANIZATION.

1. To be properly filled out and signed by Recorder and forwarded to Local Church upon receipt of satisfactory notice of New Organization from the Missionary in charge, who will submit a list of six or more members, one of whom is an Elder.

Form No. 7. REQUEST FOR TRANSFER From another Restoration organization).

1. To be filled out in full and signed by applicant and three Elders recommending the transfer, then forwarded to General Church Recorder.

Form No. 7a. ITEMS OF BAPTISM (In triplicate).

1. This form is to be issued by Officiating Elder.
2. Must be signed by Local Clerk and Pastor (or Missionary in Charge where no Local exists).
3. First copy goes to the General Recorder (via the Local Clerk).
Second copy goes to member as a "Temporary" Baptismal Certificate.
Third Copy is retained in the Missionary's (or Minister's) book as a stub record.

Form No. 10. ITEMS OF BLESSING.

1. To be issued by Officiating Minister and sent to General Church Recorder.

Form No. 11. CERTIFICATE OF BLESSING.

1. To be issued by General Church Recorder upon receipt of ITEMS OF BLESSING.

Form No. 12. CERTIFICATE OF BAPTISM.

1. To be issued upon receipt of ITEMS OF BAPTISM.

Form No. 18. CERTIFICATE OF ORDINATION.

1. To be issued by the General Church Recorder upon pertinent information from the Officiating Minister.

Form No. 23. MEMBERSHIP RECORD.

1. To be filled out by the General Church Recorder upon receipt of forms, REQUEST FOR TRANSFER or ITEMS OF BAPTISM, from the Local Clerk or Officiating Minister.
2. It is to be filled out in duplicate.
 - a. One copy goes in Recorder's file.
 - b. One copy goes to Local Clerk where Membership is to be held.

(Note by Conference action, each member is to be recorder under the nearest local to which he resides.)

3. In case a member transfers to another Local, Local Clerks are to forward this membership record card to member's new local.

Form No. 24. CHANGE OF RECORD NOTICE.

1. To be placed in the hands of each Pastor or Local Clerk and each Missionary in the field.
2. In case of the change of status of a member: to be filled out by Local Clerk or Minister and sent in to the General Church Recorder.
3. The Local Clerk should incorporate these changes into the member's MEMBERSHIP RECORD.

Form No. 26. CERTIFICATE OF ORDINATION (Card).

1. To be issued at the same time as CERTIFICATE OF ORDINATION.
2. Signatures are to be determined by the action of General Conference.

Supplies of all forms are to be kept by the General Church Recorder and all forms issued by anyone other than the Recorder will be furnished upon request as needed.

It was decided there would be no change in Forms No. 10 and No. 11 until the present supply of these forms is exhausted.

Form No. 26. (Billfold size card)

CERTIFICATE OF ORDINATION

Ordained
and is hereby authorized to perform the duties of his ministry as:

.....
(Name of Office)

In The Church of Christ, Organized April 6, 1830
Headquarters, Independence, Missouri

.....
Signature

.....
Signature

Form No. 1

..... Annual Report of the Local Church at.....
 (Year Ending).....
 TO THE GENERAL CHURCH RECORDER Date.....
 Gain by Baptism _____ Loss by Death _____
 Transfer (Restoration) _____ Expulsion _____
 Transfers Between Locals _____ Withdrawals _____
 Transfers Between Locals _____
 Total Loss _____
 Total Gain _____
 Number at Last Report _____
 Net Loss or Gain _____
 Total Membership to Date _____
 Number of Elders..... Priests..... Teachers..... Deacons.....
 Local Pastor's Name.....
 Address City..... State.....
 Signed By Address

(Local Clerk or Secretary)

(Note): A letter of transfer received from another Local is a gain; one issued is a loss.)

Form No. 6

CERTIFICATE OF ORGANIZATION

CHURCH OF CHRIST

Temple Lot

Organized April 6, 1830

This is to Certify, that on the..... Day of.....
in the year of our Lord Nineteen Hundred and.....;
that a Local Church of Christ was organized at.....

(City)

County of State of
By, in harmony with the laws governing such action provided by the General Conference of the said Church of Christ.

Date.....

(Imprint Seal)

General Church Recorder

Form No. 7a.

ITEMS OF BAPTISM

Name in Full
 (Including Maiden Name if a Woman and Married)
 Address: Street or Route..... City.....
 State Occupation
 Date of Birth..... At..... County..... State.....
 Baptized By Date.....
 At County State.....
 Laying on of Hands: Date..... At.....
 County State.....
 Officiating Minister Assisted By
 Receiving Local Date Received.....
 Marriage Date Name of Spouse

Children:	Birthdate:	Local Pastor
.....	Local Clerk
.....	Date

Form No. 7

APPLICATION FOR TRANSFER OF MEMBERSHIP

Date..... (Register No.)
(Name in Full: Please Print)

TO THE CHURCH OF CHRIST: I hereby confess my belief in Jesus the Christ, and in the Bible and Book of Mormon, and all Latter Day Revelation agreeing therewith. I promise to faithfully support this Gospel and to do all in my power to keep inviolate my covenant with Christ.

I am making application herewith on my original baptism and wish to have my name recorded as a member of the Church of Christ.

Signed..... (Write Full Christian Name)
Born..... At..... County..... State.....
Date Baptized..... At..... County.....
State..... Baptized By.....
Laying on of Hands by..... Assisted by.....
Date..... Place..... County..... State.....
Date of Marriage..... Are you living with spouse?.....
Companion's Name..... Reg. No. if Church Member.....
Present Address: Street or Route..... City.....
State..... Occupation.....

Reverse of Form No. 7.

Ordained By..... Office..... Date.....
Silence: Date..... Cause.....
Excommunicated: Date..... Cause.....
Name of Receiving Local..... Date Received.....
Remarks.....
Recommended for acceptance by Elders 1.....
2.....
3.....
Date of Recommendation.....

Form No. 10 and No. 11.
The present supply of forms are to be used until exhausted.

Form No. 12.

CERTIFICATE OF BAPTISM
IN THE
CHURCH OF CHRIST

This is to certify that..... (Name In Full)
Date of Birth..... Place..... State.....
Was Baptized by..... Date.....
Place..... County..... State.....
Laying on of Hands by..... Date.....
Assisted by..... Date.....
Place..... County..... State.....
AND BECAME A MEMBER OF THE CHURCH OF CHRIST
Register Number.....
General Church Recorder.....
Date.....
(Imprint Seal)

Form No. 18.

CERTIFICATE OF ORDINATION

THIS IS TO CERTIFY THAT..... (Full Name)
WAS ORDAINED A..... in the Church of Christ (Temple Lot,
Independence, Mo.) and is hereby licensed to perform the duties of his ministry.
Date of Ordination..... Place.....
Under the Hands of..... Assisted by.....
Certificate Issued By.....
(Imprint Seal) Date..... General Church Recorder

Form No. 23.

MEMBERSHIP RECORD

Local Church (Register Number)

Full Name
 (Last) (First) (Middle)

Date of Birth..... At..... County..... State.....

Baptized By Date.....
 At..... County..... State.....

Laying on of Hands by..... Assisted By

Date At..... County State.....

Receiving Local Date

Companion's Name Date of Marriage..... Reg. Number if
 Church Member.....

Address: Street or Route..... City.....
 State Occupation

Transferred to Date.....

Death: Date Place.....

Place of Interment..... Date.....

Family () Ministry () or Court () records on reverse side.

Reverse of Form No. 23.

Family Record: Names of children and dates of birth.
 Ministry Record: Offices, dates ordained, officiating ministers and assistants.
 Court Records: Reference to the location of Court Records.

Form No. 24.

CHANGE OF RECORD NOTICE

Notice: The officiating minister is expected to furnish the information. He should first send this notice to clerk of local church where member is enrolled. Local clerk must enter new information upon the local record and certify thereto upon this card and promptly forward to the General Church Recorder.

Full Name Register No.....
 (Please Print)

Date of Birth At..... State.....

Marriage Date Minister

Husband or Wife's Name
 (In Full)

Ordination Date By..... Assistant.....

New Office Former Office

Expulsion Date Chairman of Court

Court Record Send to Recorder: Date

Transferred to Date.....

Transferred from

Death Record: Date..... Place

Interment Date.....

The items noted herewith have been recorded on the local church record..... Date.....
 (Clerk)

Address The Church of Christ.....

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.

Who Was the High Cedar?

By Lucinda Scott

There was someone before Abraham who was called the high cedar. Lebanon was noted for its cedar trees (Ps. 92:12; 104:16; Judges 9:15). Ezek. 31: "The Assyrian was a cedar in Lebanon." He was "of an high stature." "His height was exalted above all the trees of the field." His branches spread out as "a shadowing shroud"; it overshadowed all the "trees of Eden, that were in the garden of God." He lifted himself up in height; he exalted himself, and became wicked; the Lord drove him out of his place where he was deeply rooted. No "tree in the garden of God (see Gen. 2:1-17) was like unto him in his beauty." "The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field." "And under his shadow dwelt all great nations." (latter part of v. 6). It was under his branches where all great nations started.

Because he lifted himself up in height, the Lord said, "I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valley his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him." (vs. 10-12). As the high cedar, the high tree, he was brought down. Additional verses give an account of how low he was brought down. V. 17 says there were those "that were his arm." The Lord cast him down to hell. Those who were his arm, "also went down into hell with him." V. 16: The Lord "made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit." V. 15: "When he went down to the grave," the Lord "caused mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed." The Lord "covered the deep for him." According to v. 4, he was deeply rooted in this place where he became great. The Lord covered that depth which he had established in this place. The word "cover" is used. One definition for "cover" is "to remove from remembrance." The Lord removed Him from His remembrance. The Lord "cast him down to hell with them that descend into the pit."

Now, let us find out who this Assyrian was. We start with Ezek. 31:12, then put other scripture with it, then we will have the answer. The people who were with this Assyrian, became stranger to him; they became "the terrible of the nations", through "the mighty one of the heathen." They dealt with him, then they left him; they, as his branches fell away from him "and all the people of the earth are gone down from his shadow,

and have left him." Gen. 10: This chapter gives the generations of the sons of Noah, "and by these were the nations divided in the earth after the flood." Noah had three sons; the first son was named Shem. Vs. 21, etc; 11:10, etc. Shem's second son was named Asshur. To prove this Assyrian was Asshur, we give the Bible definition for Asshur: "Hebrew form of Assyria." Dictionary defines "Asshur" as "The highest god and national deity of the Assyrians." Same as Assyria. The Assyrian was of the generation of Shem, through his son Asshur.

Before we go further, we cite you to II Tim. 2:15, and give the definition for the word "divide". "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The word "divide" means "To arrange under heads or topics and explain; expound." That is what we have to do to rightly divide the scripture in Gen. 10:10-12; and 11:1-2; they belong together. Let us take 11:1-2, then 10:11, 12, 10, and this is how it should read: "And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there." "Out that land went forth Asshur, and builded Ninevah, and the city Rehoboth, and Calah, and Resen between Ninevah and Calah: the same is a great city." "And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

The beginning of Asshur's kingdom was Babel; the name of this city is given first. It was Asshur the Assyrian who became "The highest god and national deity of the Assyrians", who started to build the tower of Babel. But, as the high tree spoken of in Ezek. 17, he was brought down by the Lord. His branches and boughs were brought down completely. "All the people of the earth are gone down from his shadow, and have left him." "And under his shadow dwelt all great nations" (Ezek 31).

In Gen. 11:1-9, we are told that the language of the people was confounded; they could not understand each other, for at this time they were separated into nations, each nation having a different language. As a result, they became strangers to each other (Ezek. 31:12). As a result of the confusion of tongues, these people as nations were scattered "abroad from thence upon the face of all the earth." "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth" (Gen. 11:8, 9). Before this, the earth was one solid mass; it had not been divided; it was in the days of Peleg that the earth was divided (Gen. 10:25). The name "Peleg" means division. These nations were composed of the generations of the three sons of Noah (Gen. 10:32; 9:18-19). We have found out who the high cedar, the high tree was, that the Lord brought down, as spoken of in Ezek. 17:22, etc.

At the beginning, we made the statement that there was someone before Abraham who was called the high cedar; that Asshur the second son of Shem, who was the first son of Noah, was this high cedar. There is a connection between Asshur as the high cedar, and Abraham as the highest branch of the high cedar (Ezek. 17:22, etc). Abraham was also of the generations of Shem (Gen. 11:11, etc). He was of the generation of Arphaxad, the brother of Asshur. The generations of Arphaxad were some of the branches of the Assyrian as the high cedar, who was "The high god and national deity of the Assyrians." We are referring to Ezek. 31:12, in speaking of these branches; these people were one of the branches which fell from the high cedar. Let us go back to Ezek. 17:22, etc. Here, we are told the Lord "will also take of the highest branch of the high cedar, and will set it." The Lord used the word "also"; in so doing, he meant that someone else would take the highest branch of this high cedar, and set it somewhere. (See vs. 3-6, 11-16). We know the children of Israel were taken captive by Nebuchadnezzar, king of Babylon. There were also other kings who held Israel in bondage, they were the kings of Egypt, after Joseph died (vs. 7-10, 17-21; Ex. 1).

In Ezek. 31, Pharaoh, king of Egypt, was likened unto the Assyrian. Ezek. 17:3-4. This great eagle which represented Nebuchadnezzar, "come unto Lebanon, and took the highest branch of the cedar: He cropped off the top of his young twigs, and carried in into a land of traffick," etc. II Kings 24:10-16, tells of all that which the king of Babylon carried away from Jerusalem. The king cropped off the top of the young twigs of the highest branch of the cedar; these young twigs represent those mentioned in II Kings. These events were types of each other. Of course, the highest branch of the high cedar had to be taken by the Lord first, for he took it and set it in the land of Canaan, the land that the Lord had promised to Abraham. (Gen. 12:1-5). It was from this land, that they were taken captive to Babylon.

The highest branch of the high cedar is spoken of twice in Ezek. 17; first, referring to Israel; second, referring to Abraham who was the father of Israel. Abraham, as the highest branch of the high cedar, lived in the vicinity of Lebanon also. Abraham was born and he lived in the land of Ur of the Chaldees until he was led from there to the land which the Lord promised to him (Gen. 11:26, etc; 12:1-10; 13:1-4, 14, etc; Neh. 9:7-8). According to scripture, Ur of the Chaldees was north, and a little to the west of Lebanon for they traveled south to get to the land of Canaan.

Josephus says: "Berosus mentions our father Abram, without naming him, when he says thus: 'In the tenth generation after the flood, there was among the Chaldeans a man righteous and great. . . . 'Antiquities of the Jews, book 1, chap. 7, par. 2, p. 38.'"—quoted from Parsons Text Book. Abram means "high father." Abraham means "father of a multitude". Abraham was the highest branch of the high cedar that the Lord took and set in the land of Canaan; the land which the Lord promised to him.

In Ezek. 17:22, etc., another part of the tree is mentioned. From the highest branch of this high cedar, the Lord said, "I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent." We will prove that Joseph of

Egypt was this young twig, a tender one. To start with in Gen. 37:3, we are told that Jacob, whose name had been changed to Israel (Gen. 32:24, etc), loved Joseph more than all this children. This is one reason why he was called a young twig, a tender one. Joseph was young and tender when he had his dreams, as recorded in Gen. 37; he was 17 years old. I believe we are safe in assuming it was during his 17th year that he was sold into Egypt. In these two dreams Joseph was shown the Lord was going to use him to save his father and household, which he did, as recorded in chapters 37, 39 and 47.

In Ezek. 17:22-23, the Lord said he would take this young and tender twig and "plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." "Mountain" represents the kingdom of God (Isa. 2:2, 3; Micah 4:1-3; Ezek. 20:40-44). Let us notice, in Ezek 17:22, the Lord said he would take the highest branch of the high cedar and set it. He would plant the young and tender twig. Abraham as this branch was set somewhere.

Joseph as the young and tender twig was planted somewhere. One definition for "set" is "To put in order for use." One definition for "plant" is "To put or set in the ground for growth." The Lord chose Abraham in order that He might use them (Gen. 12:1-3); He set him in the land of Canaan (Gen. 13:14, etc). Then the Lord took a young and tender twig from Abraham, and planted it in the ground where it grew; it brought forth boughs, and bore fruit, and became a goodly cedar. This mountain or kingdom, where the Lord planted this young and tender twig, was to be just as great as the mountain or kingdom of Israel; in other words, the Lord would establish a kingdom through Joseph which would be just as great a kingdom as the one established at Jerusalem. In this kingdom, the seed of Joseph is to "bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing." It is reasonable to believe that "fowl of every wing", means people of every nation. When we say "people of every nation", we know there is just one continent which is composed of people of every nation, and that is North America.

Let us consider the two blessings which Joseph received, one through Moses as recorded in Deut. 33:13-17; the other through his father Jacob, as recorded in Gen. 49:22-26. In v. 13, it speaks of Joseph's land; it shall be blessed of the Lord; there are many precious things in his land. In the other blessing, he was told he was a "fruitful bough by a well; whose branches run over the wall." Here again, it tells of the blessings of his land. It is believed that this wall spoken of is the sea. Joseph being a "fruitful bough by a well" does draw our minds to water, so taking this into consideration let us put scripture with this to show that this wall does actually mean the sea. Jer. 48:32; 49:30-31. There are plants that have "gone over the sea." There are those who were warned to go far off. "Flee, get you far off, dwell deep."

Hazor was a part of Israel's inheritance. They were warned that the king of Babylon was going to lay siege against them and Jerusalem would be destroyed (see

Ezek. 17:1-6; II Kings 24:10-16). Some of the people at Jerusalem heeded this warning, and the Lord described a nation to which he would lead them; to do this, it was necessary for them to cross the sea. One thing the Lord said to them was "dwell deep". There is a hidden meaning in these words, in view of the fact they were to cross the deep waters of the sea. This would mean, the Lord would direct them in building a vessel whereby they could cross the deep waters. They dwelt on the deep waters for the length of time it took to get to the nation the Lord described to them. It is reasonable to believe the Lord directed their course, otherwise they would not have known what course to take. These people who were led to this western hemisphere, were a part of the seed of Joseph of Egypt. Remember, in the blessing his father gave him, as recorded in Gen. 49, he was told his blessing prevailed above the blessings of his fathers; in other words, all the blessings that were given to Abraham, Isaac and Jacob would have their fulfillment through the seed of Joseph. His blessings would reach out "unto the utmost bound of the everlasting hills."

We cite you again to Ezek. 17. Asshur was the high cedar spoken of in this scripture; and he was the tree which the Lord brought down, as recorded in v. 24. The Lord says here, that he had exalted the low tree, this was Joseph; he was started from a young and tender twig taken from Abraham as the highest branch of the high cedar; Joseph was exalted from his position as a low tree; it became a green tree. After Joseph as a green tree had flourished for a time, the Lord caused it to dry up; then the time is to come when He shall cause it to flourish as a green tree again. For some time, after the seed of Joseph was led to this western hemisphere, Joseph as a goodly cedar, which was planted here as a young and tender twig, flourished as a green tree, but because of wickedness, the seed of Joseph here in America, as a green tree, was dried up; the Lord "dried up the green tree." Then after a certain length of time, the Lord shall cause "the dry tree to flourish", but the Lord shall cause it to flourish in His own due time. This is not only speaking of the spiritual condition, but through the seed of Joseph this shall be fulfilled according to the flesh.

We know, according to history, the spiritual condition among the so-called Indians on the western hemisphere was just about extinct when they were discovered by Columbus from whom they received the name "Indians". They were a remnant of Joseph from the seed of Joseph which was led to this hemisphere. In vol. 1, pp. 83, 84, of THE CONQUEST OF MEXICO, by William H. Prescott, this is recorded: "Contrary to the natural suggestions of the ferocious Aztecs, we see the evidences of a higher civilization inherited from their predecessors in the land." The seed of Joseph had dwindled in unbelief, and because of wars, there were just a few of them left, and those who were discovered by Columbus, were the seed of those who had become a much lower type of people.

Isa. 18. In the latter part of v. 2, it speaks of "a nation scattered and peeled", "a people terrible from their beginning", meaning, it started at the time of the tower of Babel; this is a good description of the people at that time according to the scripture we have presented. There were some of the descendants of a branch of that high cedar who became "A nation meted out and

trodden down." This nation originated in the place "whose land the rivers have spoiled." This scripture fits with that in Ezek. 31. The people were scattered at the tower of Babel. It also says they were peeled. Bible definition for "peel" is "stripped, plundered." Dictionary: "To strip or tear off." Let us compare this to Ezek. 31:11-12. The Lord says he has delivered the Assyrian "into the hand of the mighty one of the heathen; he shall surely deal with him." As the high tree, he was stripped and plundered by those who were a part of him. Part of this destruction could have been caused by floods. Putting Isa. 18:7 with what is said in Ezek. 31:15, it says, "Whose land the rivers have spoiled"; "I restrained the floods thereof, and the great waters were stayed." Now, this "nation meted out and trodden down", was composed of people who were descendants of one of the branches of this cedar, down through Abraham; they were the people who were in time called Israelites.

Surely, Israel has been, and still is "a nation meted out and trodden down." Israel as God's chosen people, were "meted out"; the Lord gave them as a ransom that salvation might come to the world, that the world might also receive with Israel, the riches of God. The time is coming when Israel shall be redeemed; but "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24; Rom. 11; Isa. 35:10; 51:9-11). Although this scripture in Isa. 18 refers partly to the time of the tower of Babel, for there were people who were led away at that time (Gen. 10); they were scattered "abroad upon the face of all the earth"; still, there is intermingled in this scripture, all the nations which came from the tower of Babel. There were those who were sent by the Lord, sometime after this, as "ambassadors by the sea." This could be referring to some of the people at that time whom the Lord led away to a special land, and later on, led someone else away to the same land, and their history could be brought together. These ambassadors are, in time to be swift messengers of the Lord to all of these nations which started at the tower of Babel, for in Isa. 18:7, there is a summing up; it refers to the time of these swift messengers; it says "In that time shall the present be brought unto the Lord of hosts", concerning these people, "to the place of the name of the Lord of hosts, the mount Zion."

Let us define a chain of words, starting with "ambassador", and find where it leads us. Ambassador: "A minister of the highest rank accredited to a foreign court to reside there and represent his sovereign or country." In some cases, "An official messenger" Messenger: "A forerunner." According to Job 33:23, a messenger can be an interpreter. Forerunner: "An ancestor"; he can be used "To usher in" a message for the Lord. An interpreter is one who translates; one who explains "the meaning of something." Translation is an "Act of translating, or rendering into another language." This brings us down to a time when there will be need for the different languages of these people to be translated into a language which all of them can understand. This fact is borne out in Zeph. 3:8, etc. Someone is to "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." Isa. 18. There were ambassadors sent from Jerusalem by the way of the sea, to this western hemisphere. They shall in

time, be swift messengers. The word "swift" means to be "ready; alert; prompt." These messengers are to be ready to bring a message to all the "inhabitants of the world, and dwellers on the earth"; these messengers are to lift "up an ensign on the mountains." (see Isa. 11:1, 10, etc.)

Ezek. 31:12-13; Isa. 18:3-6. After the Lord has caused destruction to come on the Assyrian, he will take his rest; there shall be a time of waiting until "the heat (or height) of harvest", then he will send these messengers with this message to the world. To bring this message to the world, there will be need of an interpreter, for according to Zeph. 3:8, etc., the Lord's supplicants, or messengers will supply an offering for the Lord; he will lift "up an ensign on the mountains." "Mountain" represents the kingdom of God. In Ezek. 17, we learned that the kingdom of God which was to be set up on the western hemisphere would be just as great as the kingdom set up at Jerusalem. This ensign is to be lifted up for both of these kingdoms. The interpreter who will be one of these messengers, shall "turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." In other words, the language of all the nations which were created at the confusion of tongues at the tower of Babel, shall be translated into one language; a pure language, and it shall cause all people to serve the Lord as one people. The translator of these languages shall be someone among the seed of Joseph of Egypt, who could be called a seer.

The dictionary gives the definition for "seer" as "A person believed to have second sight." According to I Sam. 9:9-19; II Sam. 24:11, a seer was also called a prophet; it was to him "man went to enquire of God." But all prophets are not seers, for according to Isa. 30:10, seers are those who see; prophets are those who speak prophecies. According to this information, and the following scripture along with what the dictionary says, the Urim and Thummim were some kind of instruments; "supposed to have been precious stones." (see Ex. 28:30; Deut. 33:8; Ezra 2:63; Num. 27:21; Neh. 7:65). The Bible definition for "Urim and Thummin" is "Light and perfections, names given to the stone in the high priest's breastplate." Now, if these stones were used in ancient times to reveal things of God to man, it would be reasonable to believe they will be used to translate all of these languages into a pure language; if so, then everyone who will accept the words of God through this seer, shall become as one, and will serve God with one consent.

Isa. 11: v. 1, there are three persons mentioned; Jesse, a Rod and a Branch. There are two to come from Jesse; a Rod is to come out "of the stem of Jesse, and a Branch shall grow out of his roots." The Rod represents Christ, according to the following references (Ps. 2; Rev. 2.26 etc; 19:11-15; 12:1-5; 22:16; 5:5; Rom. 15:8-13; Ruth 4:22, David was the son of Jesse; Matt. 22:41, etc., Christ was called the son of David). The Branch which "shall grow out of his roots", shall be someone else; this would take us back to Joseph of Egypt, who would be the one who come out of the roots of his forefathers, for, his blessing prevailed above his fathers blessings. Joseph was born before Jesse, so we would have to go back to the roots from which each of them came; the roots being their forefathers, which is traced back to the creation of Adam (Luke 3:23, etc). Vs. 10, etc. Jesus

said he was the root and offspring of David. Christ as the root of Jesse (Jesse being the father of David, Ruth 4:22), "shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." When this ensign is set up by Christ's messengers, it will be the day when "the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, . . . and from Shinar, . . . and from the Islands of the sea." This ensign shall be set up for all these nations; it shall be the means also of gathering in the whole house of Israel, "from the four corners of the earth." Someone of the seed of Joseph of Egypt shall be the means of bringing life back to Israel, and shall bring salvation to all people.

Among his seed there shall be a seer to translate all the language which were created at the confusion of tongues at the building of the tower of Babel, into one language, a pure language, so all people will serve the Lord with one consent. It is reasonable to believe, this pure language shall be the language which everyone spoke before the confusion of tongues.

Abraham — A Good Example

By Henry Van Duine

Abraham loved God when God told him to offer his only son, Isaac, for a burnt offering. He obeyed God.

"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:2.

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

"And Abraham stretched forth his hand, and took the knife to slay his son.

"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

"And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Gen. 22:9-12.

"And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son.

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies.

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:16-18.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28-29.

"Know ye therefore that they which are of faith, the same are the children of Abraham."

"So then they which be of faith are blessed with faithful Abraham." Gal. 3:7, 9.

Now go to Gen. 12 and in that chapter you would say he lied about Sarai being his sister. Now go to Gen. 20.12, "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:8, 14.

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." Abraham must have been a good man for Jesus to say "before Abraham was I am." John 8:58.

Abraham Had the Gospel

Jesus had the Gospel and He tells us in Gal. 3:8, "through faith, preached before the gospel unto Abraham." If Abraham had the gospel preached to him as it says in Gal. 3:8, then the things which Abraham was taught must harmonize with the things we teach.

Gal. 3:17 tells us that the Law was for 430 years after Abraham's time. Now just stop and think. The old Mosaic Law never came until 430 years after Abraham's time. The old Mosaic Law came in the days of Moses. Abraham had the Gospel, so did Moses but there was something added. (Gal. 3:19). The Law was added because of transgression. Added to the Gospel Law in the days of Moses, 430 years after Abraham's time.

There was a revelation given to the church in 1831 (B. of C. Chap. 65) and what did the Lord say to us. "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." Verse 30-31.

That harmonizes with the Bible and the Book of Mormon.

"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:39.

"Even from the days of your fathers ye are gone away from mine ordinances . . ." III Nephi 11:10.

As you read on you see that men never did want to keep the ordinances of God. They always wanted to rob God in tithes and offerings. They never wanted to keep what God called his ordinances.

In Friendship's Name

What is friendship? It is many things. . . .

It is feeling completely natural with another, shedding all pretense and all sham, just being yourself.

It is sharing with another both big and little things, joy and sorrow, laughter and tears.

It is counting on another to understand your moods, to put up with your failings, to be there when you need them most with a word of encouragement, a smile, a look.

How do I know what friendship is? I know because you are my friend, and you are all these things.

Income Tax

By Evalena Campbell

Those of us who have not already settled with Uncle Sam for our 1959 Income Tax will have to do so by April 15, 1960, or be penalized. Yes, this favorite uncle of ours give us citizenship in the choicest land on earth and permits us to earn a living here under more favorable circumstances, as we believe, than can be found elsewhere on the face of the globe! But he demands in return a portion of that income to pay for benefits to be enjoyed by the entire U. S. family. It is a privilege as well as a duty to pay such tax.

How about our Heavenly Father, the supreme head of all governments and lands, the giver of all blessings both temporal and spiritual? Does He require a tax on our all-inclusive income from Him? Indeed He does! Beginning with Abraham, before the time of Moses and the Ten Commandments, God levied a 10% tax called tithing, to finance the gospel work until such time as a better method might be established. Are we in arrears, regarding this tax?

Money is not our sole income. What about the health we enjoy, both physical and mental, as priceless incomes from God? Do we owe to Him a return of our physical energies, and our mental capacities, as a just tax? What about that income for life, the special talent He gives to each one severally? Does He require a tax on that, too? Indeed He does, and a proportionate tax it is, as indicated in this verse: "For unto whomsoever much is given, of him shall be much required: . . ." Luke 12:48.

Our Deadline

Just as Uncle Sam has done, God also has set a deadline after which a penalty will be added. Not knowing the exact day and hour of that deadline, it makes good sense to pay as we go and not depend on extended credit. And again, what a privilege as well as a duty it is to pay physical, mental and talent taxes by using them in His service! In the payment of such taxes there is always a refund! A bonus! Like bread cast on the water, it often come back buttered!

How about the gift of the Restored Gospel? How about the Church in all its functions, its organization, its working schedule? Is it not wealth untold? It takes constant thought, work and devoted responsibility to keep the Church functioning. Do we sit comfortably in a rocking chair and say, "Let George do it?" Do we pray fervently that God will give "George" strength and divine guidance to do the necessary Gospel work, or do we pray that God will help us both to share the responsibility? Do we go fishing in April, or do we offer a small tax on the wealth we have received from the Church, by attending General Conference, if possible, and trying to help carry the work load? (Sincere thanks to certain of the Ministry for opening my eyes to this truth!)

Are we square with Uncle Sam for our income tax to him? We'd better hurry. Time is short! Are we square with God for our returns to Him? We'd better hurry. Time is short! We may cheat a little bit on our return to Uncle Sam and he may never know. But we can never cheat God, and not be found out!

Y.P.C.L. News

Due to the heavy snowstorm of February 21, we cancelled our meeting.

The young people met at the church on February 28 and held a prayer meeting. Our Chairman, Bro. Harold Gill, took charge and was assisted by Bro. Nicholas Denham. As a scripture text for the service, Bro. Denham used Mormon 4 where it speaks concerning the duties of a child of Christ. I believe we truly all felt the spirit of God present with us.

One question that was asked in testimony was, if we as Christians were faced with the choice of a longer life on earth or suffering because of our faith, could we honestly say we would stand up for what we believe to be right, or would we fail in weakness? The young people were admonished by some of the older people who attended our meeting, to live with a hope for salvation and we'd overcome worldly things. Put our trust in the Lord and when the time comes we would have the courage and strength to stand up for what is right. "Don't let fears grow, let faith grow." Others in our meeting simply testified as to blessings they or loved ones had received from the Lord.

After our meeting we all went to the home of Bro. and Sr. Sprague and held a short prayer session on behalf of their daughter, Janice. She was ill that day and unable to attend our meeting.

Sr. Jewell Welton took charge of a study class on March 6. For our study our chairman presented to the group a pamphlet on Catholic belief of purgatory and hell. We discovered there is quite a similarity between their teaching and the doctrines of the degrees of glory and probation after death.

On Sunday, March 13, we met at the church for a rehearsal of an Easter pageant we are in the hope of presenting. It was written by Sr. Donna Gill, a member of our group.

Among the answers to our letters of February 14, was a letter from Okinawa, from Jack and Judy Sprague and little Robin, formerly of Independence.

"Hi, all you good people,

"First of all, maybe you would like to hear about our little island. It's 60 miles long and the widest point across is 18 miles, the narrowest is 2. At the narrowest point you can see the sea on both sides. You may think it's small, but we have been here 6 months and haven't seen half of it. There are so many people here who don't know anything about cars, that they dash out from the side of the roads, etc., that the fastest speed-limit is 30 miles an hour. Also the roads are packed with horses and carts, plus bikes and small cars and dart in and out among the bigger ones. The safest way to travel here is to fly!

"The people have their own tastes and desires. Their homes are made of what wood they can buy or what they find. They are very small and only have walking space between them. Many of them have window glass. The furniture consists of a place to cook, a low table, and mats on the floor for sleeping on. The main food is rice. They have hot rice in the morning, cold rice at noon and rice soup and other vegetables at night. (Yoshiko, my maid, has taught me many of their dishes.)

"On the island there are many many things which remind people of World War II: The homes where only

one parent is living, the many, many orphans, the broken bridges and Suicide Cliff. But there are many good things too: electric lights in all the houses, paved roads, more jobs, department stores, hospitals, and schools.

"That's enough talk about Okinawa for now. We are the only members of the Church here, so we have been going to the Utah Church and the Reorganized Church. We have had some good discussions with the Utah members about Church history, etc.

"Bye to you all and may God be with you always.

With love,

Your cousins and friends,
Jack, Judy and Robin."

We all hope that in our activity each month, we will do nothing that would be contrary to the will of our Savior. Pray for us, and our prayers will be for the work of the church and it's members.

Margret Harris, Reporter

Independence Diary

I guess I shouldn't have mentioned the weather last month. Someone plugged the hole in the doughnut and we have been getting lots of snow since February 16, 55 inches and still snowing.

Our numbers in attendance have been somewhat reduced by colds, flu and childhood diseases.

We enjoyed having Bro. and Sr. Archie Bell in our midst for a few days.

Bro. William Sheldon and children, Bro. William F. Anderson, and Sr. L. V. Aldridge of the West Independence local met with us when snow made the roads to their meeting place impassible.

On February 21 both the 11:00 A. M. and 8:00 P. M. hours were a continuation of our panel discussion on "Faith". Bro. Marvin Case was the moderator. Bro. C. LeRoy Wheaton, Jr., and Bro. Forest Maley were the only members of the panel able to attend.

Our speakers for the past month have been Bro. Rolland Sprague, Bro. Forest Maley, Bro. Levi Maley, Bro. Marvin Case and Bro. Nicholas Denham.

We accumulate knowledge by taking in information and examining it.

Satan is a peaceable, crafty being and easy to get along with until we bring him into the light. Then he becomes a raging being.

In our schools there are teachings that the Old Testament prophecies are fables. We have to watch that we do not allow a seed of suspicion to be planted in our minds. It will grow rapidly.

A soft answer turns away wrath. Train a child in the way in which he should go and he will not depart from it when he is old. By training ourselves we can control most situations that will occur in our lifetime.

Common sense is not enough. We have to rely on God for direction.

Caroline Hedrick, Reporter

A NOTE OF THANKS

I wish to extend my thanks to all those who thought of and assisted me during the recent illness and death of Bro. L. V. Aldridge. It was sincerely appreciated. I use this means especially to extend my thanks that I might reach all in the Phoenix, Arizona, and the Racine, Wisconsin, locals.

Sr. L. V. Aldridge

Conference Announcement

At 10:00 A. M., Wednesday, April 6, 1960, the Minister's Conference of the Church of Christ (Temple Lot) shall convene as ordered by the 1959 Conference.

The General Sunday School Association is scheduled to meet on April 5 so they can have their reports ready for the Conference.

Let's make this Conference one full of the Spirit of God. All are invited to attend and take part in the services to be held. Plan ahead early. Places to stay will be wanting as our neighboring Church of the Reorganization are expecting a large gathering for their assembly.

Food and blankets will be useful and appreciated. You may call or write the following:

Dining Hall Committee
Leslie P. Case
Rt. 1, Box 375
Lee's Summit, Mo.

Reception Committee
Nicholas F. Denham
4116 South Cottage
Independence, Mo.

Let's not forget to offer our solemn prayers in behalf of the coming Conference. Fasting might come in handy too.

Respectfully,
Harvey E. Seibel
General Church Secretary

THANK YOU!

Some one circulated the report quite broadly that on February 16, 1960, I would have a birthday in which I would have reached the 80th milestone in life. The idea was that it might develop a birthday card shower and in this it did not fail. In fact for the first few days that was a nice gentle shower, but by the 15th the show increased to a torrent. I received in all about 100 cards. On the 15th, there were so many that the postman could not get them into the mailbox so came to the door inquiring what was going on.

The cards came from Minnesota, Wisconsin, Iowa, Illinois, Missouri, Oklahoma, Arizona, California, Germany, and Palestine.

Of course, I cannot personally thank all of these dear friends and saints, so I am taking this means of reaching as many as I can, and in this message expressing my heartfelt thanks, and praying God's richest blessings on one and all.

Of course at 80 years of age, and several years of rather ill health, I cannot report that I am altogether well but I do enjoy a reasonable degree of health together with many of the richest blessings of a kind heavenly Father. I was baptized on my 16th birthday, so February 16 is a double birthday with eighty years on earth and 64 years in the latter day kingdom, and this added to 49 years as a general missionary of the restored gospel.

Again thanks, and God bless you all.

Your brother in Christ,

B. C. Flint

"The Old, Old Path"

How It Came To Be Written

By Vida E. Smith Yates.

I was teaching at the time in the primary department of the Sunday School in the Old Brick Church in Lamoni. It was then our place of worship there. Now it lies in ashes, and even the historic old bell lies in the ruins, melted beyond recognition.

That morning I had conducted a review on the life and works of Christ. It had been most gratifying, even inspirational to me. After Sunday School I mounted the wide back stairs and sat down in one of the front seats, as it was cool and inviting there to me. Above me the window was open and birds were flitting about outside or just quietly sitting on the deep casement, while the branches of the green trees swayed in summer breeze.

I joined in the songs, for song has ever been a happy part of my worship, and listened to the invocation, and then settled myself for the service. The minister read his text, which I used in my review and which is a great favorite of all the members of the Restoration: "Ask for the old paths . . . and walk therein."

Immediately my mind went to my review. I saw the upturned faces and heard the replies, marveling at the keen perception of some of them.

From my seat I could see the blue of the summer sky and I thought on it's beauty; how often, too, I had seen it dark and stormy! But following the old path was as sweet then, for I knew the blue would come to me.

Jesus Walked In The Path

I reflected on the thought I had stressed in the review, that when Jesus came to earth, this old path was the one He walked in; that for ages and ages it had been there, and was still there, and Jesus chose to walk in it. That made it easier for us to understand, for we all find in the old path understanding and kindness and the love of Christ. Sometimes the shadows are so dark and the mountains so steep that we almost forget to follow; but there are the shining footprints of Jesus, and we reach for His hand and look up and find comfort.

I thought of the dear friends who had gone all the way with me, and always would; for in this path is that which makes friends true, considerate and understanding. It takes all these things, with understanding love, to keep friends, and if we are in the old path we shall be like Him, whose feet have made it sacred.

I seized my pencil, and into my quarterly went the little verses—my expression of gratitude for that "old path," and for the story of Jesus which makes it so sweet and enjoyable as well as abiding.

After the meeting closed I walk a ways with Sister Alice Cobb, a charming friend who was the author of much lovely verse. She spoke of the sermon and asked my opinion. Reluctantly I replied, and with some embarrassment, that I had not heard it, and as an excuse, passed to her my quarterly. She read the stanzas with tear-wet eyes and said, "You must show that to Audentia and get a tune."

Lay It On The Piano

I had not thought of such, but consented. As we came to the door of my cousin, Mrs. Anderson, I went

in. She met me with a sick babe in her arms. After some discussion of the baby, I repeated to her what I had done and the proposal of Sister Cobb. Audentia and I had often cooperated in these things and she, like myself, attached no great concern, saying, "All right, lay it on the piano."

After lunch in my quiet hour, I sat down to the piano, and the words of the verse came to me clearly. This was unusual, for my little verses often slipped from my mind; but I strummed out a melody with quick action—the words and melody coming clear while I was at the piano.

The telephone called me. It was Audentia saying she had a melody and she sang it to me. It was the same melody that we sing today and the same one that had come to me. Still it did not seem strange to me, just an ordinary incident in my busy life. Still it was sweet with the thought of my expression of thankfulness for Jesus in the old, OLD path.

May it continue its blessing many years, I pray, going, as many a song has gone, into eternity, where I hope to meet it and its record.

January 8, 1938

EASTER MORNING PRAYER

A. Arthur Yates

The weight of imperfection
Bears down this soul of mine
As oft' I seek expression
To praise Thy Name divine.
How gentle are thy mandates,
How marvelous thy way;
How precious are thy promises
To all who will obey!

Thy loving hands extended
They beckon now to me
As forward thou leadest thy children
Who will follow none but Thee.
We receive not for Doctrine commandments of men
And depart from Thee in shame
To pervert Thy Holy teaching,
For Thou art yet the same.

We love thy law so perfect.
No change will ever be.
Thy word is truth eternal;
We know thy voice . . . and see
The grandeur of thy purpose
As assurance full and free
Through every conflict cheers us
'Til all are one with thee.

As though it were at the calm sweet dawn
Of that peaceful Easter morn
Which saw our Saviour rise,
We feel thy never-dying love
And see thy pleading eyes.
Ne'er from thy percepts we'll depart
Though death may claim this mortal form
And chill this thobbing heart.

A GRACIOUS INVITATION

There's a whispering that continues
Urgingly, at times intent
As a gracious invitation
From a realm of beauty sent.
I can catch it only faintly
Bringing words as this to me,
"Make thy life more true and saintly
Clearer will thy vision be."

Oh, I would that every mortal
May of doubting thoughts repent
With an ear inclined to listen
Believing to the full extent
That a messenger is speaking
In a voice that's small and still
To each weary soul who's seeking
And will do the Master's will.

There is joy and beauty somewhere
It has come so plain and clear
When at play in early childhood
Sweetly whispered in my ear,
I have heard it in my roaming
On the prairie wide and high,
In the valley, at the gloaming,
Where the quiet waters lie.

When temptation bids me waver,
Danger unseen beckons me;
Then the gentle warning, "Listen!
Satan whispers, Bid him flee."
Strive to enter through the portals
Of this city fair and bright;
For you'll surely reach it safely
If your guide is truth and light.

Author Unknown

TO THOSE WHO FAIL

Play softly the theme song of honest endeavor;
Speak gently of those who have tried but to fail.
Be kind in the presence of those who have never
Experienced in triumph the will to prevail.
For few are the stalwarts who ride on to glory;
And many the brave hearts who fall by the way.
The victor's acclaim, like the toiler's drab story
Is known but a moment and fades with the day.
Let's drink to the brave souls who know but to labor;
Speak peace to the simple who know but to serve.
The strong and the weak—each is only your neighbor.
Though one you admire, for the other reserve
Your kindest thoughts; your most unselfish service.
For all are a part of the pattern of life.
All, save for the spirit of God, are but dust.
Though in honor we strive there's no glory in strife.

James I. Howe

"The talent of success is nothing more than doing what you can do well without a thought of fame. If it come at all, it will come because it is deserved and not because it is sought after."—Longfellow

HELPING HAND

Suggested Bible School Procedure

Irene Maley

A Church of Christ Bible School should teach the Bible, Book of Mormon, and some church history; because our main goal is to give each child a good knowledge of what we believe. We strive to attain this goal by a three year cycle: First year, Bible study; second year, Book of Mormon; third year, combine and show how they work together. This will bring in the story of the Restored Gospel. By use of this cycle a child who attends each summer from the age of four or five through his 12th year will have gained a good basic knowledge of Church doctrine.

A superintendent elected by the local Church, Sunday School or United Workers to organize the Bible school will call a meeting of those who are interested. This group will provide teachers, handcraft teachers, music director, pianist and story-teller, also ones to arrange transportation. (Some kind soul may provide a nursery in her home or someone else's for the babies of mothers who would like to assist with Bible school.)

Our school day might start at 8:30 or 9:00 and will continue until 11:30 or 12:00 noon. It may last one week or two. By referring to Sunday School records we are able to divide the children ahead of time into classes according to age, and determine how many classes we will need. Thus we will be able to seat the children according to classes on opening day in our group assembly. The children will like it and it will save confusion. We begin each day with our Superintendent in charge, in group assembly. We will have a song and opening prayer. The superintendent now begins to exert his or her charm to make each child feel that Bible School is a most delightful place to be; then when those wonderful little faces begin to open and even the big boys in the back row have quit poking each other—we have group instruction and study. The Bible, Book of Mormon or character story follows. Flannel or picto-graph stories are enjoyed much and guaranteed to keep even little "wiggly's" attention! Our music director adds to the feeling of the boys and girls that Bible school is a happy, happy, joyous place to be! Our group assembly with study, story and songs will occupy from thirty to forty-five minutes.

We then go to our class with teacher. After about an hour's study we have recess and refreshments. If it's a nice day we play outdoors. Our teen-age boys and/or girls are willing and capable of providing games and supervising plays, with the little ones separate so they will have fun and not get trampled. If it rains, our music director will provide some just-for-fun music and action songs after we have had our refreshments. After recess we return to class for a handcraft project; if possible something that fits in with our lesson. The young child will want a simple item which he can complete in one day's handcraft period and take home to show Mother. The older child will be able to work on more time-consuming and group projects; but he, too, will enjoy at least one thing he can keep himself or give to mother or father. The

teacher and handcraft teacher will enjoy working together with class handcraft, which will occupy another hour. Now we have possibly 30 minutes for group assembly, where each class will tell about their lesson and show what they have made; then our closing song and prayer.

Organize your Vacation Bible School to fit your particular group. When all the problems are ironed out and you are having YOUR school, those wonderful little people will make the effort seem very much worthwhile!

QUEER READING

If all that we say in a single day with never a word left out, were printed each night in clear black and white, 'twould prove queer reading, no doubt. And then just suppose ere one's eyes he could close he must read the day's record through, then wouldn't one sigh and wouldn't one try a great deal less talking to do? And I more than half think that many a kink would be smothered in life's tangled thread, if one-half that we say in one single day were forever left unsaid.

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.

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

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol. 1, No. 3, Jesus' Ministry cont.....	.20
Primary, Vol. 1, No. 4, Life of Jesus.....	.20
History and Religion—chart.....	1.50