

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. 9

Christ Among The Nephites



The thirty-third year had passed away
And the people were earnest, indeed,
They looked for the sign, both night and day
That would tell of the infamous deed.
Samuel, the Lamanite, had told them of this sign
That darkness should cover the land,
For three straight days, was the given time
By the power of GOD'S GREAT HAND.
Doubtings and disputations were rampant all around
The people would just not believe,
And though other signs were given, both by sight and
and also sound
It seemed that they just couldn't perceive.

And so in the year of thirty and four
On the first month and fourth day,
A storm came up with a mighty roar
And over all the land, held sway.
A terrible tempest came on with the storm
With thunder and lightning and rain,
And never before since man was born
Had such punishment hit the terrain.
The city of Zarahemla burned hot with flaming fire
And Moroni sank into the sea,
People were drowned in muck and in mire
The worst in their history.

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ZION'S ADVOCATE

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EDITORIAL

It has often been said that the Advocate is the best missionary the church has in the missionary field. This, of course, was meant not to include the individual member of the church who is living an exemplary life in his own community. The purpose of the Advocate is missionary in nature as set out by conference action. The missionary responsibility of the church is to call men unto repentance.

We, in this life, have a responsibility before God to effort spent by the contributors of articles submitted to the paper. Such items require much thought and research on the part of the authors and, if this time and effort is spent in the line and direction of the expressed purpose of the paper, it can accomplish much good.

Every reader of the Advocate, whether he is a member of the Church of Christ (Temple Lot) or not, needs to be faced with the question of his readiness now, at this time, to stand before the judgment bar of God. If he is ready, well and good; then follows the question, will he remain ready continually from this moment on? If he is not now ready to stand before that bar, does he desire to be ready and how may he do so?

We, in this life, have a responsibility before God to prepare ourselves to meet Him. Our only purpose in this life, so far as we are able to glean from the scriptures, is to make our decision as to whom we will serve, God or Satan. The angels of heaven, at one time when there was a war in heaven, had to decide whether they would side with God or with Satan, and we are told in the scriptures that one-third of them sided with Satan and were cast out into the earth to make war on the children of men. Whose side are we going to take?

Why should we so greatly concern ourselves with the details of how God is going to handle the judgment of men who have not heard the gospel in its fullness, or the gospel in any degree? Such things are speculation, at best, in the light of the teachings of the scriptures and should be left to God who is the author and finisher of our faith. Why should we try to reason out of existence the justice of God, as many people have tried to do? Such concern can have but one effect, and that is to bring to both us, as members of the church, and those who haven't heard the fullness of the gospel, a spirit of lethargy.

The spirit of Satan is one of lethargy by which he

drags men down to destruction; but the Spirit of God is one of drive and determination; and when we realize what the scriptures teach as to the final status of the souls of men, both good and evil, it fires us with a zeal to labor with our mights to warn all men of that awful condition of those who refuse to make the proper preparation, in this life, to meet God. The possibility of preparing after this temporal life to meet Him is most certainly speculation and can only be supported by the fallible reasoning of man and by ignoring the plainness of the scriptures which we are commanded to rely upon.

In I Nephi 4:50-63 we read, "And they said unto me, Doth this thing mean the torment of the body in the days of probation, or doth it mean the final state of the soul after the death of the temporal body, or doth it speak of the things which are temporal? And it came to pass that I said unto them, that it was a representation of things both temporal and spiritual; for the day should come that they must be judged of their works, yea, even the works which were done by the temporal body in their days of probation; wherefore, if they should die in their wickedness, they must be cast off also, as to the things which are spiritual, which are pertaining to righteousness; wherefore, they must be brought to stand before God to be judged of their works: and if their works have been filthiness, they must needs be filthy: and if they be filthy, it must needs be that they can not dwell in the kingdom of God: if so, the kingdom of God must be filthy also. But behold, I say unto you, the kingdom of God, is not filthy, and there can not any unclean thing enter into the kingdom of God; wherefore, there must needs be a place of filthiness prepared for that which is filthy. And there is a place prepared, yea, even that awful hell of which I have spoken, and the Devil is the foundation of it: wherefore, the final state of the souls of men is to dwell in the kingdom of God, or to be cast out because of that justice of which I have spoken; wherefore, the wicked are rejected from the righteous, and also from that tree of life, whose fruit is most precious and most desirable above all other fruits: yea, and it is the greatest of all the gifts of God."

In Mosiah 1:79-91 we read, "And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress, and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths, that we may be blessed, prospered, and preserved. I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples. Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up for ever and ever. And now I say unto you, that mercy hath no claim on that man; therefore, his final doom is to endure a never ending torment."

"O all ye old men, and also ye young men, and you little children, who can understand my words, (for I have spoken plain unto you, that ye might understand,) I pray that ye should awake to a remembrance of the awful situation of those that have fallen into transgression; and moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual; and if they hold out faithful to the end, they are received into heaven, that thereby they may dwell with God in a state of never ending happiness. O remember, remember that these things are true; for the Lord God hath spoken it."

And in Alma 16:223-236 we read, "And now behold, my brethren, I say unto you, Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith; therefore if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men.

"And now, my brethren, I would that after ye have received so many witnesses, seeing that the Holy scriptures testify of these things, come forth and bring fruit unto repentance; yea, I would that ye would come forth and harden not your hearts any longer; for behold, now is the time, and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you. For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors. And now as I said unto you before, as ye have had so many witnesses, therefore I beseech of you, that ye do not procrastinate the day of your repentance until the end; For after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed. Ye can not say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye can not say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the Devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the Devil hath all power over you; and this is the final state of the wicked. And this I know, because the Lord has said, he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said, that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white, through the blood of the lamb."

Turn now and read what Alma commanded his son, Corianton. (Alma 19.) Can you, after reading and studying these words, sit calmly back and shun the responsibility which God requires of you?

Members of the Church of Christ, let us awaken from the sleep, which we have been in for so long, and go forth to the harvest, which is wasting, with our mights and labor while it is called today, lest the night come when no man can labor.

N. F. D.

AN OPINION OF THE TWELVE APOSTLES CONCERNING BAPTISM AND THE SACRAMENT OF THE LORD'S SUPPER

Whereas it has come to the attention of the Council of Apostles that there has been irregularities in the manner of baptism, wherein waders have been used by the officiating minister,

We therefore submit the following opinion:

We feel that the wearing of waders by the minister is a departure from the manner of baptism in which we have been instructed by Christ, as found in the Book of Mormon, 3 Nephi 5:23-29.

Here we are given the exact manner in which we are to perform the ordinance of baptism, and this comes direct from Christ. Note carefully the 23rd verse:

"And on this wise shall ye baptize; and there shall be no disputations among you."

Why yes, Christ gave us the exact method so there could be no doubts or questions as to the method.

Going into the water in waders, or clothing to keep the minister from contact with the water, is an entirely new thought, and definitely a departure from that prescribed by Christ, and has surely caused a disputation among us.

It is our opinion that the wearing of waders by the minister in performing baptism is not acceptable to the Church of Christ.

And, whereas it has come to the attention of the Council of Apostles that there has been irregularities in the manner of administering the Sacrament of the Lord's Supper, wherein lay members have been assisting by breaking the bread and pouring the wine,

We therefore submit the following opinion:

The Book of Mormon is specific in that the Elder or Priest are the ones who have the authority to administer both flesh and blood (bread and wine), Moroni 4:1, 2.

The ordinance of the Sacrament consists of: (1) Breaking the bread, (2) Pouring the wine, (3) Blessing the bread, (4) Blessing the wine, (5) Serving both to the membership of the Church.

When Christ instituted the ordinance of the Sacrament, both among the Jews and the Nephites, all phases were performed at the meeting, and not elsewhere.

In view of the above-noted facts, the Council of Apostles are of the opinion that all locals in the Church of Christ must follow the example given us in the scriptures.

Departures, even seemingly inconsequential, from the commandments of Christ, can only bring disputation, division and strife, culminating in destruction of the Church as the body of Christ. Our safety lies in following the "old, old path".

William A. Sheldon, Secretary
Council of Apostles

REFERENDUM TALLY RESULTS

The Referendum Committee met with the Recorder to tally the votes on the 1960 Referendum. The results follow:

	Yes	No
Bill No. 1	253	75
Bill No. 2	190	120
Bill No. 3	269	52
Bill No. 4	281	40
Bill No. 5	262	61
Bill No. 6	231	95
Bill No. 7	252	74
Bill No. 8	259	66
Bill No. 9	286	39
Bill No. 10	255	67
Bill No. 11	265	58

Your Referendum Committee
and Recorder

NOTICE OF MISSIONARY APPOINTMENT

Because of the sudden passing of our beloved Apostle R. R. Robertson last June, it was necessary to make an interim appointment to his missionary field until the next General Conference.

The Council of Apostles has appointed Apostle Arthur M. Smith to this field which is the southeastern states mission.

William A. Sheldon, Secretary
Council of Apostles

DODSON-WHEATON

Miss Peggy Joyce Dodson, daughter of Mrs. Geneva E. Dodson, 518 N. Osage, and the late Sgt. Roy E. Dodson and James LeRoy Wheaton, son of Mr. and Mrs. C. LeRoy Wheaton, Jr., 412 S. Hocker, were united in marriage Aug. 6, at the Church of Christ (Temple Lot).

The ceremony was performed by the bridegroom's father, Elder Wheaton.

Miss Carol Ann Smith sang "Because," (d'Hardelot), "You'll Never Walk Alone," (Rodgers and Hammerstein) and "The Lord's Prayer," (Malotte). She was accompanied at the piano by Miss Judy Fritz.

Miss Karma Wheaton and Miss Koni Wheaton lighted the tapers.

The bride was given in marriage by her uncle, Thomas A. Gray. She was attended by her sister Miss Nancy Dodson, the maid of honor, and Miss Jo Ann Curtis, bridesmaid. Libby Turnage was the flower girl and David Wheaton, brother of the bridegroom, was the ringbearer.

Duane Wheaton, another brother of the bridegroom, acted as best man. Raymond Gard was the groomsman. Art Main and Roy Dodson, Jr., brother of the bride, ushered.

Assisting at the reception were Mrs. Raymond Markland, Mrs. Alva Wheaton, Miss Leta Fern Davolt, Miss Mary Mandino, Miss Mary Vaught and Miss Janice Sprague.

Mr. and Mrs. Wheaton are now at home at 1521 E. Alton, Independence, Mo.

BAPTISMS JUNE 26, 1960

Jean Manon Chapman was baptized by Bro. Nicholas F. Denham. She was confirmed by Bro. LeRoy Wheaton assisted by Bro. Richard A. Wheaton and Bro. Nicholas F. Denham.

Vonna Jo Wheaton was baptized by her father, Bro. Richard A. Wheaton. Confirmation was by Bro. LeRoy Wheaton assisted by Bro. Richard A. Wheaton and Bro. Nicholas F. Denham.

We were happy to extend the right hand of fellowship to these young sisters as we sang "Bless Be the Tie That Binds."

MISSOURI REUNION 1960

July 22, 23 and 24

The Missouri reunion, held at the G. R. Collins farm east of Independence, was under the direction of Bro. Archie F. Bell, missionary in charge, Bro. Marvin Case, Independence pastor, and Bro. Kenneth Smith, East Independence pastor.

The order of meeting was morning prayer service, 11:00 o'clock preaching, dinner hour, afternoon preaching, supper hour and evening preaching. The speakers were Bro. J. M. Case, Bro. Joseph Yates, Bro. Rolland Sprague, Bro. Alex Smith, Bro. Oren Caviness, Bro. A. M. Smith and Bro. Marvin Case.

Sacrament service was held Sunday morning, 10:00 to 12:00 o'clock, and a Sunday School was provided for the smaller children at the home of Bro. and Sr. Richard A. Wheaton.

Sr. Velma Wheaton and Sr. Metta Anderson were in charge of the kitchen. They had the assistance of the local ladies, inasmuch as a large part of the cooking was done in the homes.

The Y.P.C.L. provided volley ball for entertainment between services and was host at a swimming party on Saturday afternoon.

Our Sunday attendance was more than 150. Out of town guests were Bro. and Sr. Oren Caviness, Phoenix, Ariz.; Bro. and Sr. A. M. Smith, Bro. and Sr. Archie F. Bell, Bro. and Sr. Alex Smith and Mrs. Bertha Schnuelle of Ava, Mo.; Bro. and Sr. Charles Rice and Bro. and Sr. Tony Grzincic and daughter of Wyandotte Mich.; Bro. and Sr. Joseph Yates, and Bro. and Sr. Leon Yates of Preston, Mo.; Bro. and Sr. Irecates Keeney and Sr. Dolores Bell of Houston, Mo.; Bro. and Sr. Roney Overcast, Puryear, Tenn.; Sr. Pearl Barth, Lamoni, Iowa, Bro. and Sr. Eugene Gould and family, Bro. L. A. Gould, and Bro. and Sr. Melvin Tabler of Long Lane, Mo.; Mr. George Curtis, Lee's Summit, Mo.; Bro. and Sr. John Sweem, Hamilton, Mo.; Bro. and Sr. Loren Bryant, Bro. and Sr. Gerald Bryant and family, and Bro. and Sr. Ray Bryant and family of Cowgill, Mo.

Thoughts presented for our consideration:

In all his dealings with man, God has scattered them because of disobedience and saved a remnant. How are we today?

The gospel of Christ came not in word only but with power and much assurance. We who are baptized should feel that power and have that assurance.

We fill our hope chest for eternity with the things we choose during our lifetime. We seldom have an opportunity to accomplish one outstanding deed, but we

must count the moments and the little deeds as they come to our hand.

Pride is characterized by the frequent use of the word "I" and the seldom use of "you" or "we".

Caroline Hedrick,
Independence Reporter

Y. P. C. L. NEWS

July 9, the young people held a car-wash to raise money for the outing Aug. 20 and 21. We had lots of fun and took in enough to help on the outing expenses.

The following day, July 10, was spent in taking care of some last minute business items.

Bro. James Hedrick led the study class on July 17. Our study was of the words: celestial, terrestrial, teledstial. In looking them up in the dictionary we found celestial to mean heavenly bodies; terrestrial meaning earthly; and, we found that the word teledstial was not even in the dictionary. We didn't draw any definite conclusion though we all feel that our findings speak for themselves.

July 22, 23 and 24 were the days of the Missouri Reunion, so the young people's organization treated all visiting young people with a swimming party between services on Saturday afternoon, and we forfeited our regular meeting of the following day to attend the Reunion service.

Many young people have talents, which was proven at the July 31 meeting. Each member was asked to present something of his talents in one manner or another or be fined a quarter. We enjoyed readings, songs and piano numbers. We didn't collect many quarters.

Margret Harris, Reporter

INDEPENDENCE DIARY

June 26. The Sunday School hour was used by the Bible School for their Achievement Program.

July 17. We were glad to welcome the following visitors: Bro. Ed Podhola, Wyandotte, Mich., Sr. Don Housknecht and family, Fenton, Mich., Bro. T. J. Jordan, Regina, Sask., Canada.

July 24. Services were cancelled so that all might attend services at the Reunion.

August 14. We were happy to have Mr. and Mrs. Everett Swanson and family as guests in our services.

Bro. and Sr. Vance H. Harris, Independence, Mo., announce the engagement of their daughter, Margret Elizabeth, to Bro. Glenn Gill of Augusta, Wis. Bro. Gill is a son of Bro. and Sr. George Gill, St. Paul, Minn.

Our speakers have been Brethren LeRoy Wheaton, Rolland Sprague, Leslie P. Case, Forest Maley, Levi Maley, Marvin Case, Richard A. Wheaton, Ed Podhola, Vance Harris and Clarence Thompson.

Things we learned

Christ is the vine and we are the branches. If we do not bear fruit we will be cut off. If we bear some fruit God will purge or prune us that we may bring forth more fruit.

We have to be connected to Christ or the branches have to be connected to the vine in order to bear fruit, We must abide in Christ to be a true vine, we cannot just visit occasionally, but must stay always and partake of the things He gives us.

We show our love one to another by sharing. Sharing is giving to the needs of another through sacrifice.

We should not be envious of the things the world has but patiently work and await the promises of God which are for the most part, made for the hereafter.

The gospel is simple. God did not intend the gospel should be in such high phrases and big words that the average person cannot understand.

Do we witness for Christ?

If we know to come to church at the appointed hour and do it not. . . . If we have envy and do not overcome it. . . . If we know back-biting is evil and continue in it. . . . If we know humility is a requirement of Christians and do not strive to attain it. . . . we are hiding our light under a bushel.

You will never be anything tomorrow that you haven't started to become today.

We have no assurance that if we enter into sin we will be given the strength to come out again, even though we think it would be to God's glory and show those who are in that sin that they could come out of it.

Caroline Hedrick, Reporter

WHO IS FATHER?

By Lucinda Scott

God made of dust on earth to dwell,
Yes, man He made, and decreed 'twas well
To create in His image, His likeness profound,
That man with his glory in time might be crowned.

God said 'twas not good that man live alone,
So while man slept He removed a bone,
A rib from his side, that He might create,
A woman, companion, a helper, a mate.

Man said, This woman she is my own;
Flesh of my flesh, and made from my bone;
God made her for me to be my own wife,
To love and cherish the rest of my life.

In the course of time, man became a father;
Begetting many a son and a daughter.
On the face of the earth they did multiply,
And unto their God they began to cry.

Who is father? The answer we'll find
In the words of Paul, God's word divine.
In Ephesians five, Paul's word do we read;
To each of his words, man must give heed.

Father is husband, he's head of his wife;
Between the two, there should be no strife.
He's head of his family, and from him should flow
The fruits of the Spirit, to set them aglow.

A mystery great, these words Paul said,
A father is type of Christ as the Head;
The Head of His church, His body, His wife;
Through him as Head she has spiritual life.

Father, being a type of Christ as the Vine,
Will bring forth branches which are divine.
And so to these words, a father is bound,
That he, in God's glory, in time might be crowned.

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.

ACCORDING TO THEIR WORKS

By William A. Sheldon

The subject of the resurrection of the dead, the Eternal Judgment of God, and consequently, the final state of being of mankind, is undoubtedly the most engrossing one which has challenged the mind of man from the beginning. It is, admittedly, speculative in nature, since comparatively few can offer valid personal testimony of God's provision for His creation—or for that matter, that there is indeed a real being whom we call God.

In recent years, the term, speculative, has been used rather loosely by some to describe the beliefs and pronouncements of others, especially as relating to this broad subject. In general, there is nothing wrong with such an application of the term, for it means, "thoughtful" or "reflective".

Admittedly, too, the thoughts and reflections of man may be sent soaring to ethereal heights of unreality, and lead him by devious paths to spiritual darkness away from God.

May it also be remembered that man may place himself in the same sad state by slowly and methodically surrounding himself with a wall of ignorance, and cemented with a monumental ego in the thought that the sunlight of Divine knowledge filters from above while those outside are encompassed in Stygian darkness.

Some will limit their search for truth within borders of their own making; will not search out the deep things of the kingdom of God. Hence, they limit their approach to God, place unwarranted limits on God himself, and thus endanger what light they had previously attained.

The matter is laid before us explicitly in the words of Alma:

"And now Alma began to expound these things unto him (Zeezrom, W.A.S.) saying, It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command, that they shall not impart only according to the portion of his word, which he doth grant unto the children of men; according to the heed and diligence which they unto him; And therefore he that will harden his heart, the same receiveth the lesser portion of the word; And he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full; And they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; And then they are taken captive by the devil, and led by his will down to destruction." (Alma 9:15-20.)

Two things are here emphasized: if we do not harden our hearts, we may be able to "know the mysteries of God", and this, of course, is dependent upon

our "diligence" toward God, or in other words, a seeking after God, and of divine truth. The other thought is to seek for the mysteries "according to the portion of His word" which is granted.

With these thoughts in mind, let us look into that which is written "for our profit and learning"; into those things revealed concerning the final state of man.

In recent years, especially, and among those who purportedly believe in the latter-day Restoration Movement, there has been concerted effort to be-cloud minds, on this subject, with doctrine at considerable variance with that which was believed and taught by the early elders of the restored Church of Christ. No doubt, many of them have been, and are, firmly convicted in their belief, but through hardness of heart, may just as surely be in the service of the devil.

One such doctrine is in opposition to the fundamental belief, in the church, that men will receive varying rewards for their works, after the great Judgment of God. We are told, in effect, that a mere handful will receive eternal life, the self-same reward, and all others will be eternally damned.

Shades of Calvinism! This in the Restoration??! Yes, if we place our private and limited interpretations upon certain passages contained in the Book of Mormon, primarily, and close our eyes tightly against many other texts in both the Bible and Book of Mormon.

Crux of the matter:

1. See the "judgment" of God but not justice, mercy and love. 2. No distinction between "the wicked" (the wilful sinner), and those who do not have a real desire to sin. 3. Acknowledge Christ as the Saviour of the world, but believe Him not willing, or able, to really fulfill His mission.

A truly comprehensive search for God and His mysteries will take into consideration all of these factors.

We will not attempt to expound on the "fall of man" and his disposition to sin, as it is rather generally understood in the Restoration Movement, at least. That this "fall" from the grace of God brought physical and spiritual death upon the human family, from which it could never redeem itself, is fully established in the scriptures.

We are more concerned, presently, with God's provision for the redemption of man, and for the ultimate victory of Christ over Satan.

There is a thought contained in the text I am about to quote which, if read without careful consideration, will lead, and has led many, to an erroneous conclusion which adversely colors the understanding of God's plan of redemption.

"Therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state" (Alma 19:94.)

Granted, that the "probationary state" spoken of is "this life", this temporal existence. But, just WHO are

the MEN referred to as being on probation? Upon the answer to this question hinges the understanding of the text.

Alma does not say that salvation of all men depends upon the "conditions of repentance in this probationary state", and it should not be so interpreted. Nevertheless, that the "condition of repentance" is a general prerequisite of salvation, we will heartily affirm. The question revolves about whether repentance is in fact limited to the time of this life.

That the "men" Alma speaks of, would not be little children, nor those who have not heard of the "way of life", is so self-evident and well established in the Book of Mormon as to be scarcely worth our consideration, here. Those who are incapable of understanding, or who have had no opportunity to hear or understand, cannot repent. Neither is it required; but the blood of Christ atones for such.

The men who must repent in "this probationary state" are clearly pointed out by Alma. In Chapter 9, after speaking of the death which man must endure because of his disobedience, he said:

"And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them; Therefore he sent angels to converse with them, who caused men to behold of his glory. And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, . . . that they should not do evil, the penalty thereof being a second death. . . ." (Alma 9:47, 48, 49, 52).

How plain that the probationary state of repentance, the time of preparation, was for those to whom God had made known the plan of redemption! So it was, and so it is, and so it shall be.

This should not be difficult to understand. The apostle Paul was in harmony with this thought:

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 13, 14).

It would certainly be gross injustice if the Eternal Judgment of those who have had no opportunity of hearing in this life would be upon the same basis as those who have heard, unless they too may later hear and make choice through their free agency.

Some are seemingly content to lump together little children, heathen, and in fine, all who know not the Gospel of Christ—to lump these together with the saints, as being on the same footing with God.

True, the Book of Mormon clearly states that little children, and they who are "without the law", are "alive in Christ", that "the mercies of the Holy One of Israel have claim upon them, because of the atonement". (2 Nephi 6:51-55; Moroni 8:20-26).

Nevertheless, it is neither reasonable nor scriptural to assume, because of this language, that these will forever be "without the law" and yet upon the self-same basis before God as those who have heard and obeyed the Gospel, and endured until the end of their life.

In a former treatise upon the topic, we pointed out that "God cannot look upon sin with the least degree of allowance", and yet a philosophy of the atonement

of Christ would presume that a "heathen", simply because has never heard the Gospel, is "lily-white sinless" before God; he needs no repentance, and will have eternal life.

A casual reading of certain texts in the Book of Mormon seems to bear out this philosophy, but let us examine one or two.

"For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned". (Mos. 1:107).

Note that these have sinned; ignorantly, yes, but nevertheless, sinned. Yet, because of the mercy of Christ, these are not banished forever from the presence of God; they are "alive in Christ". But, let us search for further light.

"Yea, behold this death (of Christ, W.A.S.) bringeth to pass the resurrection and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord." (Helaman 5:70-71.)

Yes, all men are brought back into the presence of God through the atonement of Christ and His resurrection; they are all redeemed from the first death, but the act of redemption is not complete, and cannot be fulfilled except through individual obedience to the principles of the Gospel of Christ!

Let us read further in our text:

"Yea, and it (the resurrection of Christ, W.A.S.) bringeth to pass the conditions of repentance. . . ."

Question: For whom does it bring to pass the conditions of repentance?

Answer: For all men who have been redeemed from the first death—all the seed of Adam.

Objection: But all men do not receive the "conditions of repentance" in this life!

Answer: No, they do not, but because this is true, it does not necessarily follow that they will never hear and receive those conditions!

"Yea, and it bringeth to pass the conditions of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire; But whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness; Therefore repent ye, repent ye, lest by knowing these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death." (Helaman 5:72-74).

If we let the words of the prophets apply just exactly to those they are speaking of—and in the Book of Mormon, it is almost entirely devoted to those in the church; those who had heard; they to whom angels had ministered; those who had obeyed, but in many instances were falling, or had fallen away—let the words of the prophets apply to such as these, and there will be no great difficulty in harmonizing the Book of Mormon with other scriptures.

Those who transgress the laws and commandments of God, having known them, having been partakers of "the heavenly gift" (the Holy Ghost), if they shall, by

their action and attitude deny the Holy Ghost, "there remaineth no more sacrifice for sins" (Heb. 10:26-31).

These, and these alone, shall be "brought down unto this second death".

Furthermore, Jesus said:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:31, 32.)

"All manner of sin and blasphemy shall be forgiven"—except the sin against the Holy Ghost—but obviously, according to Helaman, could only be on, and when, "the conditions of repentance" had been complied with.

King Benjamin, speaking to the Nephites, sums up the "conditions of repentance", or of salvation, very nicely. Keep in mind that he was primarily interested in his own people who were even then listening to his admonitions of diligence unto the end of life, and that, "this is the man who receiveth salvation", he broadens his perspective, thus:

"And there is none other salvation, save this which hath been spoken of; neither is there any conditions whereby man can be saved, except the conditions which I have told you. Believe in God; believe that he is, and that he createth all things, both in heaven and in earth; Believe that he has all wisdom, and all power, both in heaven and in earth; Believe that man doth not comprehend all things which the Lord can comprehend." (Mos. 2:12-15.)

Our purpose, thus far, has been to cut through some erroneous thinking as to the scope of Christ's atonement; to show its universal nature, and the conditions upon which it is predicated. We have, heretofore, shown that the "knowledge of the Lord" will yet fill the earth,

"And behold, when that time cometh, none shall be found blameless before God, except it be little children, only through repentance and faith on the name of the Lord God Omnipotent." (Mos. 1:122.)

We have also shown somewhat, of the extent to which Christ will go to bring about the "conditions of repentance", even to the preaching to those in the "prison house", or hell.

With these thoughts in mind, realizing that all sins short of the sin against the Holy Ghost shall be forgiven on the basis of repentance, and knowing, too, that man's righteousness and willingness to obey God will be revealed in a multitude of varying degrees at the Judgment Bar, we are faced with this thought:

How will God's justice be maintained?

Remember that "justice" is not necessarily "judgment", in the normally accepted sense. Justice is equity, or equality for all.

Since hell, too, must deliver up the dead in it, that those souls may also be "judged according to their works", and as their rebellion had caused their imprisonment, from which they must have learned obedience by their suffering, it is not reasonable to suppose that these would stand at "par" with those who had been obedient and faithful to the end. And so we might contemplate man's varying degree of accepta-

bility with God; but we are not left to supposition, or "speculation", if you will have it that way.

We believe that there is very substantial evidence in the scriptures to support the premise that the Eternal Judgment of God will mete to every son and daughter of Adam just exactly what he has earned.

In the understanding of some, the scriptures reveal only two destinies for mankind—eternal life for the righteous, and everlasting damnation for the wicked—and so they conclude that there is a sharp line of cleavage separating the two groups: the spotlessly righteous who will inherit the kingdom of God, on one hand; and all others, ranging from those guilty of one unrepented sin, to those sunken in a veritable quagmire of sin and degradation—all these classified as "sons of perdition", who will be consigned to everlasting hell, or damnation.

If this philosophy is true, which of us would not be constrained to cry, in the most abject terror: "Who then can be saved!?"

Who will ascend into his "ivory tower" and proclaim his purity to God and his right, thereby, to a place at His right hand? Who can say, unequivocally, at this moment, that he has repented of every sin? Echo answers, Who?

Let us suppose that one is a child of God through obedience to the Gospel, but under the stress of everyday living, he suddenly gives way to a fit of anger against a fellow man. Suppose he speaks to him in a shameful way, which would be unthinkable in a peaceful moment. In so doing, he has sinned against his brother and against God. Shall we suppose further that before his temper has cooled and should begin to realize the import of his words and action, he is stricken with a heart attack, loses consciousness and subsequently dies. There has been no opportunity for repentance.

Is it possible that God will punish him with everlasting destruction? I do not understand the scriptures to so represent God, as some would have us to believe. Indeed, it is repulsive to the fatherhood of God.

Referring again to the "two destinies" mentioned before: we must admit to this, but in a broad sense. After the Judgment, all men will have received either life or death.

Having shown, already, who must partake of the "second death", viz., the devil, his angels, and the "sons of perdition" (and only these), it naturally follows that all others will receive "life". Will there be any distinction between these, any greater reward for having endured to the end in righteous living, more than another who was less righteous?

We hear that one is either righteous, or not righteous; that there cannot be degrees of righteousness.

Why, then, do we find both the Bible and the Book of Mormon so emphatic in declaring that all men are to be judged "according to their works"?

The word "according" is defined: a. In agreement with; b. In proportion to.

Proportion is given as: 1. Relation in size, number, amount, or degree of one thing compared to another.

Thus, if men are to be judged "in agreement with", or "in proportion to" his works, it throws the issue into clearer perspective.

Jesus said: "Except your righteousness exceed the righteousness of the scribes and Pharisees", etc.

So, there are "degrees" of righteousness, and "degrees" of "works", and men will be judged "accordingly". His reward will be in proportion therewith.

This should be sufficient to clear-thinking people who will guard against the spirit of stubbornness and prejudice, but perhaps a few more texts will confirm further.

Go to Mat. 11:20-24 and read there, Christ's denunciation of the cities of Chorazin, Bethsaida, and Capernaum, wherein he had done many "mighty works".

"But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." verse 24.

What! "more tolerable" for Sodom, Tyre and Sidon at the judgment day than for those to whom He spoke!

Well, of course, we understand that if a people reject Christ and His Gospel, they place themselves in utmost jeopardy—but Sodom, Tyre and Sidon were steeped in wickedness which culminated in their utter destruction.

But Jesus said, it would be tolerable for them!

Shall we appeal to the dictionary for "tolerable"? 1. Able to be borne or endured. 2. Fairly good.

Then Christ will "bear with" even these; He will "endure" their transgressions; they will be "fairly good" in His sight. There will be a place for them; perhaps not much, but at least they will escape the "second death".

There is a text in I Tim. 4:10, which the Apostle Paul says "is a faithful saying, and worthy of all acceptance":

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe".

He is the "Saviour of all men", and will save all but the "sons of perdition", but "specially of those that believe".

"Specially" is evidently old-English for "especially", and is borne out in Cruden's Bible Concordance. It means "particularly, chiefly". Especial, is given as: "exceptional is amount or degree".

"Those that believe" will be given an exceptional, or special degree of salvation. This, of course, is well established in the scriptures, but mentioned here, as it clearly infers distinction or degrees of salvation.

We have not mentioned I Cor., Chap. 15, as it is perhaps the most commonly used reference on this subject, and rightly so, but some will not hear of it; so we have endeavored to approach from different directions.

Certain it is, that many more will ultimately be saved than a few short-sighted men would have us believe, if we are to accept the revelation of John on the isle of Patmos:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb". (Rev. 7:9, 10.)

Of these, we are further informed that they "have washed their robes, and made them white in the blood of the Lamb" (verse 14).

It would be incredible to assume that these all had attained sainthood during their life-span upon the earth, and especially in view of Christ's statement that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14).

Must we shrug off the former statement from the revelation to John in the light of this latter declaration of the Master? No, indeed! Rather, let us realize that while it is true that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat"—yet, we are not thusly given the sum total of God's provision for mankind.

The mission of Christ cannot so briefly be summarized, for Isaiah, in speaking of the latter-day advent of our Lord, tells us that "his reward is with him, and his work before him" (Isa. 40:10). His work is to destroy the devil and his works (I John 3:8) and to save mankind.

In this He will not fail! His chastisement of mankind in general will be severe to accomplish this end, but they will all be saved and rewarded "according to their works", with the exception of those who have become "sons of perdition". Many will have to "learn obedience" by the things which they suffer, but in so doing they will escape the "second death".

With this attitude toward the "word of God", there is harmony in the whole, and we may readily understand why it is that John saw and heard:

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever". (Rev. 5:13).

THE HARMONY OF THE GOSPELS FROM CRUCIFIXION TO PENTECOST

By Harvey Seibel

The events between the Crucifixion of Christ and the Pentecost are recorded for us in the four Gospels and the first part of the book of Acts. A critical comparison of these accounts reveal numerous conflicts in the testimony of these four witnesses. The higher critics make the most of these differences in order to prove that this is not the inspired word of God and the various Bible apologists offer many ingenious explanations differing from one another; all of which often leaves the uninformed the victim of serious doubts and questions. You often hear the explanation that no two witnesses see things alike so that we cannot expect agreement on the part of the gospel writers. This destructive type of criticism makes the Bible the work of man and not the word of God so we have no confidence either in the Creator of the Heavens and the earth, or in the promise of eternity.

When God created all things, He did it perfectly and in the minutest detail. If we study the works of the great Creator under a high-powered microscope, we find perfection in the smallest structure. The parts of a living cell are perfect in every way. There is even a programmed activity which only now is being equalled by our largest computers. Nowhere do we find imperfection as life came from the hand of God for we are fearfully and wonderfully made. Hence we can expect that the word of God will also be free of all error, without contradiction or falsehood. If we find errors in

the original writing it cannot be the word of God. If there are mistakes found in the copies we can only conclude that the errors of man have crept in.

About 1450 the printing press was invented. Up to that time every last volume of the scriptures that any man owned had to be copied from another manuscript which, in turn, was copied and on back about fourteen hundred years for the New Testament and hundreds and thousands of years more for the Old Testament. Who of us could copy another man's script of that magnitude and do so without error. Another difficulty in translating correctly is that there are six pairs of Hebrew letters that are almost identical in appearance. Many of the older manuscripts are mutilated and faded so that they are in places illegible. When we consider that, in addition to these difficulties, only about 500 words are used to write the main part of the Old Testament and that the Hebrew language is of such a nature that one word has a great many meanings, then we understand that it is impossible to always know the exact meaning intended by the inspired writers. A few examples of the multiplicity of meanings for a single word will illustrate this problem: abar has 88 meanings, amar 51, asah 96 and nathan 94. Another manner of writing which does much to obscure the thought is the fact that in Hebrew literature there were no vowels, no punctuations whatsoever and no spacing between words so that a continuous mass of consonants ran together from right to left throughout the whole work. A simple example will help to illustrate the point:

Hnrthfthrdthmthrtthtdysmyblngpnthlndwhchthl
rdthgdvththshlntnlkllthshlntcmtdltrythshlntst
lthshlntbrflswtntssgnstthngbr.

If we were to try to unravel this confusion we might proceed in somewhat the following manner: Henri the fat heron doth meet her too hot; and perhaps about here we would bog down wondering what came next. It does sound more like a nursery rhyme than a quotation from the Holy Scriptures. Evidently there are numerous starts one might make, but the translators came up with the well-known passage: Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill, Thou shalt not commit adultery, That shalt not steal. Thou shalt not bear false witness against thy neighbor.

In line with these difficulties consider the two statements by Jerome and Le Clerc. Jerome, who made the Vulgate Version of the Old Testament says: "When we translate the Hebrew into Latin, we are sometimes guided by conjecture." LeClerc affirms, "The learned merely guess at the sense of the Old Testament in an infinity of places."

Considering all these sources of errors, the surprising thing is not that we find so many errors in translating, of copying, of mutilation and conscious changes as often as we do, but rather that we find so few that cannot be traced back to their source and explained.

In these gospel stories covering about a forty day period there are the following well-known contradictions:

1. Matthew, Mark and Luke tell that Simon bore the cross while John says it was Jesus who bore it all the way to Golgotha.

2. Matthew, Mark and Luke tell us that the Crucifixion came after the Passover, while John says it was before.

3. Matthew records a prophecy that Jesus will be three days and nights in the grave but all the gospel writers concur in the statement that it was from Friday evening to Sunday morning, or two nights and one day.

4. Matthew and Luke record, according to Bible authorities, that Jesus was crucified at noon, while Mark tells us that it was nine o'clock.

5. Matthew tells us that Christ was given vinegar mingled with gall, to drink, but Mark denies this and affirms that it was wine mingled with myrrh.

6. The four Gospel writers give four different inscriptions on the Cross.

7. Matthew and Mark claim that both thieves reviled Christ, but Luke insists that only one did so.

8. The gospel writers seem greatly confused over whether the soldiers cast lots over all of Jesus's garments, or just the seamless cloak.

9. Matthew and Mark report that the centurion called Christ the Son of God while Luke says that this statement was "Certainly this was a righteous man."

10. Was the angel outside the tomb sitting on a stone as we find in Matthew, or is Mark's positive statement correct that it was one angel sitting on the right side in the tomb, or do we believe that it was two angels standing as Luke claims?

11. Consider the statement by Joseph Wheless in 'Is it God's Word': "The writer of the Gospel according to Matthew was evidently not a Jew. He says that the women went to the sepulchre 'In the end of the sabbath' and 'as it began to dawn toward the first day of the week' (28:1), and they found that Jesus had already risen. If this be true, then the resurrection took place, not on 'the first day of the week,' as Mark asserts (16:9), but on the last day of the week, the sabbath. The Jewish day ended, another began, at sunset, a method of computation of which no Jew has ever been ignorant 'even unto this day.'"

12. Did Peter and John go to the sepulchre together as John says, or did Peter go alone as recorded by Luke?

Let us consider the problems in the order listed and learn if there is enough truth preserved so that we can understand the true story of these events.

1. Bearing the Cross.

Matthew tells us (27:32) "And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross." Mark and Luke repeat the same statement. But John 19:17 reads, "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha."

John Peter Lange in his 'Commentary on The Gospel According to Luke' says, "The cross was bound with cords upon the shoulders, and it is hardly probable that they would have lost much time in unbinding it from our Saviour and laying it in His stead upon the back of Simon; it is, therefore, not an entire transfer of the cross that is spoken of, but only a bearing of it with Him."

In this way, Mr. Lange attempts to satisfy the statement that Christ bore the cross the whole distance with the other statement that Simon bore it for him.

But his explanation does not satisfy the explicit affirmations by Matthew, Mark and Luke that they literally laid the cross on Simon, not just a part of it.

A more direct explanation follows: In the report of John that Jesus "went forth into a place" the word 'into' is translated from the Greek 'eis' which, according to Thayer's Greek-English Lexicon "denotes motion to something, after verbs of going, coming, leading, calling, etc.," Hence the true translation reads, "And he bearing his cross went forth toward a place called . . ." Thus there is no conflict between John and the other gospel writers.

2. Time of the Crucifixion: Was it Before or After the Jewish Passover?

Mr. Wheless states, "Time of the Crucifixion is much confused, both as to the day and the hour of the day. We have seen three of the gospel historians declare that the Last Supper was itself the passover meal; John says it was before the passover; and John, the most intimate friend of Jesus, who was with him at the foot of the cross, says that he was crucified before the passover, and afternoon: 'And it was the preparation of the passover, and about the sixth hour' (19:14) when Jesus was delivered up to be crucified so that the Crucifixion took place some time after noon, and before the passover. According to the other three accounts, the Crucifixion took place the day after the passover; a difference of two days."

Bible apologists have stumbled around over this difficulty. What shall we do with it?

First suppose we study a bit the form of the passover. The time of the passover is recorded in Numbers 28:16-17. "And in the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten." Thus on the evening of the fourteenth day of the month Abib the passover supper was eaten, but on the fifteenth day of the month was the feast of the passover. In Ex. 12:11 we find that the passover supper was to be eaten in great haste even with their staff in their hand. It was not a feast but a meal eaten almost in the attitude of flight. "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." Following the passover supper was a week of eating unleavened bread which was also known as part of the passover. See Deut. 16:2-3, "Thou shalt therefore sacrifice the passover unto the Lord thy God . . . seven days shalt thou eat unleavened bread therewith." Also Luke 22:1, "Now the feast of unleavened bread drew nigh, which is called the Passover."

In order to understand the sequence of events around the passover it is necessary to digress a little and study the kind of day used in Jewish reckoning.

Although the evening and the morning was an usual way of measuring days among the Hebrews, there was also another system running concurrently with it which was a morning and evening system. The passover was observed on morning and evening days. See Ex. 12:6, 8. "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. . . . And they shall eat the flesh in that night." And in Num. 33:3. "And they departed from

Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover." Thus the day of the fifteenth followed after the evening of the fourteenth, hence morning and evening days. In like manner we find the morning and evening days being observed in New Testament times for Christ arose on a morning and evening Sunday. See John 20:1, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." Also John 20:19, "Then the same day at evening, being the first day of the week." This evening followed morning on the Sunday of the resurrection.

So we learn that the passover supper was eaten on the evening of the fourteenth of the month Abib and the following day they partook of the feast of the passover which was the morning of the fifteenth of the same month.

When did Christ eat the passover supper? Was it the regular time of the Jews or was it earlier in order to partake of it before He was crucified as some Bible apologists claim?

Matt. 26:17, "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" Mark and Luke tell essentially the same story. These three gospel writers are united in the story that Jesus partook of the passover supper on the first day of the feast of unleavened bread just as did all the rest of the nation. The first day of the feast of unleavened bread was the fourteenth of Abib when the passover supper was eaten after dark.

What then do we do with John 19:14, "and it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!" Are we to assume from this that Christ was crucified a day before the passover, when the other three gospel writers told us explicitly that Jesus ate the passover supper at the proper time? Who is right in this case?

Perhaps if we study a bit on what the preparation of the passover is we will not fall into the error that Mr. Wheless did above with his superficial study. See Mark 15:42, "And now when the even was come, because it was the preparation, that is, the day before the sabbath." This tells us directly that the preparation is the day before the sabbath. Hence the preparation of the passover is the preparation for the sabbath occurring in the passover week. Never do we read that there is a preparation for the passover.

But what do we with John 18:28, "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover." Here we read that the Jews went not into the judgment hall on Friday early in the morning lest they defile themselves so that they could not eat the passover. But Jesus ate the passover supper the evening before, or Thursday evening, at a time when the rest of the nation did. Here we must remember that the feast of the passover was also called the passover. Note John 13:29, while they were partaking of the passover supper: "For some of them thought because Judas had the bag, that Jesus had said unto unto him, Buy those things that we have need of against the feast."

There is one more point that needs clarifying here. In the time of Moses the Jews kept the sabbath always on the same day of the month throughout the year. Abib 15, 22, 29, etc., was always a seventh day sabbath though it would fall on Saturday one year, Sunday the year following, then Monday and so on throughout the week. For further details see the book 'Sunday the True Sabbath of God' by Samuel Walter Gamble. Under this system the Feast of Unleavened Bread always occurred on Abib 15 or Saturday, and the Passover Supper always on Abib 14 which would be our Friday evening. Yet we find Jesus observing the Passover Supper on Thursday evening, apparently a day early but still at the same time as the Jews.

An explanation is found in the pages of history. The Christian sabbath has always been a day of the week sabbath: always occurring on the first day of the week, or Sunday. Throughout the whole Christian dispensation we find that the Jewish sabbath was one day earlier, the seventh day of the week. At the time of Christ, and no doubt ever since the Babylonian captivity, the Jews, who had lost all record of their former calendar, were keeping a regular day of the week sabbath. At this time the great regularity of their year was lost and they were keeping a year of sometimes twelve months and sometimes thirteen. Still they were observing the Passover beginning on Abib 14, which was no longer Friday evening, but any day of the week that chanced to occur. So it happened in the year of the Crucifixion that Abib 14 came on a Thursday.

For proof that the Sabbath was now a day of the week sabbath rather than a day of the month, consider the following quotations. First we will take Matt. 28:1, "In the end of the Sabbatone, as it began to dawn toward the chief of the sabbatone." Sabbatone is Greek genitive case and plural meaning 'of the sabbaths.' Thus: "In the end of the sabbath, as it began to dawn toward the chief of the sabbaths." This shows an end to a long series of Jewish Sabbaths, and the day following a beginning of a long line of Christian sabbaths. This thought is well corroborated other places in the New Testament but this article is growing too long to go more deeply into it here.

To show that the two sabbaths continued side by side let us read some of the statements of the early church fathers.

Justin Martyr, who wrote about 138 A.D., says, "On the day called Sunday all (Christians) who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read as long as the time permits; then, when the reader has ceased, the president verbally instructs and exhorts them to the imitation of these good things. . . . Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead."

Ignatius was a disciple of John, and died at an advanced age in the year 115. In his 'Epistle to the Magnesians' he says, "If, therefore, those that were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, on which also our life has sprung up again by him and by his death . . . how can we live without him?"

3. Was Jesus Three Days and Three Nights in the Grave?

Matt. 12:40 reads, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." But Matthew says in 16:21, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Mark 9:31, "he shall rise the third day." Mark 10:34, "and the third day he shall rise again." See also Luke 9:22, Luke 18:33, Luke 24:7, Luke 24:46 all saying that Jesus shall rise again the third day. If Jesus arose the third day it would indicate that he did not stay the full day in the grave. If we read I Sam 30:12-13 we see that this expression "a day and a night" does not necessarily mean a full day, but that it is only a manner of speech, a long way of saying a day. "And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. And David said unto him, To whom belondest thou? And whence art thou? And he said, I am a young man of Egypt, a servant to an Amalekite; and my master left me, because three days ago I fell sick." Surely we are not to assume that exactly three days ago the young man fell sick, and that exactly three days later David found him and fed him. This is rather a manner of speech, the same as if we say we spent the day in town, when it was a matter of hours. Compare also I Thess. 2:9 and I Tim. 5:5.

4. Hour of the Crucifixion.

Mr. Wheless states, "Matthew says that the Crucifixion lasted from noon to three o'clock: Now from the sixth hour there was darkness over all the land unto the ninth hour (Matt. 27:45). Mark says: 'It was the third hour (9 A.M.), and they crucified him' (Mark 15:25); though he joins Matthew in making the dying cry come at the ninth hour, or 3 P. M. (15:34), as does Luke 23:44; so that Jesus, according to two recorders, hung on the cross for three hours; for six hours, according to Mark."

There are various explanations given for this discrepancy by the Bible apologists, all of which are far from the truth. Two will suffice to show the error in this kind of defence of the Scriptures.

According to 'The Epositor's Greek New Testament', "If the crucifixion took place midway between nine and twelve o'clock, it was quite natural that one observer should refer it to the former, while another referred it to the latter hour." This type of explanation does a great deal of harm. If we admit that the truth of the Scriptures rests on the faulty observation of man and not on the infallible inspiration of God, then we destroy the authority of the word of God. Either God is the author and the Bible contains the key to eternal life, or else man is the author and we know not God or eternal life. We cannot compromise error with truth.

Consider the statement by Prof. A. T. Robertson, "The most satisfactory solution of the difficulty is to be found in the idea that John here used the Roman computation of time, from midnight to noon and noon to midnight, just as we do now. Hence the sixth hour would be our six o'clock in the morning. If this hour was the beginning of the last trial of Jesus, we then

have enough, but not too much, time for the completion of the trial, the carrying away of Jesus outside the city walls, together with the procuring of the crosses, etc." The hedging and lack of rigorous treatment should be readily apparent to an honest critic and a thing of weakness to the discerning eye of the atheist. If we cannot do better than this we had better "fold our tents like the Arabs and silently steal away."

Let us read in some detail what the scriptures actually record on this event. Matt. 27:45, "Now from the sixth hour there was darkness over all the land unto the ninth hour." Luke 23:44, "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour." It is difficult to understand where either the critic of the Bible or the friends thereof find in either of these two verses the hour of the crucifixion. In Mark 15:25 we read, "And it was the third hour, and they crucified him." This is a definite statement of the time of the crucifixion. It was the third hour and not the sixth; it was nine o'clock in the morning and not noon. To clinch this statement beyond the shadow of an atheistic or apologetic doubt read Mark 15:33, "And when the sixth hour was come, there was darkness over the whole land until the ninth hour." All three gospels are in complete agreement concerning the time of the darkness but Mark alone gives the time of the Crucifixion.

This is an example of a most common source of error in the Scriptures. One man makes a mistake in copying or interpreting, and all the rest follow after him without checking for themselves whether the point is true, but rather prefer through their learned research to find ingenious means of explaining what should be obvious on a little independent reading of the word of God.

5. The Drink at the Cross.

Matt. 24:34 tells us that they gave Jesus to drink, "Vinegar mingled with gall." But Mark 15:23 denies this and offers the claim that it was "Wine mingled with myrrh."

Again there are various explanations, and all faulty. Consider John Peter Lange, "They gave Him; that is, they offered Him myrrh-wine. This myrrh-wine cannot, from the different descriptions of Mark, be identical with the vinegar, or the wine-vinger, of which a drink was at a later period given to Jesus." There is here no acknowledgment of a gospel conflict by this apologist.

"The New Testament With Explanatory Notes," by Howard Crosby, D.D., discusses the problem as follows: "Vinegar mingled with gall. Mark says, 'Wine mingled with myrrh.' It was probably sour wine with myrrh. The sour wine was vinegar, and the word 'gall' is used for anything bitter as myrrh. It was given to criminals before punishment to stupefy them, and was considered a pleasant drink, as we learn from Aelian, Pliny, and other ancient authors." But this overlooked the explicit statement by Matthew that it was "Vinegar mingled with gall."

Consider that the following is a better explanation. The word translated vinegar in Matthew is the Greek "ozos" which, according to Thayer's Greek-English Lexicon means, "A mixture of sour wine or vinegar which the Roman Soldiers were accustomed to drink." The word translated myrrh is the Greek "smurnizo"

which, likewise by Thayer, means in the preferred definition, "To be like myrrh." To be like myrrh means to be bitter, according to Webster's Unabridged Dictionary. Gall is bitter, hence wine mingled with gall is truly like myrrh. It is thus, in both instances, wine mingled with gall.

(To be concluded in October)

CHRIST AMONG THE NEPHITES

(continued from front page)

Moronihah was buried beneath a mountain high
That stands where the city had been,
And all to the south was destruction nigh
Amid such terrible din.
But to the north, it was so great
That no man could discern,
Just what would be his awful fate
Or when would come his turn.
The thunder clapped and the lightning flashed
And the tempests and whirlwinds roared,
As buildings and mountains and forests crashed
So great was the wrath of the LORD.

The highways were broken and cities immersed
Many others were burned and destroyed,
The course of life was then reversed
As Nature, Her forces deployed.
The quakings did shake the whole earth, till at last
The buildings thereof did fall,
The people that died 'fore the storm had passed
Were a multitude, one and all.
The cities that GOD did let remain
Had damage, exceedingly great,
And many inhabitants were slain
At a steadily increasing rate.

The whirlwind carried some away
And where they went, none knew,
The earth became deformed and gray
And the people were battered, too.
And when the storm at last had ceased
After three hours, and more, said some,
The settling darkness had increased
And the blackness of night did come.
Darkness was so black and thick
Upon all the land around,
That those still living, could not pick
An object off the ground.

The very vapor, could they feel
There was no light of day,
Because of darkness, all did reel
And none could find their way.
No light of any kind was seen
Neither stars nor the moon nor the sun,
Not one bit of knowledge could one glean
For the darkness bored into each one.
The mists of darkness that covered the land
Were so dense that they pressed a man down,
And those that still lived knew not where to stand
For they might fall in water and drown.

For three long days light was shut out
 And the mourning and weeping was great,
 The people that were filled with doubt
 Now worried about their fate.
 OH! that we had repented, long before this day
 Was the cry heard 'round about,
 Our brethren would've been able to stay
 If we hadn't held fast to our doubt.
 Our mothers and children would then have been spared
 Our people would be intact,
 And all of the ones for whom we cared
 Would be with us, and that's a fact.

And it came it to pass that they heard a voice
 Crying, . . . UNTO THIS PEOPLE . . . WOE,
 For they it was that I made choice
 And to me they answered—No.
 The devil did laugh and his angels rejoice
 O'er the slain of their daughters and sons,
 And agony showed in the people's voice
 As they asked that GOD'S will be done.
 And then the voice was heard to say,
 BEHOLD! Zarahemla is burned to the ground,
 Her inhabitants, all, did I burn and slay
 And no living thing can be found.

And Moroni (the city) dropped into the sea
 Her inhabitants all were drowned.
 Moronihah have I covered thee
 Under earth—thou art now deep down.
 The city of Gilgal (of little worth)
 Have I caused to be sunk in the land,
 Way down deep in the depths of the earth
 Covered over by shifting sand.
 Onihah and Mocom and all the people there
 And the city of Jerusalem, too,
 With all its precious things so rare
 Have I removed from view.

Abominations and wickedness covered the land
 And forced Me to erase,
 This people and their cities grand
 Away from before My Face.
 The blood of the prophets and of the saints
 Was forever before Me against them,
 And the picture their accusation paints
 Good men can't comprehend.
 The city of Gadiandi and Gadiomnah, too
 Have I caused to be sunk in the earth,
 And the city of Jacob and Gimgimno
 Have I likewise reduced to a dearth.

The great city of Jacobugath
 With the people of Jacob its king,
 Have been burned in the fury of My wrath
 In payment for their sin.
 Their sins and wickedness, FAR WORSE
 Than anywhere else on earth,
 That brought to them, My vengeful curse
 And reduced to naught, their worth.
 The cities of Laman, of Josh and of Gad
 And the city of Kishkumen, too,
 Have, along with their people, each lass and each lad
 Been consumed by the fire, too.

Destruction to many in this wicked land
 Have I caused to be dealt out among them,
 They now know the power in My hand
 From whence all things did stem.
 Because ye were righteous (more than they)
 I have spared you, who now hear My voice,
 Will you return to me, to stay?
 I wait to hear your choice.
 Be converted—repent of your sins this day
 Your choice you will never rue,
 My hands, on your head, I will gently lay
 To heal you and bless you, too.

Eternal life I promise you
 If you will come to me,
 My arm will surely guide you through
 To a blest eternity.
 I am JESUS CHRIST, the SON OF GOD
 I created the heavens and earth,
 And all in those Heavens and on this sod
 Are proof of what I am worth.
 I was with the Father from the start
 I'm in HIM and HE'S in ME
 To glorify HIM, I played my part
 HIS name is your destiny.

I came to my own, and was turned away
 And the scriptures are thereby fulfilled,
 But as many as turn to me this day
 Are saved . . . as the Father willed.
 They become GOD'S children, here
 All those who My glory will see,
 I'll bring redemption to all who hear
 Moses' law is fulfilled through Me.
 Of this world, I'm the life and the light
 Alpha . . . Omega . . . beginning and end,
 No more blood must ye shed, and no more must ye fight
 If you'd call ME your SAVIOUR and FRIEND.

Burnt offerings and sacrifices must be done away
 They're not GOD'S way, you see,
 If you would love ME, come what may
 Then give your all to ME.
 If you come to me with a broken heart
 And a spirit that's humble—contrite,
 I will help you in getting a brand new start
 Toward the Kingdom of Love and Light.
 I came to save the world from sin
 And bring redemption here,
 Those who rebel on what they have been
 Will be heirs to GOD'S love, so dear.

I laid down My Life, that yours might be saved
 And have taken it up again,
 If you will repent of the way you've behaved
 You'll be welcome to come to Me, then.
 And it came to pass that the folks of the land
 Were astonished by what they heard
 For a time they could not understand
 They were stunned by such awesome words.
 For many hours, silence reigned
 Over all the land around,
 Folks stopped lamenting o'er the slain
 From nowhere came a sound.

And then, again, the voice came clear
 OH! you spared of those cities, destroyed,
 Ye descendants of Jacob, listen and hear
 And your spirits again will be buoyed.
 OH! you people of Israel whom I have spared
 Repent and return unto Me,
 I have proven to you how much I cared
 And I'll love you eternally.
 But, your homes shall desolate become
 If you will bid Me, nay,
 No more for you, will be done
 Until the fulfilling day.

And the people wept and howled once more
 O'er the loss of their kindred and friends,
 And the three dark days, prophesied of yore
 At last, comes to an end.
 It was suddenly morning and darkness did fade
 And the land ceased to tremble and shake,
 All of the world that the LORD GOD had made
 Had the chance, a new start to make.
 And the wailing and weeping of people did cease
 Their mourning was turned into joy,
 Voices of praise and thanksgiving increased
 And no more did their wailing annoy.

The Saviour of men had been raised from the dead
 The scriptures, so far, were fulfilled,
 For what those men of old had said
 Had been done as the Father willed.
 And from then on, man had his chance
 To follow the devil . . . or GOD,
 He could his personal cause advance
 Or lose all while on this sod.

Written April 15, 1960, by Harry S. Tordoff, and used
 by Bro. Tordoff as his part in the Easter Service at the
 Cranston Branch, Church of Christ, Cranston, Rhode
 Island. (III Nephi 4:3-65.)

LETTER TO THE EDITOR

Port Austin, Michigan

Dear Readers of the Advocate,
 With love and greetings to all believers:

I've been thinking of writing for quite some time,
 but my words are very simple and may not agree with
 all. I've been reading a paper by the name of "The
 Cause of Zion."

As I am a firm believer in the gospel of Jesus, I
 cannot agree with anyone who teaches against that
 which I read was God's wisdom to have Christ take
 from the old law and command Nephi to write in His
 gospel. To save my life I cannot find where Christ
 ever taught against tithing.

If we accept the revelation (D. & C. Sec. 83:8) where
 we are commanded to return to the new covenant and
 former commandments, not only to say, but to do, will
 we still go on in unbelief? I can't believe that it is
 necessary to destroy one of God's commandments to
 bring forth another, and I, for one of His humble serv-
 ants, want to return to those things as taught. When
 I left the other church, it was because there were things
 being taught in it that I couldn't find proof of in the
 two books where we have the fulness of the gospel.
 I firmly believe tithing is for us and if we don't keep
 those tests, how will we keep a much stronger

law? How many of us have really returned to the new
 covenant and former commandments, not only to say
 but to do?

I turn to the Book of Mormon, III Nephi 11, and find
 where Jesus said that the Father (God) told Him (Christ)
 to command Nephi to write the words that He (Christ)
 would tell to him which the Father (God) told Him
 (Christ) to have written in and Nephi obeyed. Have we
 anywhere proof where we have the right to say that it
 is not true? I fear for any who take that privilege up-
 on themselves. It was given to Nephi word for word
 as recorded in Malachi 3 and man cannot change that
 law and say it is done away with when God made it
 our law by commanding that it be put there by Christ,
 Himself.

Christ expounded that law along with all things
 from the beginning. He who wants to know can read
 that chapter (Malachi 3) the same as in the former com-
 mandments (Book of Commandments 44) as it is there
 too and in the last commandment in the book, I believe.
 I do not have my Book of Commandments here now as
 I loaned it, along with the Changing of the Revelations
 by Daniel McGregor, to a person who never heard of
 the former commandments who attends the Reor-
 ganized Church of Jesus Christ at Harbor Beach. I be-
 lieve we will never build the temple until we see eye
 to eye, as God's people are supposed to do. I know
 if all would pay their tithes, and it says offerings too
 along with the tithing commandment, and those who
 have and love God's word will be willing to sacrifice
 everything they can, God will bless them just as He
 promised He would.

I'm not supposed to lean on the arm of flesh, so the
 Word of God is where I seek my information. I fast
 and pray for the light and wisdom and He comes
 to my rescue in not only the little things in life but my
 great problems. I don't believe there can be a more
 loving people than the people in this Church of Christ
 (Temple Lot). We, my husband, son Chet, and I, also
 son Raymond now, thank God, belong to the Flint
 branch and I wish to inform the church that we are sure
 they want to be kind to those in need. We want to
 thank God for their kindness in helping us in our trials
 of late, and all we can say is "Thank you", from the
 bottom of our hearts and God will give the blessings
 to each one who contributed and to the dear brother
 and wife who brought it to us and administered to me
 while here.

I am thankful I can say that I am much improved in
 many ways as God heard our prayers, the Housk-
 nechts' and my husband's and mine. God has been
 near in Spirit in different ways in visions, dreams and
 answered prayer. Without the faith I have I fear my
 condition would be far worse. I ask the saints to pray
 for us and my son's family who live near. He was
 just baptized last October and has a lot to tempt him.
 He has a wife and two children outside the Church as
 yet.

I study the Scripture and all material I can get.
 When I can get the money I want a concordance to
 both the Bible and Book of Mormon. There are many
 wonderful things I could tell, but this is long enough.

Now I'll leave this praying you'll find it true as writ-
 ten.

Your humble sister in Christ,
 Sr. Cora B. Bigham

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.

BIBLE SCHOOL

The Independence local Vacation Bible School was held June 20 through June 24. The Bible School is financed by the local Sunday School and the Bible School superintendent is elected by the Sunday School. Other help is volunteer.

Assisting the superintendent, Bro. James A. Hedrick, were Sr. Jean Chapman, in charge of all handicraft; Bro. Harold Gill, in charge of transportation; Sr. Kay Matthews, music; Sr. Margaret Mann, pianist; Sr. Velma Wheaton, story teller; Sr. Leona Thompson, in charge of refreshments.

Sr. Janice Sprague was teacher of the Cradle Roll, age three years. Their lessons were on "Obedience." Srs. Koni and Karma Wheaton assisted with the handicraft.

Primary Class, ages 4, 5, and 6 years, studied "The Life of Christ from the Bible and Book of Mormon" with Sr. Caroline Hedrick, teacher. Sr. Velma Wheaton taught handicraft.

Sr. Kay Matthews taught "The Bible and Book of Mormon as One" to the Intermediate class consisting of children 7, 8, and 9 years of age. Handicraft was taught by Sr. Mildred Wheaton.

Children 10, 11, and 12 years old made up the Junior class. They studied "Latter Day Church Organization" with Bro. Clarence Thompson as teacher. Sr. Donna Gill was handicraft teacher.

9:00 o'clock assembly started the daily schedule. We had an opening song followed by prayer, a scripture lesson, and a second song. 9:25 was story time and class study began at 9:45. 10:30 was recess time. Cookies and kool-aid were served and games under the supervision of teachers were enjoyed outdoors if the weather was nice. 10:45 the classes met for handicraft. Small, one-day projects were most popular with the younger classes. 11:30 the entire school again assembled together and each class exhibited the things they had made and the lessons they had learned that day. Closing exercises consisted of a song and closing prayer.

On Friday, June 24, a sack lunch picnic was enjoyed at noon. All of the parents and younger brothers and sisters were invited.

Bible School Achievement program was held during the Sunday School hour on Sunday, June 26, and a handicraft display was arranged in the dining hall.

This Bible School is on a three-year cycle in order to cover as much material as possible without getting duplication of material. The Cradle Roll studies "Obedience" each year. Primary Class studies 1st year "The Life of Christ from the Bible", 2nd year "Creation of the World", and 3rd year "Life of Christ from the Bible and Book of Mormon." Intermediate Class lessons are 1st year, "Principles of the Gospel from the Bible", 2nd year "Principles of the Gospel from the Book of Mormon," 3rd year "Two Books as One". Junior class lessons are 1st year "Bible Church Organization", 2nd year "Book of Mormon Church Organization", 3rd year "Latter Day Church Organization".

Robert H. Jensen
2230 Clay
Bellevue, Nebraska
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There are a few Books of Mormon available in Morocco leather binding. Please write for price.

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.

In compliance with the action taken at the 1960 General Sunday School Association General Assembly, all publications printed by the Association will be sent free of charge. Send ALL orders to: General Sunday School Association Treasurer, Church of Christ (Temple Lot); Box 472, Independence, Missouri.

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Primary, Vol. 1, No. 4, Life of Jesus.....	N/C
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