

# Zion's Advocate

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

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No. 1

## Unnumbered Blessings



Sitting today in the sunshine  
that touched me with fingers of love,  
I thought of the manifold blessings  
God scatters on earth from above;

And they seemed as I numbered them over,  
far more than we merit or need,  
And all that we lack is the angels  
to make earth a heaven indeed.

The winter brings long pleasant evenings,  
the spring brings a promise of flowers  
That summer breathes into fruition,  
and autumn brings glad, golden hours.

The woodlands re-echo with music,  
the moonbeams ensilver the sea,  
There is sunlight and beauty about us,  
and the world is as fair as can be.

But mortals are always complaining;  
each one thinks his own a sad lot,  
And forgetting the good things about him,  
goes mourning for those he has not.

Instead of the star-spangled heavens,  
we look on the dust at our feet;  
We drain out the cup that is bitter,  
forgetting the one that is sweet.

We mourn o'er the thorn in the flower  
forgetting its odor and bloom;  
We pass by a garden of blossoms  
to weep o'er the dust of the tomb.

There are blessings unnumbered about us;  
like the leaves of the forest they grow,  
And the fault is our own, not the Giver's,  
that we have not an Eden below.

—Author Unknown

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## ZION'S ADVOCATE

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### EDITORIAL

As we enter into a new year and perhaps a new era of world history, and preparation is being completed for the inauguration of the thirty-fifth president of the United States, we are reminded of some of the historical events which have had their part to play in bringing this nation into being. First and foremost are the utterances of the ancient prophets both in Jerusalem and in this land. The Gentiles were to build a great nation on this land after the remnant of Jacob had rebelled against the Messiah and dwindled in unbelief. And that great nation would not be overthrown except it give way to wickedness.

Lehi said to his children 2,500 years ago as he was dying, "Yea, the Lord hath covenanted this land unto me and to my children forever; and also all those who shall be led out of other countries, by the hand of the Lord. Wherefore, I, Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom the Lord shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity: for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous, it shall be blessed for ever."

After Lehi's children dwindled in unbelief and became a dark and a loathsome people whose delight was in the shedding of blood, the Lord brought the Europeans in to scatter them and to set up a free nation based on a belief and a trust in God. The founding fathers knew from whence their freedom and strength came for they had suffered much under tyranny and oppression and they chose as their motto "In God we trust." We had seen that nation grow to become a leading world power in the short space of two centuries.

Now much of the world is combining against this nation. Nevertheless, we have the promises of God that it shall not be overthrown except it turn to iniquity. However, this land shall be blessed to the righteous, and the wicked shall be destroyed by fire, by tempest,

by earthquake, by bloodshed, by pestilence, and by famine.

We, in these latter days, have been warned of the impending dangers to our freedom by the prophets of our day, as well as by the ancient ones. When we look around and see the partial fulfillment of these very prophecies taking place before us, we can expect their complete fulfillment. We need to take warning and humble ourselves before God and be obedient to His every command that the wrath of His justice may not be poured out upon us.

As our new president takes office, let us pray for him and his staff that they may have and use wisdom and courage to guide this nation through these most troublous times, that our liberties may be preserved and that we may be free to worship God according to the dictates of our own conscience.

N. F. D.

### HISTORICAL NOTE

Regarding the article in the "Zion's Advocate", August 1960, under the heading "From the Pages of History Concerning the Call of Three Apostles." Signed by the General Church Historian, Elder Archie F. Bell:

I wish to call your attention to the date he refers to in "Zion's Advocate" of May 1928 on the front page, concerning the calling of these men by Elder C. L. Wheaton. Please note that this supposed prophecy, given by Elder C. L. Wheaton, was Sunday, April 8th—just seventeen days after the Fetting Messenger's revelation. And also notice that the Fetting Messenger got the jump of Elder C. L. Wheaton and revealed the fact of these men's calling at least seventeen days ahead of him. And please know that in Bro. E. E. Long's notice of resignation he did not refer to any other calling but the Messenger's call; and is was on the strength of that call that he resigned, even from the membership in the church—and not from any call through Brother C. L. Wheaton. (I refer you to the 1936 "Zion's Advocate" which contains in full the wording of that resignation.)

Elder Lewis E. Welch

### NEWS FROM LOCALS

#### Minneapolis, Minnesota

It is not without gladness that we greet you our brothers and sisters in the Gospel. The very thought of the love we have in the Brotherhood of Christ fills us with ecstatic emotion which elevates us above the realm of human appreciation to a soul enriching joy coming directly from the love of Christ. As this glowing radiance from within emits from one to another, without a physical expression of it, so also has the love of the Restored Gospel and our impatience for its acknowledgment given us a new fulfillment to the mental roads we travel. It is not this personal fulfillment within us however that we are most able to enjoy together for we do not all grow simultaneously. There is however one spiritual prerogative which truly is ours, it is the emulation of spiritual ecstasy enjoyed by all when a soul asks for baptism out of a sincerely spiritual conviction and then applies it through the strength of his mental ability and physical obedience to Christ's Commandments.

Since the last time we greeted you from the Advocate it has been our good pleasure to have assisted

two souls into the waters of baptism. These include our Sister Annie Jones and Brother Ed Linton.

Annie has been a member with us for more than a year now and has been active as our secretary. Sister Jones adds much to our discussion type Sunday School and we have enjoyed the comfort of her home for several of our prayer meetings.

Ed, who is a farm neighbor of the Gills, attends with us every Sunday and is a strong believer in the testimony of Christ and his Gospel found in the Book of Mormon. Ed comes to the Gill home once a week and they study the Book of Mormon and current events which relate to the prophecies therein.

In our adult Sunday School class we have completed such projects as studying the Bible, New Testament, the Book of Mormon, Ascent to Life and we are now studying the principles of the gospel from any and all references. In our Children's Sunday School class we are studying the sayings of Christ. Our method of study is to read a parable and then each one takes a paper, which they fold and head themselves, and draw their interpretation of the lesson in the parable. Then in the closing few minutes of the class time they show their pictures and explain them to both classes. This method of personal expression in learning is very successful in that it not only plants the lesson in the minds of the children but expresses an almost forgotten parable for the adults to remember again.

Our pastor, Tom Maley, who is the instructor for the adult class also, uses a free expression method of learning as he guides us along on the subject.

The preaching services have brought us much food for thought as our brothers, Tom Maley and John Gill, have worked for us through the Spirit's guiding light. We also realize the importance of a cooperative spirit in the zeal of the members for mental and spiritual growth. This zeal is expressed in the prayer and testimony meetings and bears fruit in the guiding spirit we find present as we progressively accomplish the one great miracle of Christ's church, a directed sermon that answers the individual's question as it also progresses with its divine message for all.

We wish now to approach you all on a truly personal level and tell you we are very happy in the gospel and glad that the Spirit of God should bless us to the degree that it has. We wish also to take this opportunity to thank every one who has thought enough to remember in prayer and deed our various members in beds of affliction. Truly your cards, letters, and prayers do touch our hearts with a deeper unity in love for all.

As ever in gospel bonds, we remain your brothers and sisters in the Minneapolis Local Church of Christ.  
John R. Gill, Reporter.

#### Riverview, Michigan

Greetings from Riverview! Before summing up last year's events please turn and read Ecclesiastes 3: 1 to 15. This passage of Scripture seems appropriate when we look over the events of 1960. There has been both rejoicing and sorrow, but, as the closing statement found in verse 15 of the above reference states, ". . . God requireth that which is past."

During the past year, there were two baby boys

born and blessed: Jeffery Chesney; and Timothy Peck. There were two weddings: Brother Donnes Deters and Sister Susann Podhola; and Mr. Roger Allen Beri and Miss Beverly Jane Blessing. There were two deaths: Sister Vila Podhola; and Mrs. May McCaskey.

Now we must strive to do our best, with God's help, to live the present and enjoy it come what may. The first part of verse 15 of the above reference (Ecclesiastes 3:15) helps us to understand why we must do this. It reads, "That which hath been is now; and that which is to be hath already been . . ." God so requires. He is well aware of the past, present and future. The future is something that we humans find hard to predict. However, we are admonished by Christ not to worry too much about future events: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matthew 6:34).

Nevertheless, we of the Riverview local feel that we should make long term tentative plans of increasing our numbers—both in Sunday School and in Church. To be specific, we of the Board of Trustees along with our (elected) pastor, Elder Edward Podhola, are doing our best to examine and analyze the present circumstances existing at our local and how to improve them so that our numbers will increase steadily, one by one.

We feel that the future—excuse me—this year will be a good year at Riverview. The voice of the people has elected the officers of the Church local for the year 1961 in a meeting held on November 10, 1960. The attendance at this meeting was of good report. This was, perhaps, due to the importance of the meeting. Elder Edward Podhola was elected pastor among the elders (s). He cheerfully accepted this responsibility. We feel confident that he will carry out his duties to the full extent of his ability as he has in the past. Brother Stanley Chesney was elected secretary; Brother Hardin White, treasurer; Sister Dorothy Olin, piano-player; and yours truly, William Olin, reporter. All these people are willing to carry out their respective duties, I'm sure.

On Wednesday evening, December 14, the election for Sunday School teachers and officers was held. Brother Hardin White was elected Sunday School Superintendent. A provision was made whereby he may, at his discretion, appoint someone to assist him in carrying out his duties if and whenever necessary. Sister Elizabeth White was elected secretary. Elder Edward Podhola was elected chorister, perhaps because of the exuberance of his brilliant tenor voice. Sister Dorothy Olin was elected piano-player because our only other possible candidate, Sister Emma Lou Sizemore, is now attending college at Michigan State University. However, Sister Dorothy gladly accompanies for both Sunday School and Church in Sister Emma Lou's absence. Elder Edward Podhola will instruct the adults; Brother Hardin White, the intermediates; and Sister Helen Podhola, the beginners. See you next month!

William Olin, Reporter

#### Collins, Missouri

We have had an average attendance here even though there has been some sickness among us. Bro. Sarratt was ill for about a month and was in the hospital two weeks where he had a minor operation. We

are so thankful that he is enjoying better health now in answer to the many prayers that were offered for him. For several Sundays the services were held at our daughter's, Sr. Cook's place, while Bro. Sarratt was ill.

The speakers have been Brn. Joseph and Leon Yates, Bro. Archie Bell and Bro. Arthur Smith. Their sermons were enjoyed so much as they were interesting and edifying, and instructed us how to live better lives.

There are so many ways to sin and we need to be constantly reminded of it, and how much we need to pray always. If a person has the will to believe in the Church of Christ, which is clearly outlined in the New Testament Scriptures with its officers, plan of salvation and the power to perform miracles and preach, then surely we will have the will to obey and accept the Gospel of Christ and be numbered with His people on earth who are of the house of Israel.

As we see prophecies being fulfilled we should know that the day of the Lord is near at hand making us realize the need of overcoming weaknesses of the flesh and forsaking the ways of the world which is rapidly approaching the time of being ripe in iniquity. We are living in one of the most crucial times of the world when knowledge is being increased, and the Bible is going to all countries, and people are living in fear of the things that are coming on the earth. This should remind us to keep oil in our vessels that we can be with the wise virgins. Surely the time of His sanctuary is near.

Now is the time to turn our minds to the great power that can't be comprehended by man, yet it is felt by him and he can not deny it. The power of God reveals all things to man in dreams, visions or revelations, protects and heals His people through their faith, performs miracles and instructs His ministry how to preach and protects them also. There are many other ways in which His great power can help mankind and protect him from the great evil power that is always trying in so many ways to deceive the minds of people and lead them into the broad ways.

Bro. and Sr. Sarratt are making plans to celebrate their Golden (fiftieth) Wedding Anniversary, Dec. 11, with all their children, eight in number, and their families being present; also any of the church members and friends who desire to come.

The Collins people have come to the time when we need God's all wise guiding hand to help us have a place or church to worship in and all your prayers will be much appreciated.

Sr. L. M. Sarratt, Reporter

### PROPHECY WASHINGTON'S VISION

In 1777 at Valley Forge

Strange Forecast of the Destiny of the American Nation As told by General Washington:

"I do not know whether it was owing to the anxiety of my mind or what, but this afternoon as I was sitting at this very table, engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing exactly opposite me, a singularly beautiful female. So astonished was I — for I had given strict orders not to be disturbed — that

it was some moments before I found language to enquire the cause of her presence. A second, a third and even a fourth time did I repeat my question, but received no answer from my mysterious visitor other than a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me appeared to rarefy, the mysterious visitor herself becoming more airy and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensation which I have sometimes imagined accompanies dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn!' while at the same time, my visitor extended her arm and forefinger eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I beheld a strange scene: Before me lay stretched out in one vast plan all the countries of the world—Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific. Said the mysterious voice as before, 'Son of the Republic, look and learn!'

"At that moment I beheld a dark, shadowy being, like an angel standing, or rather floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some upon Europe with his left hand. Immediately a dark cloud arose from each of these countries and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothered groans and cries of the people of America.

"A second time the angel dipped water from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean, into whose heaving billows it sank from view. A third time I heard the mysterious voice say, 'Son of the Republic, look and learn!'

"I cast my eyes upon America and beheld villages, towns and cities springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say, 'Son of the Republic, the end of a century cometh! Look and learn!'

"And with this the dark shadowy angel turned its face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every village, town and city of the latter. The inhabitants presently set themselves in battle array against each other.

"As I continued looking, I saw a bright angel, on whose brow rested a crown of light on which was traced the word 'UNION,' bearing the American flag which he placed between the divided nation and said, 'Remember, ye are brethren!' Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard. Again I heard the mysterious voice say, 'Son of the Republic, look and learn!'"

"And I beheld the villages, towns and cities in America increase in size and number till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars of heaven, or as the sand of the seashore. And again I heard the mysterious voice saying, 'Son of the Republic, the end of a century cometh—look and learn!'"

"At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts, and taking water from the ocean he sprinkled it upon Europe, Asia and Africa.

"Then my eyes beheld a fearful scene: From each of these countries arose thick, black clouds that were soon joined into one; and throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who moving with the cloud, marched by land and sailed by sea to America, which country was presently enveloped in the voluminous cloud. And dimly I saw those vast armies devastate the whole country, and pillage and burn villages, towns and cities that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn!'"

"When the voice had ceased the dark, shadowy angel placed his trumpet once more to his mouth and blew a long fearful blast. Instantly a light, as from a thousand suns, shone down from above me and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel—upon whose forehead still shone the word 'UNION', and who bore our national banner in one hand and sword in the other—descend from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who immediately took courage again, closed up their broken ranks and renewed the battle. And amid the fearful noise of the conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn!'"

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld the villages, towns and cities springing up where they had been before while the bright angel planted the azure standard he had brought in the midst of them and cried with a loud voice to the inhabitants: 'While the stars remain and the heavens send down dew upon the earth, so long shall the union last!' and taking from his brow the crown on which blazoned the word 'UNION', he placed it upon the standard, while all the people kneeling down said, 'Amen!'"

The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling, white vapor I had first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who in the same mysterious voice I had heard before, said, 'Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon this Republic. The most fearful is the third passing which, the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and the UNION!'"

"With these words the figure vanished. I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the Republic of the United States. In union she will have strength, in disunion her destruction."

### BEWARE!

Beware! We say to all: and wait!  
We face destruction and despair;  
For he who is our greatest foe  
Now plots our nations overthrow,  
While sitting on his throne o'er there.  
This foe within our bosom lurks:  
'Tis not the "reds", nor yet the Turks,  
In private homes, in streets and park  
He carries on his evil work.

Behold, the man, who, in the dark,  
Would place upon our land his "mark",  
While urging war upon the "reds",  
And heaps approbrium on their heads,  
Prepares his legions, strong and stark.  
To overthrow this land of ours,  
In sly compact with subtle powers,  
He fain would make the world secure  
That peace and safety may endure.  
His minions bide within his towers.

His friendly mien with don NAMURT  
Is prone to do our cause much hurt.  
The "time of trouble", for our sin—  
Is due forthwith if he should win.  
The F. B. I. should be alert.  
The prophets true with courage bold  
How long ago his deeds foretold.  
He, too, is "red" with martyr blood  
That flowed the while in crimson flood—  
And now he seeks to tule our fold!

Make no mistake, dear friends of mine,  
For traitorous hords of death enshrine  
Within the borders of our land.  
A mighty force, a cruel band,  
With secret weapons hard to find.  
'Tis true the "reds" must be withstood,  
For they would harm us if they could.  
But he who is our greater foe  
Will fight the "reds" where e'er they go.  
GOD WILL SAVE US — IF WE ARE GOOD.

By Elmer E. Long

## 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.

### "FEED MY LAMBS"

A command was given almost two thousand years ago to "feed my lambs." Could any of us parents today, send our children out from home into this world of wickedness with only the spiritual strength they have received in their Sunday School lessons, plus possibly a scattered little at home?

If we are failing them in the daily teachings of our blessed Christ at home, when He said "feed my lambs", let us weight with soberness and prayer, the results of our failures.

First, let us take a look. Willingly and with great desire we entered into parenthood, perhaps not considering the tremendous responsibility we would owe to God and our children.

Are we taking a few minutes each evening, away from the thoughts and trials of the day, entering into a joyous gathering with the children, reading a few scriptures, having a round of audible prayers, (so they will retain a delightful remembrance of home) ending with a song of praise for the blessings of a wonderful day? What could be more restful, as we commend ourselves into His peaceful care for the night.

Shall we all take a careful inventory of ME? Could it be possible any one of us is blinded to or guilty of selfishness, envy, jealousy, covetousness, or do we possess a spirit of resentful stubbornness, boastful self-esteem, being so self-righteous we are unable to recognize even the presence of pride? Pride, that great evil, which causes us to do sin, perhaps pointing a finger at some one, or even making light of, or being ashamed of some wonderful soul, whom by the spirit of Christ should be very near and dear to all even the accuser; pride, pride in the place of Christ's way, humility; pride one of the flaxen cords which binds men's souls and leads them down to destruction.

The home example set before our children, will be permanent regardless of what it may be.

If we are failing to "feed my lambs" while they are teachable and in our care, it is a serious unpardonable sin. The untaught mind of our young can and may lead to disaster. Should this happen we will grieve out our days with bitter tears and a broken spirit.

Are we willing to take a chance leaving them to their own resources of learning? Leaving the future of their righteousness hanging by their only hope of the slim thread taught by some one else in Sunday School?

Must we realize they cannot learn righteousness without a teacher, any more than they can learn reading and writing without a teacher. We adults are still in line to be taught the things of God, and how far we slip when we quit.

We as parents with the ever growing vile and evil

world closing in around our children, can we be so foolish as to expect the impossible of them? How can they learn unless we teach them? It is our trusted and sacred duty, and should not be a task but a joy and a pleasure. God gave us this privilege.

Let us not allow Satan to close our door against God, for God will not force His way in, but He will look with disdain upon our choice and our complete failure to obey all of His commandments.

It is the greatest privilege ever given to man, and should we fail to teach "his lambs", the welfare of our own soul is at stake. We will not hear the "well done" but, you have not fed "My lambs" "depart from Me."

If we have not already started, let us begin today to do a real job of "brain washing" our children for God, against all that Satan has to offer them, and this while they are in our charge with their minds open and teachable, and this before it becomes cluttered with the things of the world.

The strict command was given almost two thousand years ago, "feed My lambs."

A Parent

### THE TRIAL OF FAITH

By Rolland D. Sprague

All, who are familiar with the history of the Bible and God's dealings with man from Adam on, know that there has ever been a trial of faith before the blessing was given. This trial may be small or very great, but pass it, one must.

To cite a few of these recorded trials: The blessing of Israel—Jacob had faith to hold on to the angel until the blessing was given. Abraham obeyed God and it was counted unto him for righteousness. Not until the rod was stretched out over the sea did the waters divide. The three Hebrew children believed in God, submitted their faith to trial and passed through the fire unhurt. Through Daniel's trial of faith, from the lion's den came the proof that his God was a living God, one that heard and answered prayers. By the trial of faith, Joseph fulfilled the dream he had before his brothers sold him into Egypt. By it the Lord was able to raise up a mighty nation in Egypt. Through the trial of Mose's faith God brought this nation out of bondage. When we look closely at their history we see that none of God's work and miracles in Egypt were wrought until after Moses and Aaron had passed the trial of faith. They had to go before Pharaoh who could, if he chose, have had them put to death. They had to face all the unbelievers and use the inner convictions of their knowledge of a living God and dare to pit it against all the visible strength of the Pharaoh.

We note that the children of Israel here were slow to learn the value of faith. Although Moses in the name



of the Lord did many things which brought about miracles, they kept on doubting; and even when they had gained enough faith to be delivered from bondage and the waters of the Red Sea were between them and all Egypt, their trial of faith fell apart and the anger of the Lord was mighty against them. We believe that we stand to gain much knowledge and strength of faith by studying the history of those people. Many things in the Old Testament were types and shadows of things to come.

We perhaps have all read or heard the Scripture, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) We believe that no one should come to God expecting a favorable hearing except he be willing to first pass the test of trial of faith.

When we do what we know to do in keeping God's commands we have then passed the trial of our faith, or as Christ said, "Keep my commands." We will here cite several of these acts which one must do before God will hear. If one has lied to anyone, he must not think to go to God for a physical or spiritual need before he has corrected that sin. He must be sorry, confess his sin to as any as he lied to, correct it and ask their forgiveness, and then go to God, confessing and asking forgiveness. This is fruit meat for repentance, the trial of faith, true repentance, being unwavering. If in the face of humiliation one wavers, he is like the sea wave driven by the wind and tossed. "For let not that man think he shall receive any thing of the Lord." (James 1:7).

A lie is perhaps not so hard to repent of, so let's take another example, one somewhat harder to accomplish. A man by his own desire and purpose of mind has gone into the acts of adultery and is living in it, even to the extent of marrying. After having read Hebrew 11:6, he would come to God, so he tells the Lord, "I am sorry I have committed this sin, now please grant my petition and forgive me." He has of course only made the first step toward true repentance. God doesn't change his rules because a man has tied himself up with sin; he, like the one who lied, must bring forth meat for repentance. He must be sorry, but also he must stop living in adultery and make restitution, and certainly in his case it may be very costly and extremely humiliating. But God being unchangeable, he can neither be heard of God nor forgiven until he has passed his trial of faith.

Christ commands, "Turn all ye Gentiles, from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations." (III Nephi 14:2).

In another statement the Saviour says, "If ye love me, keep my commandments." (John 14:15) The trial is then to turn from all our wicked ways while in this life. No one can continue to live in adultery and at the same time repent of it. For in death we are cut off in our wicked ways with no more chance to turn. In life, God will not hear if we knowingly remain in sin. If we repent and are faithful in keeping God's commands, then God grants mercy after repentance, not before. (Alma 9:54).

There is another trial of faith which is personal and collective. This has to do with the government or Kingdom of God here on earth. It has to do with the breaking of bondage of the world and the escape from it. Personally we pass through the sea by baptism if we have truly repented. If we are baptized and have not truly repented, the wrath of God shall be mighty against us, even as it was against the children of Israel on the other side of the Red Sea.

There are many scriptures which bear out what I have written. We want to let some of them speak here.

"And now I, Moroni, would speak somewhat concerning these things; I would shew unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith, for it was by faith that Christ shewed himself unto our fathers, after he had risen from the dead; and he shewed not himself unto them, until after they had faith in him; wherefore, it must needs be that some had faith in him, for he shewed himself not unto the world. But because of the faith of men, (As Daniel in the lion's den, and the three Hebrew children. R. D. S.) he has shewn himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen; wherefore ye may also have hope, and be partakers of the gift, if ye will but have faith.

"Behold, it was by faith that they of old were called after the holy order of God; wherefore, by faith was the law of Moses given. But in the gift of his Son, hath God prepared a more excellent way, and it is by faith that it hath been fulfilled; for if there be no faith among the children of men, God can do no miracles among them; wherefore he shewed not himself until after their faith." (Ether 5:6-13. Read carefully all of this chapter.)

The following quotes are the keys to the progress of the Church and in these the Church of Christ has not passed her trial and she is still in bondage and will remain so until she becomes faithful in these commands.

"Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record, (Book of Mormon. R. D. S.) but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you. ((The King James Bible. R. D. S.) For behold, this is written (Book of Mormon. R. D. S.) for the intent that ye may believe that; (King James Bible. R. D. S.) and if ye may believe that, (King James Bible. R. D. S.) ye will believe this (Book of Mormon. R. D. S.) also; and if ye believe this, (Book of Mormon. R. D. S.) ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them." (Mormon 3:30, 31.)

God being unchangeable, the American Indian, or as we know him through the Book of Mormon—the Lamanite, cannot be converted and brought to true repentance unless we do it just the way the Lord has commanded. With the above quotes let us also add 1 Nephi 3:171 to 196 to help clear the clouds of substitutes that have been added to the church, causing her great stumblings and lifting her up in pride and

lost to the mercy of God. "Wherefore he shewed not himself until after their faith."

"Wherefore, thou seest that after the book hath gone forth through the hands of the great and abominable church that there are many plans and precious things taken away from the book, which is the book of the Lamb of God; and after these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles: and after it (The King James Bible. R. D. S.) goeth forth unto all the nations of the Gentiles, yea, even across the many waters (Puritans brought it across the many waters. R. D. S.) which thou hast seen, with the Gentiles (Puritans. R. D. S.) which have gone forth out of captivity; thou seest because of the many plain and precious things which have been taken out of the book, (King James Bible. R. D. S.) which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them; . . .

"And after the Gentiles do stumble exceedingly because of the most plain and precious parts of the gospel of the Lamb which has been kept back, by that abominable church, which is the mother of harlots, saith the Lamb, I will be merciful unto the Gentiles in that day, insomuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, saith the Lamb; for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed and dwindle in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles by the gift and power of the Lamb; (The Book of Mormon. R. D. S.) and in them (The Book of Mormon. R. D. S.) shall be written my gospel, saith the Lamb, and my rock and my salvation; . . .

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, (King James Bible. R. D. S.) which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren; (The King James Bible was widely circulated among the American Indians long before the Book of Mormon was translated. R. D. S.) and after it had come forth unto them, I beheld other books (Book of Mormon. R. D. S.) which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

"And the angel spake unto me, saying, These last records (Book of Mormon. R. D. S.) which thou hast seen among the Gentiles shall establish the truth of the first, (King James Bible. R. D. S.) which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that

all men must come unto him or they can not be saved; and they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be known in the records of thy seed, (The Book of Mormon. R. D. S.) as well as in the records of the twelve apostles of the Lamb; (The King James Bible. R. D. S.) wherefore, they (The Book of Mormon and the King James Bible. R. D. S.) both shall be established in one."

Our trial of faith is to put them together as a church, unhampered by other writings, for in them is the gospel, rock and salvation of the Lamb. III Nephi 12:1 to 5 puts this trial of faith directly upon all who claim to believe the Book of Mormon. We quote: "And now there can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people; but behold the plates of Nephi do contain the more part of the things which he taught the people; and these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken. And when they shall have received this, (The Book of Mormon. R. D. S.) which is expedient that they should have first, to try their faith, (Remember it is after the trial of faith that the promise is given. R. D. S.) and if it shall so be that they shall believe these things, then shall the greater things (Plates of Nephi. R. D. S.) be made manifest unto them. And if it so be that they will not believe these things, (Book of Mormon. R. D. S.) then shall the greater things (Plates of Nephi. R. D. S.) be withheld from them, unto their condemnation. (Unbelief is evident, the greater things, Plates of Nephi, have not been received. R. D. S.) Behold I were about to write them all which were engraven upon the plates of Nephi, but the Lord forbid it, saying, I will try the faith of my people; therefore I, Mormon, do write the things which have been commanded me of the Lord."

Because the Church has failed to pass this trial of faith, shall she then only kick against the pricks or humble herself and do it the way the Lamb of God commands, or according to the words of His mouth?

Now, let us look again at an article published in Zion's Advocate for November 1959, "The Book of Mormon's Testimony," by R. L. Maley. "We would do well at this point to remember the admonition given to Joseph Smith as it is recorded in the Book of Commandments, Ch. 15 (Condensing verses for the sake of space):

"(2) . . . the things which you have written (Book of Mormon. R. D. S.) are true.

"(3) . . . behold I give unto you a commandment, that you rely upon the things which are written; (Book of Mormon MMS. and only other Scriptures that "are written" at that time was the Bible. R. D. S.) for in them are all things written, concerning my church, my gospel, and my rock. (Read also verse 4.)

"(19) Behold you have my gospel before you, and my rock and my salvation: (MMS. of Book of Mormon. R. D. S.)

"(31) . . . and you have that which is written before you; (MMS. of Book of Mormon. R. D. S.)

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



The rest of Bro. Maley's article should be completely studied with all Scripture references. The Book of Mormon is our gem of the age, but only of value to those who will prove themselves to be worthy of it by the trial of their faith.

The following is an example in fact of a way to prove or disprove faith in the Book of Mormon. Any organization which holds as a means of membership that secret oaths have to be made, is in direct conflict with the Book of Mormon and the Bible. Helaman 2:149-150 is one reference in point and Matthew 5:33-38 tells us this, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

I have only cited two Scriptures here to inform us that secret oaths, secret orders, are against God's commands. I am not going to single out any one such secret order, for it is not my plan to attack any organization. It is my desire to inform any who care about the salvation of their souls, that to be affiliated with any secret oath is proving oneself unfaithful to the trial the Book of Mormon calls us to pass. If we are humble and submissive to the commands of God we will repent of any such act, which repentance is; being sorry, stop having part in it and make restitution. We will not argue with the Lord or kick against the pricks. We will just bend our wills to the will of the Lord.

There are over 25 references in the Book of Mormon and many in the Bible to bear out the unrighteousness of secret orders, but I am sure that not one of us who desire righteousness will need or want more than one from either book to cause us to hasten to prove our faith and do away with any portion of this sin in our lives. In keeping with this thought let's hear what Jesus has to say, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him . . . Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:21, 23.)

I recently learned a very great lesson about the trial of faith through administration by the laying on of hands. I had been ill from a bladder infection. After hospital treatment and while at home I began to hemorrhage from the bladder at about 6:00 P. M. on Wednesday evening. I called the doctor about it and he said, "If it doesn't stop soon, call me and go on over to the hospital." Around 7:00 P. M. I called Bro. LeRoy Wheaton and asked him to come by on the way to prayer meeting and administer to me. This he did and said that if I wished he would bring another elder by after service. I accepted his offer and thought to wait. I did not receive healing at this time. I was hemorrhaging every 15 to 20 minutes. This continued until

a little after 10:00 P. M. when Bro. Wheaton returned with Bro. J. Maynard Case.

During this period of waiting for them I was also wondering if it would be wiser to do what the doctor said. I had two thoughts: one to wait for the elders, the other to call my doctor.

When the elders came we had a season of prayer and I was administered to. At 10:20 P. M. I had another hemorrhage. The elders were still present and I asked them to administer again. We again had a season of prayer and the brethren administered. The Spirit bore witness of its presence, and one brother testified that he felt sure all would be well. Shortly the brethren returned to their home and we retired.

I was rather faint from the loss of blood and a little frightened knowing a person can only stand to lose so much blood. I prayed to God for faith and understanding of what faith is, while at the same time, wondering if I would not be wiser to call my doctor before it was too late. Then faith began to work. I was made to know that God knew more about me and what was needed than my doctor I settled my mind and determined to wait on God. Then at 11:30 the biggest hemorrhage of all came; my faith was tried; I stuck to my promise to wait. I returned to bed and then went to sleep; my trouble was over. I am sure it would not have been had I wavered, so the blessing came after, not before the trial of my faith.

I continued taking medicine under doctor's care for about two weeks. During this time I was very weak and suffered much pain. The doctor changed the medication three times, all very expensive, and was puzzled because I was not responding. Finally he said, "We are going to try something different. I am taking you off medication for a while and see what happens." Within 24 hours the pain was gone and my strength began to return and I am now able to go about my labors as before. I know now that I was healed on that Wednesday evening and I had to have it proved to me.

This trial of faith is no simple thing, and we don't pass it by wishing. Remember, Abraham believed the Lord and it was counted unto him for righteousness.

Feeling urged by the Spirit we have tried to help bring to the minds of all, who are trying to serve the Lord, the vital importance of proving to Him that we will be faithful.

The prayer over the Sacrament points to the trial of faith. (Moroni 4:4). When we take the Sacrament we promise to take upon us the name of the Son of God, always remember Him and keep His commandments, that we may have His Spirit to be with us. We cannot have His Spirit until we have completed the first two steps.

I am sure we can see the trial of faith in everything the Lord does with and for mankind.

The three words in the English language most difficult to pronounce are "I was wrong."

# THE HELPING HAND

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

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

The following are the final installments of a series of lesson studies submitted by the General Sunday School Association.

## FAITH

1. What is Faith?
2. In the over all plan of redemption, what importance must we place on faith?
3. Is Faith alone adequate? If not, how does it fit into the picture?
4. Does Faith occur in various degrees and magnitude?
5. Do we have faith without effort?
6. What other elements are necessary parts of faith?
7. What is the first evidence of faith?
8. List the promises given for those who have steadfast faith?

### What Is It?

From the beginning of time faith has been the first step in following the commandments of God. The Bible and Book of Mormon are full of examples of the benefits of faith, and the tests that require it in order for man to survive in righteousness. Both books contain a number of wonderful treatises on this first principle of the Doctrine of Christ. Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." In the Book of Mormon, Alma defines faith as hoping "for things which are not seen, which are true." Moroni expresses the same thought in Ether 5:6, "Faith is things which are hoped for and not seen." By faith, we obtain a hope for our salvation, through repentance and the remission of sins, which is granted by the grace of God. Also see Alma 16:143.

### Why We Need Faith

Moroni 10:16 says, "Neither can ye be saved in the kingdom of God, if ye have not faith"; and he quotes Christ in verse 17 as saying "If ye have faith, ye can do all things which is expedient unto me." Moroni recorded more specifically in 7:42 that faith in the name of Christ is required for salvation, and further and more pointedly verse 44 says, "If ye have not faith in him, then ye are not fit to be numbered among the people of his church." Hebrews 11:6 tells us, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Alma stipulates that "only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption." (Alma 16:217). Also see James 2:19, and Mosiah 2:13-17. In Alma 5:41, he advises to "see that ye have faith, hope and charity, and then ye will always abound in good works."

In John 6:40, Christ tells us, "this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Then again in Mark 16:15-16, "Go ye into all the world, and preach the

gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We find a two-fold promise in Romans 5:1-2, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

From the above quotations we see that not only do we hope for our salvation through faith, but also that our peace of mind through our peace with God depends on our faith. However, we must not think that faith alone is enough, for in James 2:17-26 we are told that faith without works is dead. Alma has told us that if we have hope and charity along with faith our works will abound.

### How Do We Obtain Faith?

First we must have a desire to believe, as pointed out in Alma 16:151, "Even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words." From this exhortation he goes on to verse 172 with a parable of a planted seed, pointing out that faith comes from a seed of desire which, if planted, will sprout and grow and bring forth fruit of the tree of life. "And ye shall feast upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst." Also see I Peter 1:8-9; I John 5:4.

Along with the desire to believe it is necessary to hear, so that we may be guided. This is pointed out in Romans 10:17-18, "So then faith cometh by hearing, and hearing by the word of God." Also in verse 14 of this chapter, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they had not heard? and how shall they hear without a preacher?"

Man exercises and builds his faith through the word of God, as described in Moroni 7:20-24, "Wherefore, by the ministering of angels, and by every word which proceedeth forth out of the mouth of God, men began to exercise faith in Christ." Also see Alma 9:47-50, and James 2:22.

Moroni 7:46-48 stresses the need of hope in obtaining faith, also pointing out that in hope there is an element of faith. "Wherefore, if a man have faith, he must needs have hope; for without faith there can not be any hope." Again Moroni brings out a necessary step toward faith when he states that a man "cannot have faith and hope, save he shall be meek and lowly of heart"; and continues with the thought "if so," (that is, if he is not meek and lowly of heart) "his faith and hope" (even though he may have them) "is vain, for none is acceptable before God, save the meek and lowly of heart." (verse 49). Thereafter, he explains why charity is tied up with faith and hope, for "charity is the pure love of Christ," (verse 52) and "Wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth." (verse 51). In chapter 10:15,

he further states that there "must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity; and except ye have charity" (which embodies meekness and lowliness of heart) "ye can in no wise be saved in the kingdom of God." Also in this same chapter (verse 10), he points out that exceeding great faith is a gift of God through the manifestation of the Holy Ghost. Also see Ephesians 2:8.

#### What Are the Rewards of Faith?

The first fruit of faith is repentance, that surrender upon which rests our souls' destiny; for only by repentance may we obtain forgiveness. This fact is pointed out very directly in a number of places in both the Bible and the Book of Mormon. See Matthew 3:8; Luke 3:8. Alma discusses those whose faith causes them to repent (Alma 16:216-219), and those whose faith is not exercised to the point of repentance. "And if ye believe on his name, ye will repent of all your sins, that thereby ye may have a remission of them through his merits." Helaman 5:67. Also see Alma 14:33.

Miracles are performed through faith. "For behold, I am God; and I am a God of miracles; and I will shew unto the world that I am the same yesterday, today, and forever; and I work not among the children of men, save it be according to their faith." II Nephi 11:145. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17-18. Also see Luke 17:6, and Hebrews 11:3-13, 17-24, 32-35.

Consolation in afflictions is another reward of faith. "Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause, and send down justice upon those who seek your destruction." Jacob 2:49.

Communion with the Holy Spirit is promised by the manifesting of faith. "And as many as are not stiff-necked, and have faith, have communion with the Holy Spirit, which maketh manifest unto the children of men, according to their faith." Jarom 1:9.

The ability to translate dead languages by the holy interpreters, such as the Urim and Thummim, is done through faith. Mosiah 5:69-81 tells of the wonder of the gift and concludes with "Thus God has provided a means that man, through faith, might work mighty miracles" (of revealing the past and the future); "therefore, he becometh a great benefit of his fellow beings." Also see Alma 17:53-57.

All good things asked of the Father will be granted to those who have faith in the name of Christ. If, then, our faith in Him is perfect, and yet we have ungranted requests, for some reason, the thing requested is not for our (or some other's) best good. "Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold it shall be done unto you." Moroni 7:26. See also Matthew 7:7-11, and John 14:13. "If ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me." Moroni 7:35.

Resurrection unto eternal life is the crowning promise of faith. This is the thing hoped for, "which is

true." "Behold I say unto you, that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of your faith in him according to the promise." Moroni 7:47. "And after that he came, men also were saved by faith in his name; and by faith, they become the sons of God." (Verse 25.) "Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure." (Verse 53.) Also see Mosiah 2:16-31, Alma 14:33.

From the above reading we have a number of examples of the promises of things, which we may expect to receive through our faith. These are not limited to spiritual things, but a host of material things are included. The existence of the Church of Christ and the Book of Mormon are wonderful evidences of God's work being carried on through faith. All of the things gained through faith should be cherished and built upon, so that the even greatest promise of salvation will be our reward. That one great hope, eternal salvation, is the object of our faith and the purpose of our being, so that we may repent in the days of our probation. See II Nephi 1:107-109.

#### Repentance

1. What factor prompts active consideration of repentance?
2. How necessary is Repentance to eternal life?
3. To what point does repentance enter into our final judgment?
4. What are the parts of repentance?
5. Who must repent?
6. What is necessary to show intent of repentance?
7. Is there any thing for which it is impossible to repent?
8. For what is it necessary that we repent?
9. What is the first evidence of repentance?
10. Who is exempted from repentance? To what extent?

#### What Is It And Why Is It Necessary?

A belief or faith in God by itself is profitless to us, for "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" (James 2:17-20.) This it is made evident to us that the faith we found to be so important, is only the first step toward following the commandments of God, and toward our salvation.

The Book of Mormon dwells on this subject of "works" as an inevitable result of the true faith in God. Alma 3:68-70 point out that good "works" are the natural fruit of those that follow the good shepherd, having faith in his name. Also, in Alma 14:103, he indicates that bringing forth good works is a necessary sequel

to faith. King Benjamin emphasized it in Mosiah 3:21. "Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him, who created all things, in heaven and in earth, who is God above all. Amen." Alma 19:56-106 says that every man shall be judged according to his works, and in this I, II, and III Nephi concur. See I Nephi 4:5-54, II Nephi 6:88, and III Nephi 12:24-28. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

Now that we have found that "works" constitute the paramount point upon which our souls will stand or fall on Judgment Day, we must seek to obtain a full understanding of where this work begins, and how it progresses.

The first "works" required of our faith in God is repentance, which is defined as a Godly sorrow for sin. "For godly sorrow worketh repentance to salvation not to be repented of." (II Cor. 7:10.) "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of those stones to raise up children unto Abraham." (Luke 3:8.) Repentance is required before inheritance can be given. Alma 3:89, "Repent, for except ye repent, ye can in no wise inherit the kingdom of heaven." Read also II Nephi 12:78; Jacob 4; Mosiah 11:139-145; Alma 3, and 19:12; III Nephi 4:41-51, and 5:33-68, Alma 16:216-226 points out that faith must be exercised unto repentance if we claim the mercy of Christ, otherwise we have no hope except the justice which the law demands. Mosiah 3:31 tells us very plainly that except we repent we will perish. "And the times of this ignorance God winked at; and now commandeth all men everywhere to repent." (Acts 17:30.) This passage tells us that as we know of our sins it is necessary to repent of them.

The many, many references along the line of repentance tells us that is required of all those who are accountable. "Accountability" is a matter which would require a great deal of space to deal with completely. However, it can be said at this point that there are those who are accountable for repentance and those of whom no repentance is required. See Moroni, chapter 8. It may be added, that those who can comprehend the commandments of God, and are capable of judging right from wrong should heed and repent.

### The Three Parts of Repentance

All Christian endeavor is predicated upon faith. Therefore, having a belief in God some knowledge of his laws, we are forced to measure ourselves by what we know of right and wrong. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." (Romans 3:20.) With this as a measuring stick, we are faced with the conviction that we fall short of the mark as set by our knowledge. On the other hand, if we have no faith in God, we will not accuse ourselves. Here our faith must encompass not only the love and mercy of

our God, but also his wisdom and justice. "... Neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins." (Moroni 6:2.) Also see III Nephi 4:49-50. This step we shall call REMORSE.

But more than this is required to constitute repentance. Mosiah 11:137-139 and 143-145 shows that confession of sin before God and man is required by the voice of God. Alma 12:7, Helaman 2:79, and III Nephi 1:31 record the confession of sin as part of the process of repentance. Also see Psalms 38:18; Proverbs 28:13; and I John 1:9. But to confess without renouncing and forsaking the sin confessed is a vain and foolish thing. "Repent, and forsake your sins." (Alma 19:13.) "Repent of your sins and forsake them." (Mosiah 2:16.) Also see II Cor. 7:10-11. This second step shall be called, therefore, RENUNCIATION.

It is equally vain to suppose that we have repented without having made restitution wherever possible. Some sins cannot be corrected it is true. Life cannot be restored when it has been taken, however, responsibility can be assumed. "Bring forth therefore fruits meet for repentance." (Matt. 3:8.) "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything for any man by false accusation, I restore him fourfold." (Luke 19:8.) Also see Lev. 6:1-5. The marked contrast between Judas and Peter is shown in their attitude toward their sins and the subsequent responsibility for them. Peter, who forsook the Saviour in his hour of need and thrice denied his Christ, spent his entire life reversing this sin by testifying for him. On the other hand, Judas, being convicted by his own conscience for his betrayal, confessed his sin, and also sought to rid himself of his ill-gotten gains. The devil had taken possession of the soul of Judas, and thus, he chose to end his own life rather than make any sort of restitution for his sin. (St. John 13:27.) This sense of responsibility to the point of making restitution is the "fruit meet for repentance" mentioned in many scriptures. "But rather return unto them, and acknowledge your faults, and retain that wrong which ye have done; seek not after riches, nor the vain things of this world; for behold, you cannot carry them with you." (Alma 19:20.) Also read Alma 9:27, 10:6, 16:226 and Moroni 6:2. By this fruit we may know a repentant heart. Of course we shall call this step RESTITUTION.

### Result Of True Repentance—Forgiveness

After we have made the three necessary steps of repentance, we then expect to be forgiven. The forgiveness for which we seek is granted only when repentance is completed, for it is only on this condition that it is promised. If we make a bargain with a merchant for a piece of merchandise upon which he has set a price he will not give us ownership until we have paid the full price. So it is with God. We cannot obtain bargain-counter forgiveness. He has set the price and we must pay the full amount for our forgiveness or it is not ours. "And if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also; Yea, and as often as my people repent, will I forgive them their trespasses against me." (Mosiah 11:138-139.) Also see Psalm 32:5. "But as oft as they repented, and sought forgiveness, with real intent,

they were forgiven." (Moroni 6:8.) We now know that by repentance we will be forgiven.

Alma speaks to his son Corianton concerning certain sins. He accuses him of boasting, forsaking the ministry, and adultery. Then he chides his son, "Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins, save it be the shedding of innocent blood, or denying the Holy Ghost? For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable;" (It might be well to carefully consider these words. Do they indicate that this is the only sin which will not be pardoned? It cannot be supposed that such is meant by this, for many other sins will not be repented of, and they also will not be forgiven. However, it does not mean that this unpardonable sin is one that cannot be repented of and forgiveness obtained, but that the offender must bear the punishment of justice. This same punishment will be the wages for any sin that goes unrepented of.) "Yea, and whosoever murdereth against the light and knowledge of God, . . . it is not easy for him to obtain a forgiveness." (Alma 19:7-9.) Note that this does not say that murder is unpardonable, and, it might be well to consider how could murder be repented of? Here we see that there are things which must be carefully considered even in the light of repentance, if we are to be acceptable for God's mercy and forgiveness, which we all hope to have a part in.

"But behold, ye cannot hide your crimes from God; and except ye repent, they will stand as a testimony against you at the last day. Now, my son, I would that ye should repent, and forsake your sins, and go no more after the lusts of your eyes, but cross yourself in all these things; for except ye do this, ye can in no wise inherit the kingdom of God." (Alma 19:12-13.)

#### For What Do We Repent?

We have studied that all our sins for which we hope to be forgiven must be repented of; that is to say, by "Remorse — Renunciation — Restitution", repentance. Without completion of this repentance, forgiveness cannot be granted; for one refusing to make complete his repentance is still in rebellion against God and his own conscience; therefore, he could not receive the grace of God's mercy toward him. Except we are willing to fulfill all these conditions we impose on his mercy, and justice claims us. This is fully discussed in Alma 19:94-107, and leaves little to be explained concerning mercy and justice. Therefore, if we rebel against repentance, according to the law of justice, we must pay the full price for our sins. James 2:10-11 indicates that should we be found guilty in one point of the law, we are guilty of the whole law. This charges us, then, to be fastidious in repentance, being careful that we cleanse ourselves of all guilt by confessing, forsaking, and rectifying all offenses, whether small or great. Then Christ, by forgiving us, assumes the burden of atoning for our sins as he did for Adam's sin. See Alma 8:91-97, also Isaiah 53:6, and Titus 2:13-14.

By repentance we make ourselves fit or worthy of baptism. Moroni 8:29, calls baptism the first-fruits of repentance. After baptism, we likewise make ourselves worthy of partaking of the sacrament by con-

tinued repentance for daily sins. Contrary to the implication in the words of the well-known song, "Just as I am without one plea, but that Thy blood was shed for me," and ". . . waiting not to rid my soul of one dark blot," it is not to be supposed that by partaking of the flesh and blood of Christ we cleanse ourselves of sin. This cannot be so, for if we partake of the Holy Sacrament without first cleansing ourselves of sin by complete repentance, we do so to the damnation of our souls. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (1 Cor. 11:27-30.) Read III Nephi 8:28-48, 60-63; and Mormon 4:94-95; III Nephi 5:70-72; Matt. 5:23-24; Moroni chapters 4, 5 and 6.

It is necessary, then, that we maintain our penitence to the end of our temporal life, for if we die in sin, or guilty of sin for which we have not repented, we cannot be redeemed. "And I say unto you again, that he can not save them in their sins; for I can not deny his word, and he hath said that no unclean thing can inherit the kingdom of heaven; Therefore how can ye be saved, except ye inherit the kingdom of heaven? Therefore ye can not be saved in your sins." (Alma 8:91-92.) Also see Alma 19:13; I Nephi 4:52-56; II Nephi 1:107-109; Mosiah 2:9-17; Alma 3:31-57, 8:91-99; Ecclesiastes 9:10; Psalms 6:5 and 146:2-4; Alma 16:226-234. From this we see that repentance is possible only in this life, and procrastination of this day of probation will doom us to damnation.

#### BAPTISM

1. How do we prepare for baptism?
2. Are there any who have no need of baptism?
3. Why was Christ baptized?
4. Why must we be baptized?
5. Who needs to be concerned about baptism?
6. How and why must we avoid unworthy baptism?
7. Is there a perscribed manner that baptism should follow?
8. By whom is baptism performed?
9. What benefits follow proper baptism?
10. How is baptism completed?

#### What Is It, And Of Whom Is It Required?

Like all Christian endeavor, baptism is vain if not predicated upon faith in God. It is the second "work" of faith, and the "first fruit" of repentance. It is an ordinance which typifies the death, burial, and resurrection of Christ. By baptism we give public testimony of our intentions to crucify our own selfish will and unrighteous desires, subjecting our life thenceforth to the will of the Father in all things, burying our past unrighteousness in His mercy, and arising again to a newness of life, reborn as a child of God. See Romans 6:38; II Cor. 5:17; Alma 5:24-25; Mosiah 11:186-190; Mosiah 3:9.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of

the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28:19, 20.) Also see Acts 10:44-48. From the scripture we see that baptism is a commandment of God, which requires the attention due a commandment of God.

The word of God by the mouth of Mormon concerning baptism is recorded in Moroni 8:11-12. "Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins." By reading the rest of the chapter a great deal of light is cast on little children and those without the law. Those who fall in these groups are unable to repent, they do not know how until they are old enough and taught enough to become accountable, so baptism would be a vain measure for them. Thus it is necessary to carry out all commandments in their proper order and manner in order that we may be acceptable.

"And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they can not be saved in the kingdom of God. And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; For the Lord God, the Holy One of Israel, hath spoken it." (II Nephi 6:48-50.) Read also Mark 16:15, 16; Acts 2:38; III Nephi 5:24-49.

"And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he sheweth unto the children of men, that according to the flesh, he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments; wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove." (II Nephi 13:7-10.) Also see Matt. 3:13-17. It might be well to note here, also, that as we have already learned, Jesus bore the iniquity of all who had or in the future would believe on his name and follow his teachings. Therefore, while he himself was without sin, yet having taken the responsibility for our sins, it must needs be, in order to fulfill all righteousness, that he too must be baptized, (II Nephi 13:7-10.) then ultimately be slain for the sins of the world. (I Nephi 3:87.)

"And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me; wherefore, follow me, and do the things which ye have seen me do." (II Nephi 13:14-15.) Read also Acts 2:38 and III Nephi 8:32-62.

III Nephi, chapter 14 is a special call to the Gentiles to be baptized that they may be numbered with the people of God who are of the house of Israel.

After this study we have a very good picture of those who need it, and of the necessary qualifications for baptism. It is imperative that we are careful to understand and to prepare ourselves in a manner that will be acceptable before God.

### Who Must Not Be Baptized?

This is a question which has been misunderstood very often, as many past and present doctrines clearly indicate. Our concern for others sometimes leads us to try to make exceptions for them, or to take steps in their behalf that are not only vain, but may be damaging. This is a thing we must guard against, to prevent misleading ourselves and others.

First, as we have already observed by reading Moroni 8:9, 11, and 12, little children need no repentance nor baptism. "Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin . . . Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children; and their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins." The entire chapter deals with this matter of the innocence of children and their exemption from baptism, and concludes with the admonition that whosoever teaches that little children have need of baptism, needs to repent of the thought. ". . . he that saith that little children need baptism, denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption. Woe unto such, for they are in danger of death, hell, and an endless torment." (Verses 21-22.)

". . . this thing shall ye teach, repentance and baptism unto those who are acceptable and capable of committing sin;" this reading implies a great deal, in as much as we must, to some extent, judge the ability and accountability to even advise anyone of their worthiness for baptism.

Another group is precluded from baptism because of a very different condition. "Go ye into all the world, and preach the gospel to every creature; and he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned." (Mormon 4:86.) Also Mark 16:15-16. We have already learned in our study of repentance and faith that the devils also believe, yet their belief does not qualify them for salvation or baptism. "Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God. See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in no wise be cast out."



(Mormon 4:94-95.) This reading makes itself rather clear, leaving little to speculation.

"Blessed is he that believeth in the word of God, and is baptized without stubbornness of heart; yea, without being brought to know the word, or even compelled to know, before they will believe." (Alma 16:138.) ". . . and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none were received unto baptism, save they took upon them the name of Christ, having a determination to serve him to the end." (Moroni 6:2-3.)

"And if it so be that he repenteth, and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep and they are numbered." (III Nephi 8:62-63.) See also Alma 3:107-108 and 4:1-5.

From the foregoing, we see that one who "repents not" is unworthy, and must not be baptized, regardless of his wishes in the matter. For the question of unworthiness is not left entirely up to the individual to decide, but the responsibility of decision is also upon those who administer the ordinance. "That he may not destroy my people." Reservations, or stubbornness of heart, failure to bring forth fruit showing worthiness, absence of a broken heart and contrite spirit, reluctance to take the name of Christ, and to witness repentance before the church, etc., all, or any one of them, are legitimate reasons to question worthiness for baptism, and a minister will be doing a candidate for baptism a favor by advising him to further prepare himself; he will be protecting the church from the danger of destruction, which is his duty as a minister, and he will be obeying the commandments of God to see that all things are done in order.

#### How Is Baptism Performed?

"Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying; Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water." (III Nephi 5:24-26.) Also read Mosiah 9:33-48.

#### By Whom?

Like any other ordinance, without legal authority to perform, the ordinance of baptism is vain and void. Therefore, it is necessary that we understand what constitutes authority from God. Alma desired to perform this work for his people, and cried out to the Lord for His Spirit to be poured out upon him that he might do this work. Thereupon the authority was conferred upon him by the Spirit of the Lord, he having already been converted to God and repented of his sins. Mosiah 9:28-45.

Nephi received his authority directly from Christ himself. III Nephi 5:18-21. And at the same time, he

also authorized others to baptize in His name. III Nephi 5:22; also 41-49. Only those having such authority or power given of God have the right to perform in His name. Moroni, in Ether 2:5, tells us "And now, if I have no authority for those things, judge ye, for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day." In this discussion Moroni has been talking of "the power", repentance and authority, among other things. Also see Helaman 3:112-124. Others preached and baptized with great power and authority. Helaman 2:8-123.

One baptized without authority from God will not be recognized by the Father as a son and heir of God, even though he may feel he has a claim upon the inheritance, while one baptized under the power and authority of God will receive the promised inheritance, providing he remains in the favor of the Father by obedience to all His commandments. Acts 19:1-7. Also see Matt. 7:21-23; Gal. 4:21-31; Romans 9:6-8. This authority from God was conferred on others by the ordinance of laying on of hands. See Moroni, chapter 2 and 3.

After baptism by water, Jesus was immediately baptized by fire and the Holy Ghost, which was manifested in the form of a dove; but also by the voice of the Father who identified Jesus as His only begotten son in whom He was well pleased. This pattern of procedure is outlined for us in II Nephi 13:14-27, as well as Matt. 3:17, and the promise is given that when these commandments are complied with, baptism by fire and the Holy Ghost will follow as in Jesus' case; and by this means, we too may please God, the Father, and actually become His sons and heirs. Read also III Nephi 4:47-50, 5:34-37 and 46-49; Acts 2:4, 8:15, 10:44, 15:8; Mosiah 8:25, 38-49.

Baptism by fire and the Holy Ghost brings mankind the privilege of speaking with a new tongue, and to shout praises to God. II Nephi 14:1-6 The function of the Holy Ghost is to "bear record of the Father and the Son," "shew unto you all things what ye should do," "to purify" and to sanctify. Read III Nephi 9:10-24, 12:10-13 and 33; John 14:26, 15:26, 16:13.

Moroni 10:5-14 explains the benefits of the gift of the Holy Ghost which is the Spirit of God. It is by this means that all good things come to us from Christ. Chapter 2 of Moroni records the way in which the Holy Ghost is bestowed by the laying on of hands of those with power and authority from God. The Spirit "speaks" (1 Timothy 4:1), "teaches" (1 Cor. 2:1-10), "bears witness" (Romans 8:16), "makes intercession" (Romans 8:26), "distributes the gifts" (1 Cor. 12:11), and "invites the sinner" (Rev. 22:17). In Acts 19:6 and 8:13-19 also, it is indicated that the gift of the Holy Ghost came by the laying on of hands of those having authority from God.

#### FROM THANATOPSIS

William Cullen Bryant  
So live that when thy summons come to join  
The innumerable caravan that moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.

**HIDDEN TREASURES**

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

—Selected

**CROSSING THE BAR**

Sunset and evening star,  
 And one clear call for me!  
 And may there be no moaning at the bar,  
 When I put out to sea,  
  
 But such a tide as moving seems asleep,  
 To full for sound and foam,  
 When that which drew from out of the boundless deep  
 Turns again home.  
  
 Twilight and even bell,  
 And after that the dark!  
 And may there be no sadness of farewell,  
 When I embark;  
  
 For though from out of our bourne of Time and Place  
 The flood may bear me far,  
 I hope to see my Pilot face to face  
 When I have crossed the bar.

Alfred Tennyson

**WHICHEVER WAY THE WIND DOTTH BLOW**

Whichever way the wind doth blow  
 Some heart is glad to have it so;  
 Then blow it east or blow it west,  
 The wind that blows, that wind is best.

My little craft sails not alone;  
 A thousand fleets from every zone  
 Are out upon thousand seas;  
 And what for me were favouring breeze  
 Might dash another, with the shock  
 Of doom, upon some hidden rock,  
 And so I do not dare to pray  
 For winds to waft me on my way,  
 But leave it a Higher Will  
 To stay or speed me; trusting still  
 That all is well, and sure that He  
 Who launched my bark will sail with me  
 Through storm and calm, and will not fail  
 Whatever breezes may prevail  
 To land me, every peril past,  
 Within His sheltering Heaven at last.

Then whatsoever wind doth blow,  
 My heart is glad to have it so;  
 And blow it east or blow it west,  
 That wind that blows, that wind is best.

Caroline Atherton Mason

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