

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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The Student Creed



"I pledge to develop a deeper appreciation of myself, my country and my Creator.

I believe in myself. I must have the confidence to pursue successfully my vocation and to attain my goal in life.

I believe in my school. It provides an opportunity to acquire the skills of my vocation, the knowledge to earn my living and the culture to teach me how to live.

I believe in my country. America has made available to man the world's greatest bulwark of freedom. I pledge to keep it so.

I believe in a Supreme Being. Life's gifts and privileges are ultimately derived from God. Without faith I will perish.

I pledge to uphold these ideals. I will respect myself and obey the regulations of my school, the laws of my country and the commandments of my Creator."

This creed is memorized and recited in unison at the opening of each student assembly of the Timken Vocational High School of Canton, Ohio.

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ZION'S ADVOCATE

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EDITORIAL

Quite often September, like January, has been called a month of new beginnings. It is an apt phrase and since it marks the opening of a new school year is perhaps more an opening of a new year for most of us than January which begins our calendar year. Many will begin school for the very first time. Many will enter their first year of High School and many their first year of College, for still many more it will mark their first year out of scholastic institutions and into the more rigid school of experience and hard knocks.

It is the beginning of the "back to work" year for school teachers and other summer vacationists, who must once again apply themselves to the task of earning a living.

For the Northern Hemisphere it marks the beginning of Autumn and for the Southern Hemisphere the beginning of Spring.

For our nation, however, the accent will be on education, the foundation—the very back bone of a free people. The world will once again see the demonstration of a free people providing an unrestricted education for all its people from the youngest beginners in kindergarten to the eldest grey haired post graduates who still seek after knowledge in the fields of the choice.

September will mark the beginning of another year of "American youth on the move" and new text books will yet be written on the knowledge and wisdom uncovered or discovered by today's searchers; and will take their place in the store of human wisdom.

The ability to pass along to unborn generations the accumulation of knowledge, marks the difference between man and the rest of the inhabitants of the earth. Man alone can record and preserve knowledge gained from the experiments of life. Man alone can prosper and benefit from the recorded experiences of his progenitors.

One of the wisest of these progenitors has written the Book of Proverbs, from which we quote: "Wisdom is the principle thing: Therefore get wisdom: and with all thy getting get understanding." Prov. 4:7.

This is a priceless combination, and all too often ignored or missed entirely by those who would be wise, for the quality of understanding opens the mind of man to the comprehension of God. It is this comprehension of God that lies at the root of all the advancement made by mankind. Thus we find in all godless nations that knowledge may increase but its benefits to mankind decrease; while in those nations that hold God the fountain head of all wisdom—the benefits of their wisdom increases in an ever widening circle for all mankind.

The proper relationship of knowledge or wisdom with an understanding of God as the author of all truth, is as an open door to a vast treasure house of unlimited richness.

Once this concept takes root in the mind, everything falls into its proper place and no thought, idea, or discovery becomes so profound or great that its source or origin cannot be recognized. Nothing can intervene between such an individual and the worship of God.

The person who does not come to this understanding is often misled by the seeming importance of wisdom or knowledge into the adulation of wisdom; and education becomes an end in itself instead of a means to an end which is intelligence service to God through intelligent service to man.

"Knowledge does not comprise all which is contained in the large term "education". The feelings are to be disciplined, the passions are to be restrained, true and worthy motives are to be instilled and pure morality inculcated under all circumstances. All this is comprised in education." So wrote Daniel Webster and Talley put it in even stronger terms. "A nation's destiny is not in its learning or the amount of information it acquires—its in its character. The heart of culture is the culture of the heart. The only way to form character is through religion. . . . The only system of education worthy of the name of system, much less education, is that one which literally and actually inculcates the eternal truth of morality, not only by teaching, but by hour-to-hour example."

Such is the education we would have our boys and girls acquire that they might indeed take their place as stalwart supports of truth and righteousness. For take their place in human society they must, and the world will either be better or worse for their influence as it has been by the influence of those of us who have preceded them. "Educate men without religion and you make of them but clever devils," is the way the Duke of Wellington said it.

The Psalmist wrote, "The fool hath said in his heart, there is no God." If our children come home from their schooling "educated fools" the fault will largely be our own; first because we did not give them the right foundation upon which to build their education,

second because we have not successfully countered the insidious encroachments of worldliness they must meet, and lastly we have not insisted that our schools remain institutions of knowledge and virtue.

This last is solely our responsibility and unless we accept and meet it we can expect a gradual degeneration in our public schools where already too many inroads have been made by those who would early claim their victims from among the innocent.

A professor is reputed to have given the following test to his pupils and to have told them they were not truly educated unless they could truthfully answer yes to all these questions.

"Has your education given you sympathy with all good causes and made you espouse them? has it made you public spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and to keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you down the street?

Can you be high-minded and happy in the meaner drudgeries of life? Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything but dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars?

Can your soul claim relationship with the Creator?"

How our children will pass this test will largely depend upon the things they have learned at home and at church. The schools cannot replace either one. They can only complete what has been started there.

Are we as parents, and a church, laying a solid foundation for their completed education in the schools?

By the way—how did **you** score?

O. A. C.

THE PLACE OF PARENTS

You and I, as parents, are bridgebuilders. God grant that we may build the supports strong, that our children may walk safely across the span of life!

The home is the most important institution in America. Yet parents too often depend upon other institutions to raise the child properly—the school, the church, and others. God, in His great plan for mankind, arranged life so that a human personality at birth should be wrapped in the love of a mother and father.

Within that love, this person begins to grow and develop. Without that love, a person will warp and become twisted. The love of the family circle is important.

Parents, you cannot set standards for your children that you do not follow. You cannot demand honesty of them if you yourself are not honest. You dare not demand that they be pure morally if you have a smutty mind. Our actions must always reflect our words, or else the child will detect our shallowness. What we do is most important, for the child looks to his daddy and mother almost as we look to God.

As the twig is bent, so the tree is inclined. Pray with your children. Have fun with them. Love them. You as a parent are the most important factor in your child's life.

—Harlieigh M. Rosenberger.

THE BOY

He is the person who is going to carry on what you have started.

He is to sit right where you are setting and attend to those things you think are so important, when you are gone.

You may adopt all the policies you please, but how they are carried out depends on him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nations.

He is going to move in and take over your prisons, churches, schools, universities, and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and future are in his hands. All your work is for him, and the fate of the nation and humanity is in his hands.

In fact, a boy is the only thing that you can make a man out of.

So it might be well to pay him some attention.

—Sunshine Bulletin.

JUST THINKING

There is a story of an old man who went about carrying an oil can, and whenever he went through a door that creaked he would pour a little oil on the hinges. If the gate was hard to open, he would oil the latch. And thus he passed through life lubricating the hard places, and making it easier for those who came after him.

The people called this man eccentric and queer, but he went merrily on, refilling his oil can when it became empty, and oiling the hard place in life.

There are lives that creak and grate all about us, which need lubricating with the oil of gladness and thoughtfulness. Have you your can with you?

—Sunshine Magazine.

"... A MORE EXCELLENT WAY"

I Cor. 12:31

Excerpts from Sermon by Elder Don McIndoo

Text: Acts 20:22-30.

Paul is here speaking to the people of Macedonia. He realizes that things are coming to a head among the church people there; that persecution is growing from the Roman empire, from the Jewish religion, and that it seems like the apostles themselves are destined to travel back to Jerusalem and to endeavor to teach and convert these people who have rebelled against the Gospel of Jesus Christ. These words of Paul's are not only words of instruction but they are words of prophecy as well. They are things they need to be aware of, things in the future that the people have little knowledge of. Through divine inspiration of God Paul has been able to see into the future and is telling the people of events that are going to transpire.

Paul is telling these people that never again will he be permitted to travel the land of Greece and preach the gospel to the Gentiles whom he and his brethren had previously converted to the gospel. And the future of the church, as he saw it in revelation, was not a bright one. He admonished them in these words:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock." Acts 20:28-29.

The Apostle Paul was aware of the fact that the Christian Church, after having prospered and grown rapidly, after the days of Pentecost, for a period of about fifty years, is now about to decline. He knows that there are going to be factors enter into the lives of the Christians that shall endeavor to take away from them the riches of the Gospel which they had enjoyed; factors to lead them aside and away from the gospel in which they believed. Paul is aware of the fact that this power of darkness, of evil, of unbelief, of Satan's power, is going to cause them to be tempted and tried more than they had been up to this time.

Some of these people are the very ones who stood at the feet of the Master and heard him preach and were converted to the gospel. Nevertheless, they had a lack of understanding about some of the Master's teachings and promises. One of our strong beliefs in the Church of Christ today is that once again Christ shall return to His Church with power and glory and dominion, and that He shall receive His Church as a bride, and they two shall live together in abundance and prosperity, both physical and mental and spiritual.

But these people had a misconception about the words that Christ spoke concerning His second coming. They were being taught that he would come any

day now. By inspiration, Paul knew that Christ's second coming was not to be so soon. This is what he told those people:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." II Thess. 2:1-4.

In both these passages quoted we find the Apostle Paul speaking those things which man could not know unless enlightened by the spirit of revelation. He tells the people that Christ shall not return to His Church until there be a falling away first—a falling away from righteousness and truth, so much so that the powers of darkness shall take over the direction of the Church.

These prophecies indeed became realities, and the Church did go into darkness. It happened almost immediately upon the death of those early apostles. There were indeed men within the Church who began to teach and practice those things which were no part of the simple, true gospel of Jesus Christ.

We refer to this time as an apostasy. History points out well that Paul and Peter and Jude and John the Revelator all saw vividly this thing that was going to take place.

Mosheim, perhaps the best known early Christian historian, writing about the first 100 years after the birth of Christ, has this to say: "The Christian Church was scarcely formed when in different places there started up certain reformers, not satisfied with simplicity of that religious that was taught by the apostles, and created changes of doctrine and of worship. And in the second century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to the wise and good men. Indeed the Church was led so far astray that certain men, much later, began their endeavor to reform and change the Church back to its pure state in which it came into this world."

This effort was known as the reformation. Men such as John Wesley and Martin Luther observed the fact that the Christian Church, as established by Christ and the apostles in the days of old, no longer existed on the face of the earth; that the teachings of that Church were changed and done away with, and some of them forgotten. They knew that many new teachings were added, and that the ministry was no longer ministering to the people.

Perhaps the most important historical observation about this falling away period was made by John

Wesley, one of the men who sought to reform and change the Church back to its original state. He made this statement: "The gifts of the Holy Spirit were no longer to be found in the Christian Church, because the Christians had turned heathens again, and had only a dead form left."

Such men as Wesley, Luther, Calvin and Knox were led by God, I believe, and were instrumental in His hands to prepare the Christian world so that THE Church of Christ might be restored to the world again. They were instruments in his hands to prepare honest hearted people for a restoration of the simple, the beautiful gospel of Jesus Christ so that once again the Holy Spirit and the gifts that the Holy Spirit would bring to men would be found evident in their lives, within the Church of the day. None of these men, however, claimed to have brought about that restoration of the Church of Christ. Many of them, while still working towards reformation, still looked to the future for divinely appointed change.

Roger Williams, the founder of what is considered the first Baptist church in America had this to say: "There can be no recovery out of that falling away until Christ shall send forth new apostles to plant churches anew."

Sir Issac Newton who has contributed so much to science and is famous for his law of gravity, had an aspect of his life that few people are aware of. This great thinker perhaps the greatest of all time, had, at the beginning of his life, a firm belief in Christianity. Stronger than his love for science was his love for the Christian Church. Greater than his knowledge and insight into the laws of nature, was his insight into religion and Christianity.

"Looking yet into the future, about the time of the end, in all probability, a body of men will be raised up who will turn their attention to prophecy and insist upon the literal fulfillment in the midst of much clamor and opposition."—Sir Isaac Newton.

Indeed, at the time of the end, this is exactly what we believe took place. These men of great insight and understanding of the Scripture knew that the prophecies foretold a restoration of the true gospel. One of these prophecies was in the interpretation of King Nebuchadnezzar's dream. He could not understand the dream himself—the dream of the great image. But Daniel, through inspiration, told the king what this dream represented. He went into detail about the nations of the earth this image represented. They were not given by name, but historians have understood which nations were referred to in this significant dream or vision. In the final statement of Daniel's inspired interpretation, he said: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

Sir Isaac Newton and others of that time were aware that the prophecies foretold of a restoration and

when it should take place. It was to be in the days when all of these kings and their nations were recognized as world power. That date, as we look into it, and compute it with the knowledge of history, falls between the years 1829 and 1830.

John the Revelator saw also that there would be a falling away, how long the period would last, when and in what manner it would be restored. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14:6.

We are fortunate to be living in the time when that gospel has been restored, in the exact manner as predicted in the above scripture. We are fortunate to be able to see within the Church of Christ all the teaching, all the doctrine, and the ministry that was in his Church in the days of old. We see the gifts of the Holy Spirit manifested in the lives of men and women. We see the fullness of the gospel restored in its beauty. We see revelation again restored to men.

It is not enough that we have this restoration and believe in it. It is not enough that we say we accept revelation that we believe in divine healing, that we believe in the spiritual gifts. We must put all these things in operation in our lives. In one particular revelation, we are told that contention is of the Devil, but that love and patience and righteousness are of God. What does it profit us if we believe these things then allow ourselves to meet together in a conference and contend with one another?

It is not enough that I listen to the testimony of other people about the knowledge that they have received, through some divine way. I must approach my heavenly Father in such a manner, with such faith, with such reverence and humility that he will bestow upon me the knowledge that is necessary for me to live my life as he would have me to live it.

There is a miraculous change that takes place when people turn to their heavenly Father. God can work miracles within us, giving us patience, strength, understanding if we involve ourselves with him. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—I Cor. 2:9.

THE BLANK PAGE

A blank page contains no thought
 Until we write one there.
 So it is each page of life is empty
 Blank and bare,
 Until actual thought or deed is written
 As we live.
 We should be most careful of thoughts
 Which we may give.

—Everett Wentworth Hill.

PRESUMPTIONS OF INFIDELITY

Infidelity is always a caustic critic of the Scriptures. Nothing is ever too sacred, and no writings ever bear large enough measure of truth to escape the adverse criticism of those whose minds are determined to pursue every fanciful token that may seem to lead to some open road of skepticism and infidelity. It is always easier to challenge and deny every accepted standard, for the measurement of truth, and to pick for flaws, than it is either to supply a better standard, or to affirm any constructive and profitable thing.

It seems to be a delight of infidelity to weaken, instead of strengthening, faith in God by attacks upon Scripture, while it professes to be offering reason and better judgment, as a substitute for what has been written as the word of God. It is true that the citadel of God-given reason and the palaces of rational judgment, should never be prostituted or capitulated to the heathenish idol of blind credulity and superstition. But it is also true that if a man should challenge either physical or spiritual life, and the laws of governing the same which include commandments of God that are too unfathomable for any human reason,—and should base that challenge or denial upon the proposition that he refuses to accept or to believe that which his reason can not fathom and that which he can not understand, that man's ego is inflated to the proportions of that of a fool.

"The fool hath said in his heart there is no God," and any man who would assume to measure with his own puny mind all that purports to come from God, and to reject that which he could not understand, would be equally as foolish.

There are places in both the Bible and the Book of Mormon where these Scriptures affirm that, while the people were under the law of Moses, and before the era of the law of Christ was ushered in, commandments were given, and human life was taken in a manner that does not seem compatible with what we have learned of that higher law embodied in the gospel of Christ. Such Scriptures afford an opportunity for the criticisms many times assert more, or insinuate more, be so bad however, if it were not for the fact that said criticisms many times assert moer, or insinuate more, in an adverse coloring, than the text of the Scripture justifies.

Take the following for example: "And he (Moses) said unto them, thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. . . . And there fell of the people that day about three thousand men." Exodus 32: 27-28.

Because we are not acquainted with all the circumstances surrounding incidents like the above, we might say: "I do not believe it," or, "I believe Moses was mistaken when he said: 'Thus saith the Lord God of Israel,' in connection with the statement of the above

mentioned event." But if every man is to assume that kind of liberty in disputing such a character as the prophet Moses, where will we find any Scripture whatsoever which is not to be disputed if it happens to conflict with individual notion or caprice?

False teachers have never hesitated to deny the fundamentals of the true faith, as written in the Scriptures when it suited their convenience to do so. By this same method of discrediting the veracity of the Scriptures men have ever sought to make the Bible appear to be unreliable as a guide of faith and morals. But in spite of every such attack by infidels, the Bible remains as a spiritual ensign to the nations, unequaled by all the writings that infidelity has ever compiled.

Some are now using time-worm infidel logic in making attack upon things which Book of Mormon history affirms to be verily true. This same manner of criticism against the Book of Mormon as a history of true events, is not new, for that Book has been the object of bitter attack by all manner of religionists and non-religionists for over a hundred years. But at quite regular intervals this attack is renewed upon the sacred writings preserved for this generation by the miracle of Cumorah, and by divinely prepared interpreters.

We now refer to late criticisms offered against Nephi in his account of the slaying of a certain robber and murderer who had robbed Nephi and his people of their possessions and also sought to murder them. This robber was Laban. The criticism offered is, that Nephi was mistaken when he declared that he was instructed of the Lord to defend his life and property as he did. If Nephi was mistaken concerning the instructions which he testifies were given by an angel from heaven, may he not also have been mistaken concerning other matters of vital and far-reaching import contained in that Nephite Record? And if he could be so mistaken about the plain declaration of what was commanded by an angel, may not other writers of the same Book be as vitally mistaken in matters pertaining to life and salvation? And if all this were to be admitted, why then did the Lord forecast the coming forth of this Book in the Biblical prophecies, and why did he give it the endorsement of his miraculous watch-care in the Hill Cumorah? If these arguments of unbelief are followed to their legitimate conclusion, they prove to be despoilers of the true faith in a God who is wise enough to command and who is just, undeviating, enough to pursue his majestic course, whether men believe or not.

The Book of Mormon says: "The Lord slayeth the wicked to bring about this righteous purposes."

The Bible says: "The wicked have drawn out the sword, . . . and the sword shall enter their own heart." Nephi slew the robber, Laban; and Moses slew the tyrant Egyptian, and whether we believe it or not, the respective Records show that God used both Nephi, and Moses as good and God-fearing men in the accomplishment of His mighty purposes.

Evidently the Records which Nephi says the Lord

commanded him to ask Laban for in so straight-forward manner as was done, were the rightful property of Lehi anyway. Lehi sent Nephi and his brothers to Laban to make a simple request for those records. Lehi said: "The Lord hath commanded that thou and thy brethren shall return to Jerusalem. For Behold, Laban hath the record of the Jews, and also a genealogy of thy forefathers, and they are engraven upon the plates of brass. Wherefore, the Lord hath commanded me." Nephi 1:61. They went to Laban and made civil request for the records. Laban grew angry, and being a robber himself, accused them of trying to rob him, and said: "I will slay thee."

They then went to their father Lehi's estate and gathered up their gold and silver and all manner of riches, "And this because of the commandment of the Lord." This seems a very proper thing for the Lord to direct them to do in the interest of peace,—even though by right, the plates were theirs, and Laban had no right to demand a price for them.

They took their gold and their silver and their numerous riches and went back to the home of Laban the tyrant robber, and offered all this for the brass plates of record. Laban saw their property that it was "exceedingly great," so he simply robbed them of all this, and they had to flee for their lives the second time to prevent the pirate chieftain from murdering them all. He sent his servants to slay them, but they escaped and hid in the cavity of a rock. Then it was that Nephi says that an angel of the Lord commanded him to return again for the records and promised that the Lord would deliver their enemy into his hands.

Nephi returned, slew the robber Laban with his own sword, and secured the records which were to form such a wonderful historical foundation for that which is contained in the whole of the subsequent history of the Nephite nation.

How much different was the slaying of Laban by Nephi, than the slaying of Goliath by David? Both Laban and Goliath were defiant in attempt to thwart the purposes of God. Both were faced by youthful men whose faith and trust was in the power of Jehovah. And while in a temporary unconscious condition both were beheaded by their own swords. Why condemn the Book of Mormon, and Nephi, and at the same time honor the Bible and David?

Those who are too ready to dispute any statements of Scripture indicating the height, depth, breadth and unfathomable greatness of the works and commandments of God, and that too, do so without having any tried and proven standard of their own by which to measure the things they so readily challenge, will do well to read again and ponder these words: "Say unto them thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand before their eyes." Ezek. 37:19-20.

Also: "And the Book is delivered to him that is not

learned, saying, read this I pray thee: and he saith I am not learned. Wherefore, the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore will I proceed to do a marvelous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah 29:12-14.

And the works of Nephi, whom extremists in the art of criticism seem disposed to disbelieve, are yet a part of that "marvelous work and a wonder" which has been brought forth by the power of God.

J. E. Yates.

WATCH YOUR LITTLEST PINK FINGER

Irene Maley

Stop! You will not wish to waste your time reading further if you seek the answer to profound mysteries. I pretend not at all to understand all of the wisdom contained in God's word. My days are spent caring for the needs of a family of five lively children, ages fourteen to two, and a busy husband. You may be sure there is no time for long hours of concentrated study. Fortunate it is for me that I need not "lay again the foundation" for I had the loving, prayerful help in this task, of two wonderful parents who worked diligently with me. I had, too, the help of a group of good people who also sought to know the ways of God.

In the course of my education I was taught two things very well: One, "Agree with thine adversary quickly". And this became my motto. Two, rule one does not apply when your adversary is that old boy known as Lucifer, Satan, the Devil, etc. With these two rules and God's help I was able to escape a great deal of personal turmoil in growing up. I had much respect for parents, teachers—and grown-up people in general. Not to brag, but I was a really nice girl. Not a world shaking type, just a quiet shy, "easy to be entreated" girl.

Then all of a sudden the shock treatment began. One of the first shocks was given to me by a Junior high school English teacher. She was a fine teacher. I liked her. In her teaching she branched out considerably into the etiquette field. In so doing she slipped in a bit of "Just smile and wave your littlest pink finger at old Lucifer. Don't be so crude as to insult him by telling him "Get thee behind me." I quote from memory one subtle wave of the little pink finger: "If you are offered a cigarette you need not recoil in horror and say 'I wouldn't touch the filthy thing!' A calm little no thank you will suffice." You see this was a shock because no one had ever offered me a cigarette at that time. None of her teaching was deeply injurious, but it established innocently, the attitude, "never question anything socially acceptable to those who have accepted it. Be polished, be polite and you will be well liked in all circles."

But there have been in recent years those who have done much more than say a polite "No, thank you".

They have established and publicized the fact that there is a direct relationship between smoking and lung cancer; and have also sought proof that women who smoke heavily are subject to miscarriages and difficult child birth. These damning bits of evidence threw the cigarette industry into quite a panic. The advertising business which realized a big profit from cigarette and tobacco advertising was hard hit when the industry withdrew some of its advertising. Other industries not directly concerned with manufacturing the stuff were likewise affected. Still millions of people will continue to smoke—some of these will die of lung cancer, some will be childless; but there may be many wise ones who have not yet been trapped who will because of this finding recoil in horror. Would we rather have nice people who wouldn't want to cause trouble any place?

Another shock stands out in my mind, given to me by a high school sociology teacher. In discussing heredity and the part it plays in our lives, he asked, "Do you think (referring to fornication and personal moral turpitude) those people **want** to be the they are?"

Would that I could shout back over this 24 years' distance and say, "Yes! God gives to everyone his own agency. He promises no burden too grievous to be borne. He will forgive the truly penitent man or woman who says, "Cleanse me, dear Lord!" and will help them to go their way and "sin no more".

As a mother my shock treatment continues—No, only a surprise—to see again an old worn-out rag of advice entitled "How to be Popular." This lesson originated with Lucifer, but the boy who passed it on to my son received it from an admired big brother. They are both nice, clean boys who just want to be "popular" among the other fellows. This business of being a man is a serious one to any 14 year old boy with that bit of soft fuzz about his fair cheeks. Lucifer knows it! I am thankful that my son was able to say good-naturedly, "So, who wants to be popular?" The advice was, "Don't use any big words and add some profanity to your talk."

Just yesterday I received another shock. My eldest daughter who is 12 years old, is a tall girl. Her eyes are very wide and very blue and at times have a disturbing way of seeming to probe into my mind for the many times she seeks to know about. She had just come into our yard and was still astride her bicycle. The day was quite warm and I had been hard at work. Her question, asked with that wide-eyed gaze, made me long for a serene appearance instead of muddied hands and sweaty face. But all mothers know the time to answer a child's question is when it is asked. The question was this, "If I should join some other church than yours how would you feel?" As I straightened from my work position and sought to gain a bit of "Dear Lord, help me answer this one right" time, she said, "I'm so tired of confusion! Would you blame me?"

I might have said, "It doesn't matter whether I blame you; you must consider would **Christ** blame you?"

—Children like brief, concise answers, you know. Or may be I could have said, "We have been working at the tremendous task of being The Church of Christ for only 133 years. Satan has been working at making people tried of trying to understand God's ways for a long, long time. You may be sure **he** never tires."

But I answered the question as simply as it had been asked. "I would be very much disappointed if you would join some other church; because I think you would be making a mistake. You would find confusion in any other church, too; because all churches are composed of people, and human beings are always subject to confusion. The only way to know what to do is to pray to God."

Wouldn't it have been fine if I could have said, "Daughter, isn't eternal life worth a bit of work? Isn't some questioning and weighing worthwhile? Would we like Satan to use his special blindfold on everyone? Then we could all listen serenely and happily to everything the respected and loved, (and well paid for it) minister says because he read it from a book (without bothering to question which one, or is it true.) Would you settle for some nice, polite spiritual soul cancer or would you like to have life abundantly."

(You know, those weeds I had pulled just as my child came home on her bicycle, wouldn't have bothered me at all if I were blind! But, I couldn't have enjoyed the color of the flowers, either!)

Remember I didn't promise you answers to any profound mysteries. It isn't my fault at all that you've wasted your time reading what I was impressed this day to write for the benefit of my children and other boys and girls who are beginning the shock treatment of entering a grown-up world.

Precious hope of a brighter world, Hold up your lamp and take a good close look—Identify your adversary before you agree with him too quickly. Fact is, it isn't safe to give him even a wave of your littlest pink finger.

Mothers, would you bow your heads with me?

"Dear Lord, I've only had these few years of experience in trying to guide my children. That's but a drop in the bucket compared with Satan's countless centuries of experience. Help my sons and daughters to by-pass these "little" snares. Help us to be worthy of the name of thy Son. Amen."

REPORT FROM INDEPENDENCE EAST LOCAL

Since Conference our Local has been very busy with its usual services. Our Pastor asked the congregation if we would like to have a family night, and we voted to have one the last Friday in every month. We bring our baskets of food and eat together. Then after the meal we sing and enjoy each other's company. Last Friday we were privileged to see Bro. Clarence Wheaton's pictures from the Holy Land, and he gave us a very interesting talk with them.

Since Conference we have had many guest speakers, some of whom were: Bro. Arthur G. Smith, Bro. Leon Yates, Bro. A. M. Smith, Bro. Thomas Barton, Bro. Joseph Kidd, Bro. Thomas Jordan, Bro. Archie Bell, and Bro. Nicholas Denham. Besides these, and from our local ministry, Bro. Anderson has spoken to us frequently. We all enjoy his wisdom and counsel. His failing eyesight hasn't diminished his ability to speak to us about the wonderful words of life.

We had Bible School, June 16 through the 22nd. The teachers were Freda Rupp, Sister Randall, and Sister Helen Kidd. We did enjoy working with the children, and Sister Randall said that she wished it could have lasted two weeks.

Bro. and Sister Randall transferred their membership to the Church of Christ and on June 23rd we all extended the hand of fellowship to them.

Bro. Kenneth Smith, who is our Pastor, teaches the adult Bible Class on Sunday morning. They are studying the 32nd and 33rd chapter of Jeremiah.

Brother Curtis Yates teaches the Intermediate class. These are the young teen-agers. They are studying from the Book of Mormon.

I am the teacher for the children from the ages of 6 to 9. We are studying from "Between The Covers of the Book of Mormon."

Freda Rupp is the Cradle Roll teacher, and she tells the little ones Bible stories and let's them color related pictures.

On Sunday evening Bro. Randall teaches the Book of Mormon class, and we all enjoy attending this class. We don't get very far in the book at one time, but we do a lot of discussing and reading of references that go along with our lesson.

Sister Edna Smith fell and broke a blood vessel in her ankle—it looked very bad—she was administered to and received a blessing. Sister Anderson has been very sick, but is better now. She had lost a lot of weight, but is gaining it back now and is again able to meet with us in church services, Sister Jerry Rupp was in the hospital, but is out and feeling better. Her husband was also in the hospital for an operation but he got along fine, and her son Micky had what seemed to be an ulcer and he hemorrhaged badly. The elders were called to administer and he received a blessing. I think this family is now on the mend for which we are very thankful.

Our men folks have been working on the church basement, and before too long they will be able to start to do more work upstairs. We have our church lawn sodded, and it looks very good.

The women's meeting is being held at 10 o'clock in the morning now and we have it every two weeks during the summer. We are studying from the Book of Mormon, and Sister Flint is the teacher but since Bro. and Sr. Flint are in the mission field, we get by the best we way, taking turns teaching.

This report will bring us up to date—I will try to write more often for our Local.

Doris Sheldon.

OBITUARY

Alta Pearl Case was born at Moorhead, Iowa June 24, 1899, and departed from this life June 19, 1963, at the age of 63 years, 11 months, and 25 days.

She was united in marriage Dec. 24, 1917 to Wayne R. Richardson. To this union two children were born, a son Wayne Maynard of Kansas City, Mo., and a daughter Elna Margaret Zand of Miami, Florida.

She was a member of the Church of Christ established anew in 1929.

Her passing from this life occurred at the Kansas Medical Center in Kansas City, Kansas, after an illness of many years.

She had lived in Independence, Mo. for 34 years before moving to Schell City, Mo., October 30, 1962, where she made her home till her death.

Funeral services were held at the Carson Funeral Parlor in Independence, Mo., with Elder Lloyd Ford of the Church of Christ in charge. She was laid to rest in the beautiful cemetery at Schell City which was her request.

She was a devoted church worker till her death and will be missed by many of her co-church workers and friends.

She leaves to mourn her passing, her husband, her son, and daughter, one sister, Mrs. Alta Sheldon, one brother, James Maynard Case both of Independence, Mo. and five grandchildren.

KNOWLEDGE

The years have taught me many things:

The longer that I live,
I find it easier to bear
Harsh words, if I forgive.

I've learned misunderstandings can,
Like those proverbial hills,
Grow into mountains, huge and high,
That love and friendship kills.

I've learned that unkind acts and deeds
Are dreadful to endure,
But to retaliate in kind
Is worse—and not a cure.

—Anna M. Carroll.

VIRTUE

To be able everywhere one goes to carry five things into practice, constitutes Virtue. They are courtesy, magnanimity, sincerity, earnestness, and kindness. With courtesy you avoid insult, with magnanimity you win all, with sincerity men will trust you, with earnestness you will have success, and with kindness you will be fitted to command others.

—Confucius.

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.

GOD'S ONE GREAT PLAN

By Lucinda Scott

Part 2

There is one great gospel cycle beginning and ending with Christ, for the gospel in its fullness, was the one great plan that God and His Son prepared before the world began, and when He sent His Son to earth, He was made the word of God in the flesh (John 1; Hebrew 2:9, etc).

Contained in Christ, is the one great gospel cycle in its completeness. Encompassed in this one great gospel cycle are two smaller cycles; first, there is one great earth gospel cycle created especially for Israel, then there is the Gentile gospel cycle. The Israelite gospel cycle is much larger than the Gentile gospel cycle, for the very reason God chose Israel to show forth his glory in bringing the gospel in its fullness to the world (Rom. 9:1-5; chap. 11). This means that the Gentile cycle shall eventually be engulfed within the Israelite cycle.

This one earth gospel cycle that concerns us is that started with Melchisedec and Abraham. This gospel cycle was prepared especially for Israel, years before Jacob's name was changed to Israel, and God called Israel as his chosen people (Gen. 32:24, etc).

This one great earth gospel cycle is made up of four units, and one complete gospel cycle. The first unit started with Melchisedec and Abraham, then it became an individual Israelite gospel unit, and we believe it remained to until 600 B. C., even though the law of Moses was added years before this, for we are told in I Cor. 10 that after all Israel were baptized unto Moses, they "did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." Many were destroyed in the wilderness because of wickedness. Only the faithful ones were saved and entered into God's rest (Heb. 3).

This Israelite gospel unit became two units when part of the seed of Joseph of Egypt was led away from Jerusalem in 600 B. C., to this western hemisphere. At this time, the house of Israel was divided into two kingdoms. These four units did not run the full course of the gospel cycle, but out of these four units will eventually come one complete gospel cycle, which shall engulf the first four units, as well as the Gentile gospel cycle, and shall become one great earth gospel cycle, starting all over again as it started with Melchisedec and Abraham and shall run its full course, which shall be for all people who have repented and accepted the words of Christ, which shall, in the course of time bring about a final day of refreshing for

all nations such as the Israelite day of Pentecost at Jerusalem, then will come the restitution of all things, which will be the means of bringing about a state of perfection as a preparation for our reign with Christ a thousand years. After this reign, shall come the second and final resurrection, then eternal judgment, thus bringing about the final end of the Israelite gospel cycle, also the cycle starting with Christ. This last great earth gospel cycle shall be for all people, although the cycle itself shall still be called an Israelite gospel cycle, for as we have pointed out, it is through Israel as God's chosen people that he will show forth his glory by bringing the gospel in its fullness to the whole world.

This Israelite gospel cycle started by Melchisedec and Abraham has never run its full course. Jacob and all Israel, the same as their father Abraham, observed the ordinances of this gospel cycle from the beginning, up to a certain point; they did not go beyond that which was given through Melchisedec and Abraham, up to the time the law of Moses was added. It was added 430 years after God's covenant with Abraham. It did not disannul, nor have any effect on the covenant confirmed before with Abraham in Christ, but it did bring about temporary changes, at least, in the priesthood and the ordinances of this law, which law was not a gospel cycle. Two priesthoods were instituted among the Levites and they were ordained especially for performing the ordinances of the law of Moses, until it ended through Christ making the final sacrifice, at which time, the priesthood and law was changed (Heb. 7 and 8).

In Heb. 7, we have record that one of the gospel ordinances was transferred from the order to which Melchisedec belonged, to the Levitical priesthood; that was tithing. It was so important that all things were tithed, even the manna that God gave them to eat. Israel was commanded to gather "an omer for every man". An omer "is the tenth part of an ephah" (Ex. 16; II Chorn. 31:4-10; Lev. 27:30 etc; Neh. 10:37 etc). But tithing was carried much farther than this, for the Levitical priesthood that received tithes of the people, were types of our inheritance with Christ. The Levitical priesthood had no inheritance in their land, neither "any part among them", for the Lord was their part and "inheritance among the children of Israel." Then when they received tithes of Israel, which was their inheritance, (even as it is Christ's inheritance today, until its purpose is fulfilled), they were commanded to give an offering of "a tenth part of the tithe" for the Lord, which was given to Aaron who was their high priest, (and all other priests after his order), then it was given back to the Levitical priesthood for their

households, as a reward for their services (Num. 17 and 18; Josh. 18:7). Then every three years, tithes received by the Levitical priesthood was not only for them but for the "stranger, and the fatherless, and the widow, which" was within their gates, and they came and ate till they were satisfied (Deut. 14:22 etc). This was an actual type of everyones' inheritance in Christ, if we are willing to observe the ordinance of tithing until its purpose is fulfilled. We cannot afford to overlook the fact that tithing was a very important ordinance under the law of Moses, also with Melchisedec, Abraham, and Jacob (Gen. 28), and shall continue to be until its purpose is fulfilled. Let us consider further, why this one gospel ordinance was carried over into the law of Moses, and why it was so fully observed.

Paul said in Heb. 10 that the law had shadows "of good things to come", but "not the very image" of good things to come through Christ. Nephi said his soul delighted in proving unto his people "the truth of the coming of Christ; For, for this end hath the law of Moses been given; And all things which have been given of God from the beginning of the world, unto man, are the typifying of him" (II Nephi 8:5-9).

Let us remember, tithing was an ordinance of the Israelite gospel cycle, and that the law of Moses was not a part of this gospel cycle, but tithing was carried over into the law to prepare them for their individual day of Pentecost, at which time this unit of the gospel cycle had one more part added to it; this was the Jerusalem Israelites' day of refreshing, after Christ had been taken back into heaven. The multitude that come together was confounded because every man heard his own language spoken by the Israelites, then Peter told them, "This is that which was spoken by the prophet Joel". Peter quoted Joel 2:28-31, and the first part of v. 32, with a little variation. In earnestly seeking for the truth, one will recognize that Joel and Peter was not only speaking of the Israelite day of Pentecost, for let us notice what Peter says in Acts 2:14-21, then what Joel says. Peter said, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; etc." Joel tells us that God will do this after all Israel are gathered in (previous verses). Peter tells us this "shall come to pass in the last days"; Joel tells us the time it shall come to pass: After all Israel are gathered in. Peter was not referring to his present time, but to a time in the last days, for he and Joel tell of signs that are still to be given, "before that great and notable (terrible) day of the Lord come" (see Mal. 4). Joel gives us more in v. 32, than Peter, quoting the same verse in Acts 2:21; "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Micah 5:7-9 says that remnant is "the remnant of Jacob"; Paul tells us they are also "a remnant according to the election of grace" (Rom. 11; 9:27-29).

Both Peter and Joel spoke of another day of refresh-

ing, at which time the Spirit of God shall be poured out upon all flesh; it was not poured out upon all flesh at that day of Pentecost, as is plainly seen in Acts 2, but the time is coming when it shall be.

This Israelite day of Pentecost at Jerusalem was also what came out of their feast of the passover; which lasted several weeks, beginning at their reaping time. (Ex. 12; Deut. 16). At the end of their passover, they offered a new meat offering unto the Lord (Lev. 23); this new meat offering was a type of the Spirit that was poured out on them at their day of Pentecost, for this came to them new from Christ. This was the height of their spiritual feast and harvest through Christ at that time, for they had to wait at Jerusalem, until their day of Pentecost was fully come, at which time they were filled with the Holy Ghost as Jesus had promised Acts 1:1-5; chap. 2).

By carefully studying Acts 2:41 etc., and 4:31 etc., we will see that these people did not sell all that they had, but they did sell that which they did not need; they did not sell their houses, for they broke bread from house to house; if they had sold their houses, they would not have had possession of their homes to eat in at this time, neither to have gone back to at the close of their day of Pentecost, for the prices they received from the sale of their possessions were given to the apostles, and it was distributed "unto every man according as he had need." Particular mention is made of a Levite whose name was Joses who also had land and sold it and gave the money to the apostles. The reason why this Levite was mentioned is that, in Christ, the Levites no longer received tithes of the people, for the priesthood and law was changed. But because the law had shadows of good things to come in Christ, (which was for the Gentiles also), we are shown how important it is, and shall be to observe the gospel ordinance of tithes which will bring about another and final day of Pentecost for all people.

There was also a type carried out with the Levites themselves and their priesthood, "for the priesthood of the Lord (was) their inheritance" (Josh. 18:7). This meant that they inherited all that belonged to the Lord, and that which belonged to the Lord was tithes that they received from the people, also the tenth of the tithes. The type was in the act of them receiving all tithes and the tenth of their tithes because of their priesthood, which was a type of Christ and his priesthood receiving tithes, first, through Melchisedec and others who received the office of the high priesthood of the order of the Son (Alma 10:1-17); second, through those who were witnesses of Christ that he lived (Heb. 7:1-10; Acts 1:1-4, 8; 10:34-43); third, through another high priest as righteous as Melchisedec, who shall be of the seed of Joseph, chosen from among those who were led to this western hemisphere. He shall receive tithes the same as Melchisedec did, for a certain length of time, from those who will accept his teachings of the gospel as we now have it, and for a period of time, the peoples' needs and wants shall be supplied, both

temporally and spiritually. This will bring about a state of righteousness the same as Melchisedec did among his people, only this time the Israelite gospel cycle shall run its full course (Mal. 3:8 etc; III Nephi 11; Alma 10:7-15; Mosiah 9:60-64; Alma 1:39-47; Zech. 6:9 etc). Another great type of the abundant blessings we will receive by observing the ordinance of tithes, is given in II Chron. 31:1-13. The first day of Pentecost was an example of how the Holy Ghost shall be poured out upon us by observing this ordinance until its purpose is fulfilled.

I believe we are safe in assuming that a temporary Zionite condition was established within the Israelite gospel unit at Jerusalem at the time of their Pentecostal weeks, for they had a perfect knowledge of Zion, and received the promise that it would again be established among them (III Nephi 9:86; Isa. 46:13; 52:7-8; 62:11-12). This time it shall be for all believers in Christ (Isa. 11; Rom. 11). Jerusalem shall again be "the strong hold of Zion" (II Sam. 5:6-7). "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains" (notice, it says mountains); there shall be two mountains which represent the two kingdoms of Israel which shall be united; there shall be but one kingdom of Israel at that time; they shall be called Zion and Jerusalem. Through the seed of Jacob, (a part of the seed of Joseph who were led to this western hemisphere), it "shall be exalted above the hills (which represent other churches), and all nations shall flow unto it." "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:2-5; Zech. 8:20 etc; Micah 4; Ezek. 37; Isa. chaps. 4, 12, 14, 62; 18:7; 31:4; etc; Jer. 31:1-14-31 etc). The Bible dictionary gives the definition of SALEM, or JERUSALEM, as "Double city".

It is evident that the gospel cycle started from the beginning of the world did progress up to and including the establishment of a spiritual Zion for the first time and the Israelites are looking forward to both the physical and spiritual Zion being redeemed among them. REDEEMED means that, in this case, Zion shall again be established on earth as it once was.

It is certain that Abraham never enjoyed this Zionite state, neither physical or spiritual, for in Heb. 11:8-10, it says that through faith, he looked forward to the city, meaning Zion, which is the New Jerusalem that John saw coming down from God out of heaven (Heb. 12:22-24; Rev. 21).

The Israelite gospel cycle did not progress beyond their day of Pentecost, which was a physical temporary Zionite condition, for when it ended they went back to their homes and from that time on collections were taken up for the "poor saints" (Rom. 15:25-28; II Cor. 9; I Cor. 16:1-4; Acts 11:27 etc; 6:1-8). But they did have their day of Pentecost after that each year at the same time (Acts 20:16; I Cor. 16:8). The Israelite gospel unit at Jerusalem did not go beyond that.

At the final day of Pentecost which shall be for all people, the gospel ordinance of tithes will have run its full course, and all people shall have "all things com-

mon" among them; the needs of each one shall be equally supplied, and they shall be together in one body, and shall enjoy this Pentecostal state for a time, then will come the restitution of all things (Acts 3:19 etc; I Cor. 13:8 etc; III Nephi 12:1-5), and with that will come a state of perfection leading up to the thousand years reign with Christ in Zion and the New Jerusalem. Then after this, comes the second resurrection, then eternal judgment, at which time, Christ the Son of God shall have subdued all things unto himself; his one great gospel cycle shall have been completed, and he will be subject to God, "that God may be all in all" (I Cor. 15:22-28), this bringing about the grand finale of this play.

The individual Israelite gospel unit at Jerusalem was brought to a close with their days of Pentecost, for after this, the gospel was also taken to the Gentiles, but it seems that this unit continued until the falling away started. The time come when this falling away brought about a complete apostasy; Satan took over and the gospel and authority of God was taken from the earth; historians give the date around 570 A.D, then after 1,260 years apostasy, the gospel was restored to earth again through an angel, in 1829-1830, at which time the Gentile gospel cycle started. But before we come to that, let us take up where the two gospel units of the Israelite gospel cycle started, for the unit which continued with the seed the Joseph who were led out to this western hemisphere was a preparation for the Gentile gospel cycle.

Although the gospel was preached to the Gentiles at Jerusalem, their gospel cycle didn't legally start at that time. Preparation was made through both Israelite gospel units for the Gentile gospel cycle. The Jerusalem unit was a preparation for Gentiles to be led to this western hemisphere to establish a Gentile nation after the apostasy through their bringing the depleted Jerusalem part of the gospel. 600 B.C., preparation was started through the Josephite unit, to establish the legal Gentile gospel cycle among these Gentiles. From here it was spread in different parts of the world among many nations. Part of the preparation made through the Josephite unit was that God called righteous men from among them to be high priests of the holy order of the Son, the same as Melchisedec was called (Alma 10:7-17), for in II Nephi 5:2-3, Jacob, the son of Lehi said he had been called of God, and was ordained after the manner of God's holy order. Alma belonged "to the high priesthood of the holy order of God" (Alma 2:28). This was a type of how all people must look forward to a righteous high priest of this holy order of the seed of Joseph who will teach the gospel from its beginning, as it was taught by Melchisedec to Abraham, so that all families of the earth might be blessed through Abraham, for he is called "the heir of the world" "the father of us all" (Rom. 4).

The Josephite unit kept the law of Moses until it was fulfilled in Christ, although it became a dead law to them, for they were "made alive in Christ, because"

of their faith (II Nephi 11:43-59). Through Christ, they also had their days of Pentecost after he had taught them the gospel the same as he did those of the Jerusalem unit (III Nephi 5:13; chaps. 5-11; IV Nephi vs. 17-21, 26-28). They remained in their Pentecostal state until they became divided, 231 years after Christ had appeared to them. In 400 A. D., the part of the Josephites with whom the records were kept, were all destroyed by wars, except those who dissented over to the opposite side from time to time, so their records were hid in the ground by one righteous man who witnessed their total destruction (Mormon 4:7-22; Alma 21:119-122; Helaman 2:35-51).

We speak of this part of the seed of Joseph as a collective people who acted out their part in this play. Finally, their part in this play was ended because of wickedness; as a green tree, they were dried up (Ezek. 17:22 etc). Their records were hid in the ground, and remained there until part of them were brought forth through an angel, that the gospel might be preached to all people from this part of their record, combined with the Bible, at which time, the Gentile gospel cycle started.

When the Gentile gospel cycle has run its full course, which will not go beyond the gospel ordinance of tithing, some one of the seed of Joseph of Egypt through the seed of Lehi's son Joseph shall start another Israelite gospel cycle for all Gentiles as well as all Israel, which will end the individual Gentile gospel cycle, for the gospel cycle from there on shall be given back to Israel, although the Gentiles shall be numbered among God's covenant people Israel. The Gentiles shall no longer have power over Israel, they shall have power over the Gentiles.

This bring us up to the final actors in this play to prepare for Christ's final act, thus bringing about the great and final purpose of God's plan. These actors shall be of the seed of Manasseh, then Ephraim, the sons of Joseph of Egypt. The seed of Lehi's son Joseph, as the seed of Manasseh shall prepare the way for the more honored position of someone of the seed of Ephraim.

We have the individual name of one actor in the beginning of the final act of this play, his name shall be Joseph; along with him, a collective people are spoken of as the "righteous branch." At this time, as the green tree that was dried up, it shall begin to flourish (Ezek. 17:22 etc). This Joseph of the seed of Lehi's son Joseph, shall be Christ's messenger spoken of in Mal. 3; "he shall prepare the way before" Christ's second and final coming. He shall come in the "Spirit and power of Elias" the same as John the Baptist came, for Christ told his disciples that Elias was to come at two different times (Matt. 17:10-13; Mark 9:11-13; Luke 1:17; Matt. 11:10-15). John the Baptist had already come before the "face" of Christ "in the Spirit and power of Elias", but there is another to come before Christ's second and final appearance, "in the Spirit and power of Elias" through whom all things

shall be restored; there shall be a restitution of all things (Acts 3). This Joseph is to come through the seed of Lehi's son Joseph, for Lehi blessed him with the blessing of Joseph of Egypt. "He shall be great like unto Moses", and Joseph of Egypt said, "And he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation" (II Nephi 2).

The Lord said he led these people out from Jerusalem that he might raise up unto him "a righteous branch from the fruit of the loins of Joseph" (II Nephi 6:103 etc; 7:1-4; Jacob 2:34; Jer. 23:5; 33:14-16; Isa. 11:1).

From time to time, the Lord led the righteous out from among the wicked (Jacob 2:53; Alma 21:54-60; 30:5-13; Jer. 3:14-19; 16:14-16; 23:38; 31:1-14). Some of these righteous people were of the seed of Lehi's son Joseph; some of his seed was "preserved by the hand of God", and he took them unto himself, by leading them to the north country; it is from their seed that the choice seer and righteous branch shall come; they shall be led back from the north, and it is possible they shall come by air (Isa. 60:8 etc), to this land which was given to their fathers as an inheritance.

Others were led away from Jerusalem also, and we believe among them were some of the seed of Ephraim (I Nephi 7:5-12; II Nephi 7:34-39; III Nephi 8:4; Jer. 49:30-31). It is reasonable to believe that the part of his seed who shall help fulfill God's covenant with Abraham, shall also be righteous, for according to some of the references given, there shall be a king of his seed who shall reign over Israel after the righteous branch and choice seer have prepared the way for him and others who will be with him. But the righteous branch and choice seer shall be led from the north first, to this land of their inheritance, and shall prepare the way for Christ's final act in this play.

Let us go back to Mal. 3. Christ said he "shall suddenly come to his temple". In Zech. 6:12 etc, we are told that "the man whose name is the branch", "shall build the temple of the Lord". The choice seer is also referred to as "the branch", for he will be part of the righteous branch. With the help of the righteous branch, this Joseph of the seed of Lehi's son Joseph shall build the temple of the Lord, to which Christ shall suddenly come. This choice seer who "shall build the temple of the Lord; . . . shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne". He shall be a righteous high priest the same as Melchisedec, and in this temple, he and the Ephraimite king shall work together, "and the counsel of peace shall be between them both".

III Nephi 10. The righteous branch and choice seer, as "the remnant of Jacob", with the help of the Gentiles and Israelites who will have repented and hearkened unto the words of Christ up to that time, "shall come in unto the covenant, and be numbered among this remnant of Jacob", and they shall "build a city, which shall be called the New Jerusalem". They will then help to gather in the seed of Joseph "who were scattered

upon all the face of" this land, "unto the New Jerusalem", (this is speaking of the physical new Jerusalem), and "the power of heaven" shall "come down among them". Christ says he shall also be in their midst, and the gospel from the Bible and the seed of Joseph as we now have it shall be preached to them. Then Christ shall start the work of the Father, among all the dispersed of his people; first, he shall start among "the tribes which have been lost, which the Father hath led away out of Jerusalem", some of which he led to the north country, then he will start working among all nations, "in preparing the way whereby" all Israel who are scattered among all nations, "may be gathered home to the land of their inheritance." This is speaking of the part of Israel who will be brought back to Jerusalem.

Then the Israelite gospel cycle shall start from the beginning, as it started with Melchisedec and Abraham, and the church of Christ shall be established among all Israel, which shall be for the Gentiles also, the same as it was established at Jerusalem and among the seed of Joseph on this western hemisphere, for in Eph. 4:11-16, Christ said the offices of this ministry was "for edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ; From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." The only difference at this time, the Josephite ministry shall be called "an holy priesthood", a "royal priesthood", and they shall build "up a spiritual house" among Israel, which shall make of them "an holy nation", "to offer up spiritual sacrifices, acceptable to God by Jesus Christ". They shall be the means of setting a good example before the Gentiles. The Gentiles by seeing their "good works", shall "glorify God in the day of visitation", which shall bring about the last day of Pentecost for all people (I Peter 2:1-12; Ex. 19:5-6; Ps. 135:4; Isa. 41:1-20, 25-27; Mal. 3 and 4; Isa. 52, 60 and 61; Eph. 5).

The choice seer as a righteous high priest, and the righteous branch shall start from the beginning of their gospel cycle, and shall teach all of the ordinances of the gospel from the beginning to the end. Those who will receive the first part of the gospel contained in the Bible and the partial record of Joseph, "which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation" (III Nephi 12:1-5; Doc.

and Cov. 16:4; 10:8-11; Book of Com. 15:19-20; 10:10; II Nephi 11:143-144; Ether 2). "Even that which he seemeth to have" shall be taken away (Luke 8:18; 19:26; Matt. 13:12; 25:29).

This choice seer shall, "out of weakness . . . be made strong, in that day when" God's work shall commence among all his "people, unto the restoring" of the house of Israel, "saith the Lord." There will be those who will "seek to destroy him", but the Lord promised Joseph of Egypt that they "shall be confounded" (II Nephi 2:24-28). Christ said of this, his servant, his righteous servant: "My servant shall deal prudently, he shall be exalted and extolled, and be very high"; he shall be marred by those who "seek to destroy him," but his days shall be prolonged, "and the pleasure of the Lord shall prosper in his hand"; Christ shall "divide him a portion with the great", and his servant "shall divide the spoil with the strong" (Isa. 52:7 etc; 53:10 etc). In that day, Christ said the Father shall "work a work, which shall be a great and a marvelous work among them; (this will be in connection with the great and marvelous work he started at the coming forth of the book spoken of in Isa. 29); and there shall be among them who will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil." This servant of Christ's shall bring forth Christ's words to the Gentiles, and whosoever will not believe his words through him, "they shall be cut off from among my people who are of the covenant; etc" (III Nephi 9:95 etc).

III Nephi 12:1-5. Before the greater things are manifest unto the believers, they must believe and practice the first part of the gospel cycle, as Abraham and Jacob did. The choice seer as a righteous high priest shall receive tithes of one-tenth of all the Lord shall give them, and they shall become a righteous people. God will fulfill his promise made to them in Mal 3, and in III Nephi 11, which scripture was given by the Father, "for it was wisdom in him that they should be given unto future generations."

When "the house of Israel shall be gathered home unto the lands of their possessions", then the word of God "also shall be gathered in one" (II Nephi 12:50-74). Then the work of the choice seer as a translator shall start translating all the languages created at the tower of Babel, and other languages which have come out of them through the centuries, into one language, a "pure language", which shall be the original language, and the people will serve the Lord with one consent (Zeph. 3:8 etc). This will be a part of the restitution of all things. Before a full restitution of all things are brought about, the saints must be brought up to the state of perfection as spoken of in Eph. 4 and 5, so they can serve the Lord with one consent. This shall be brought about first by observing the gospel ordinances up to and including tithes, which will bring

about the final day of Pentecost for all people who have received the words of Christ through the choice seer. This Pentecostal state shall be enjoyed for a time, then will come the restitution of all things. Evidently, at this time a king of the seed of Ephraim shall begin to reign over Israel, and he and the choice seer shall work together. By this time the full records of the stick of Judah and the stick of Joseph will be had; then the stick of Joseph shall be called the stick of Ephraim (Ezek. 37).

Some time after all Israel are gathered in to their two lands of inheritance, their lands shall be united; it shall be as though their two lands were married (Isa. 62). They shall no longer be two kingdoms; their two mountains, which represent the kingdom of God shall be called Zion and Jerusalem, and they shall become one great mountain, "and all nations shall flow unto it." This shall be fulfilling of Dan. 23:1-35, 36-45. It shall become a great mountain, and shall fill the whole earth (Isa. 2:1-5; Jer. 31:1-14; Ezek. 37; 17:22 etc).

Christ said of the choice seer as his servant, "Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high." "So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider" (Isa. 52:13-15; Zech. 2).

The choice seer and righteous branch who will come by air, "as doves to their windows", shall be given full control over all nations and kingdoms. Those who will not serve Christ through them "shall perish; yea, those nations shall be utterly wasted" (Isa. 60:8 etc; Acts 3:19 etc; Deut. 18:18-19).

The choice seer with the help of the righteous branch shall bring about righteousness and Christ's church shall become "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:24 etc; II Cor. 11:2).

After all earthly preparations are made, the holy city, New Jerusalem shall come "down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21). This is the heavenly Jerusalem Paul speaks of in Heb. 12:22 etc; this Jerusalem is free; she "is the mother of us all" (Gal. 4:19 etc). They are "the general assembly and church of the first-born;" they are "the spirits of just men made perfect". Some of them are those who came forth out of their graves after Christ's resurrection (Matt. 27:50-53; I Thess. 4:14 etc). "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 21 and 22:14). "Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints". "Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19; Eph. 4 and 5).

These are they who will reign with Christ a thousand

and years (Rev. 20). At the beginning of this thousand and years, it seems Judgment will be given to determine who is ready to reign with Christ. It is possible these thrones mentioned in Rev. 20, are those Christ promised to his twelve apostles chosen at Jerusalem and his Nephite disciples or ministers (Matt. 19:28; Luke 22:27-30; I Nephi 3:113-117; Mormon 1:82 etc). After Satan is "loosed out of his prison", the holy city, New Jerusalem shall still stand in its place. Satan "shall go out to deceive the nations which are in the four corners of the earth, God and Magog, to gather them together to battle; the number of whom is as the sand of the sea", and he shall cause them to surround "the camp of the saints about, and the beloved city"; and fire shall come "down from God out of heaven, and" shall devour them.

Rev. 20. After this thousand years, comes the last great judgement, when "the dead, small and great" shall stand before God; there are books from which they shall be judged "according to their works", etc (see Rev. 22).

This will bring to a climax this one great earth gospel cycle, leading up to the grand finale of this play with Christ's final act, for he shall sit on his "great white throne" and shall pass out eternal judgment (Heb. 6) to "the dead, small and great", "according to their works". He will judge them from "those things which are written in" the books here on earth (Rev. 20). Christ must reign "till he hath put all enemies under his feet", "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." "And when all things shall be subdued unto Him, then shall the Son also himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:20-28), thus bringing about the grand finale of this play.

Rev. 21. After establishment of the new heaven and new earth, there shall be no physical temple within this "Holy City, New Jerusalem" "for the Lord God Almighty and the Lamb" shall be the temple of it" etc.

We could go into much more detail, but we feel we have presented enough as a preparation for the judgments coming upon the earth, that we might "lay aside every weight, and the sin which doth so easily beset us", and "run with patience the race that is set before us, Looking to Jesus the author and finisher of our faith" (Heb. 12), that we might have part in the first resurrection.

SETTLING QUARRELS

Young braves sometimes settled a dispute by making an excavation in the ground. First one, then the other would come and talk his grievances into the hole, actually unburdening himself. The earth would then be replaced and tamped down, and the quarrel would remain buried as long as the earth was not moved. The Indian is a good psychologist. He knows it is good sense to get angry thoughts out of one's system.

—The Young Soldier.

DON'T WAIT FOR TOMORROW

(By Dr. Arbold H. Lowe)

If tomorrow is a day toward which we reach eagerly, all is well with us. If tomorrow, however, is only an escape from today, it is not well with us.

Most of us know what we ought to do. We have a sense of duty and responsibility. We have an equal sense of rightness. Our difficulty is not a lack of knowledge. Our difficulty is a lack of resoluteness. We know what we ought to do, but we lack the inner strength to do it.

To do what we know we ought to do demands decisiveness, effort, and the readiness to translate a thought into action. That is precisely where our trouble lies. We do not want to be decisive—not now. We do not want to make the effort—now. We do not want to translate our thoughts into actions—now. We are not saying that we will never make the effort. We deceive ourselves by saying that we will make it—tomorrow.

The penalty for such a delay is terrific. It weakens our power to decide. It corrodes our functions of decisiveness. It creates in us imaginary virtues. The mere thought of doing what we ought to do will bring us a glow of satisfaction as though we had really done it. That is fatal.

On the other hand, there is infinite reward in crowning intention with action. Whatever we must do, let us do it now. It will be easier to it today than tomorrow. Let the deed follow the thought; let the action follow the resolve. In that pattern lies strength. From that strength comes peace of mind.

BUILDING

It takes a lot of patience,
And God—
To build a life.
It takes a lot of courage
It takes a lot of courage
It takes a lot of loving
To make the wrong come out right;
It takes a lot of patience,
And God—
To build a life.

—Margaret Bradt Southmayd

TWO EDUCATIONS

Every man has two educations—that which is given to him, and the other, that which he gives himself. Of the two kinds, the latter is by far the most valuable. Indeed, all that is most worthy in a man, he must work out and conquer for himself. It is that which constitutes our real and best nourishment. What we are merely taught seldom nourishes the mind like that which we teach ourselves.—Jean-Paul Richter.

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