

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

The New Year

The flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade beneath the skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed—
This is the year that for you waits
Beyond tomorrow's mystic gates.

—Horatio Nelson Powers

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Editorial

TIME

We are entering into a new year. The old year with its joys, follies and sorrows is now history; something that can not be changed in reality although some do try to change it by writing history in a bias manner.

When we think of a year, we think of one measure of time. Time was created for man and is divided into years, months, weeks, days, hours, minutes and seconds. Eternity is for God and those who dwell with Him now and those who will dwell with Him after time has ended. Time was created that man might prepare himself for Eternity. According to Apostle Paul, Eternity will be where everything is perfect in every detail.

When we think of time, we are forced to understand that it is impossible for anyone to live even one second over again. Everything we do is subject to time, so we see it is a law that we use each second properly or pay the penalty for its misuse. It is necessary for mankind to educate himself on how to improve his time so it will be accounted to him for good.

History tells us of the time when travel was by sail boats or ships and they would take several weeks to cross the Atlantic Ocean. Today we can cross the Ocean on the water at from seven to ten times quicker than they of old time did. There has been another mode of travel brought into being which will reduce the days to hours by flying through the air.

The farmer used to be limited to what he could accomplish with horses. He first had the single plow for turning the ground; then came the gang plow where he used more horses on one piece of machinery. He started cultivating with one horse and tilled only one side of each row of corn. Then he started using two horses and cultivated a full row. This was followed in later years with three horses and cultivating two rows. Now there are power drawn machines which cultivate as many as eight rows and because of the extra speed, the farmer can cultivate at least 20 times as much corn as when he began using the horse.

Nahum writes of how man will travel like lightning in the latter days. It is a fact that it is possible for man to travel around the earth in less than two hours. What we are trying to show is an example of improving time or getting more done in the same length of time. We cannot change time as it is regulated by the sun. God set the sun in its place in the heaven and determined how it could measure time. We may set our time pieces ahead or set them back, it still won't change what we can accomplish in a certain space of time.

We cannot lend another as much as a second of time, neither can we borrow as much as one second from another. Time is given to each one of us exclusively. We can use some of our time to help another and benefit both of us.

Daniel wrote that knowledge would increase in the latter days. There is no question but that this has come to pass. It has taken the time of some to help

bring about this increase of knowledge and man has benefitted by this increased knowledge if he properly applied it to his life. He can also misuse it and it can be used for his destruction.

We take time for our daily work in order that we might sustain the physical man. Do we take time to be righteous that we might sustain the spiritual man? Do we take time to be holy that we might sustain our Spiritual lives. John wrote in Revelation these words: "And he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Righteousness is right living according to moral standards. A person does not need to be a member of any church in order to be righteous. A righteous person puts into effect in his life the thing he has learned that will make him morally a better person.

A holy person is one who has received the gift of the Holy Ghost and has kept the commandments of God to the extent that he is continually led by that Spirit. John in his Book, refers to it as power to become sons of God. In order for this to be accomplished in a person's life, he must be born of water and of the Spirit. Isaiah wrote that everyone who is left in Zion after it is cleansed, will be holy. This does not bar any holy person on the outside from coming into Zion.

Time is also measured into eras or dispensations. There are certain things to be accomplished during each dispensation. There was the dispensation of the Reformation. We are now living in the closing hours of the dispensation of the Restoration or Preparation. How often do we take time to give serious consideration of the dispensation of time in which we live? How serious is our consideration of the dispensation of the Time of the End or the Last Days? We are living in the latter days; we soon will be entering the last days. Do we look forward with fear or do we look forward with joy?

Are we asleep (unaware—without knowledge) or are we slumbering (indifferent—inactive) as the parable of the ten virgins indicate? If so, we should awake to a sense of our awful situation and use all of our power to prepare ourselves for the time that is soon to come.

Christ said He came that we might have life and have it more abundantly. That life He spoke of is the Spirit of God and the abundance is the zeal of the Lord of Hosts that can be ours to enjoy.

May we all spend our time in such a way that the year 1967 will be a better year for us than was the year 1966.

A. F. B.

“... seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.” (III Nephi 6:11)

“... where your treasure is, there will your heart be also.” (III Nephi 5:112)

A chip on the shoulder is the heaviest load you can carry.

Wisconsin Reunion Report

The Wisconsin Reunion was held at Sparta on the 13th and 14th of August. There were in attendance a goodly number of saints from other places including Missouri, Michigan, Minnesota and Canada. We were aware from the start that the favor and blessing of the Lord was with us. The sweet spirit of love and peace seemed to surround us to fill our hearts with joy, both during the services of the Reunion and in our association together. We were especially pleased at the number of young people present. We feel grateful that it was the desire of these young people to be there.

A prayer and testimony meeting was the first service of each day. The time was well filled with praise and supplication to our Heavenly Master, with many taking part. The Sacrament was served on Sunday morning. A Spiritual manifestation was delivered to us through Brother Don Housknecht, telling of conditions which must shortly come to pass, and of our need to be diligent in fasting and prayer. Among other things we were told that the Scriptures we cherish, and even the songs we sing will be taken from us and that we will have to rely on that which we have committed to memory. We were admonished to study more earnestly that we might retain those things needed to help us through the trials and hardships that lie ahead.

Our speakers of the Reunion were Brethren Vance Harris and Glenn Gill of Missouri, T. J. Jordan of Canada, and Don W. Housknecht and George Brantner of Michigan. The sermons delivered were very uplifting and inspiring, with many words of counsel and admonition.

The first sermon was by Brother Vance Harris. He spoke briefly on the financial status of the Church, saying there is still room for improvement in the system which we now have. He said, tithing for instance, is meant for a different purpose. It is meant for the caring for the poor and needy, the sick, and the widows and orphans. We should consecrate ourselves and all that we have to the Lord for missionary work, and for the welfare of the Church. We should demonstrate by our actions that which we believe. He went on to say, life holds three steps for each of us: Growing up and choosing our life's companions; going to school and choosing a career; and last but not least, making our choice to serve the Lord. This last is the most important decision of all and holds the greatest reward, that of Eternal Life.

Brother T. J. Jordan was our speaker at the 2:30 hour. He submitted these thoughts: Do we hold the Redeemer of Israel as our only delight? There is a need that we draw closer together, and closer to the Lord. We should open our eyes, ears and hearts that we might comply with that which the Lord desires that Zion might be redeemed. We demonstrate our love for God by showing that love for our brothers and sisters.

The evening message was brought to us by Brother Glenn Gill on the following subject: By obeying the gospel, we are soldiers of Christ. The uniform of such a soldier is personal righteousness in our daily lives. We must

not be afraid to stand up for that which is right even though we may have to stand alone. There is only one source of Eternal promises, and that source is God. Let us exercise a passionate desire that others, those around us might know the gospel and become aware of God's eternal love. We should keep our earphones plugged into the divine source of power that we might build a firm foundation, a character that is rock solid; one which cannot be shaken.

Brother Don Housknecht occupied the pulpit Sunday afternoon, calling our attention to the faith of our fathers, and of the need to uphold that faith. He said faith is a gift, but faith is also acquired. We should add to our faith virtue. He admonished us not to lust after those things which will not add virtue to our lives. There is a need to change our way of life and we can do so by getting down on our knees to God, seeking to take upon us the divine nature of Christ. Except we are pure in heart, God cannot use us.

The evening sermon on Sunday was by Brother George Brantner. He spoke on God being our landmark. If we obey the voice of God and keep our covenant with Him then we will not get lost on the way to Eternal Life. He also said that the signs of the times are warning us of the closing time, and that we should prepare for Zion.

Sister Margret Gill was in charge of the music and did very well in preparing several special numbers. A duet, "Oh For A Closer Walk With God", was offered by Sisters Darl Sheldon and Bonnie Gill at the 11:00 o'clock service Saturday. An old time favorite, "Redeemer Of Israel", was sung as a special in the afternoon service. It was sung by a quartet including Sister June Sarratt, and Brethren John Gill, Glenn Gill and Jim Case. We were favored with a duet at the evening service of the song, "Savior Thy Dying Love Thou Gavest Me", sung by Sister Lois Harris and her daughter, Sister Margret Gill.

The old time song, "Faith of Our Fathers", was sung as a special Sunday afternoon by a quartet consisting of Sisters June Sarratt and Margret Gill, and Brethren Glenn Gill and Jim Case.

The noon and evening meals were served from the small kitchen in the back of the church building. Our sincere thanks go to the sisters of the Sparta local church and to Sister Davies of Madison for their seemingly tireless efforts in the kitchen, and for the good meals which they served. We were very fortunate weatherwise. Even though at times the sky was overcast and the weather windy with a few sprinkles of rain, when it was time to eat the sun would come out so we could use the tables out under the trees.

We would like to take this opportunity to thank each one who helped to make our reunion a success, especially those who came from far away places. We pray that the Lord will bless the efforts put forth and will draw us even closer together as a people that we may yet move out to accomplish His purposes.

May God bless you all and please come to meet with us next year.—Helen Taubert, Reporter

LOCAL NEWS

TEMPLE LOT LOCAL

A month can certainly roll around before you realize. It always seems to be "later than you think," so here I am again trying to get things done before the deadline.

One of our biggest events this month was the Thanksgiving Day services. Quite a number came from out of town including Bro. Will Richardson's son from Ft. Wayne, Ind., the Bob Eddys from Clinton, Mo., and the Gus Schweglers from St. Louis. Many from the East Independence Local attended also. I'm quite sure we served close to 120 at the noon-day meal.

Prayer meeting was held in the afternoon, and the children put on a musical program for the evening service. With the orchestra and voices combined in song, it seemed almost too much for that small building but we all enjoyed it.

We are presently working on our Christmas program. We don't have an elaborate presentation with Santa, a tree, etc., but each class gives a little presentation and each child receives a little bag of goodies to take home.

Bro. LeRoy Wheaton has had to wear a sling on his arm which he severely injured. It hasn't seemed to hold him back much though. He was at the church regularly and was there also to oversee the young people's activities in decorating the dining room for Thanksgiving. It looked friendly and warm and we all appreciated their efforts.

We have had some enjoyable meetings this month: sermons, prayers, and many testimonies, too. We also know we have a long way to go yet to reach the ultimate goal of perfection. With the Lord's help we can.

I must hurry now and get this into the mail box which is probably well loaded by now.

Sr. Katie Moyer, Reporter

I Do Resolve

I do resolve: To share my time
For I have little else to share—
With folk who are in need of friends—
With lonely people everywhere.

I do resolve to put more thought,
Into the work I do each day—
To look ahead to better time,
If everything seems drab and gray.

I do resolve: To keep my faith
In human beings—if it's lost—
The world will be unbearable,
And goodness will seem false and forced.

I do resolve: To say a prayer
Of thanks to God each time I see,
Spring flowers radiant with youth,
And red leaves on an autumn tree.

(taken from Christian Herald)

Conversation In Ink...

Darleen Smith: "Bare tree limbs against a gray winter sky, I like the black etchings, the 'straightness' of it. Winter friends are the best, full of endurance, salty humor, shoulders there ready to brace with one life's storms. Summer friends have all the charm of light gaiety, careless, unthinking hilarity even. But when rough times come there's nothing there, no firmness. This also is life."

Esther Caviness: "Oren manages to be so busy all the time that we can't seem to find time to go see our children or take any of those little trips we dreamed about when he took his pension. Sometimes I think we should throw it all to the skies and take off and do all the little things we want to do before it's too late."

Nellie Walberg: "Guess one has to learn to 'put first things first'. Which is most important?"

Donna Gamble: "I wish I had known the Burgins sooner and really enjoyed more of life much sooner. It is easy to get caught up in a whirl of working and being busy and not really taking time to enjoy nature, living, your own small children, etc. I would give a lot to be able to start again when my daughter was about six months old and know what I know now. After knowing the Burgins, it seems so many things mean more to me. I can't explain that very well, but I guess you can understand the feeling."

Darleen: "As a child (and as older, too) I've noticed the atmosphere in homes, the influence that radiates from certain individuals, of peace, of goodness. I know it includes an individual's effort to live according to the gospel but one's weak efforts are not the whole answer that brings about this 'atmosphere'. It's as though God's grace, mercy or love surrounded a life, or a home condition with a 'shining' beyond any weak mortal's earned merit."

Esther: "We put up a little hay this year for our horses for the winter and it was while we were gleaning the bales from the field that Oren had his (what could very easily have been fatal) accident. He was thrown off of a pile of loose bales piled high on a two wheeled trailer. His face and head took the brunt of the fall. He hit first a bale of hay which had fallen off at the same time, and that broke the impact of the fall quite considerably. Right at first, except for a bloody face and head he seemed OK, but when shock set in—his vomiting, chills, continued bleeding and severe headache, all had me weak with fright. He asked me to call the elders, which I did and they arrived within the hour. After they administered to him his headache left and we were able to get him into bed. We feel that he received a remarkable blessing of healing for he is now almost back to normal and we are so grateful that other problems and difficulties we have seem to have shrunk in size quite considerably."

Darleen: "Then there is this, of an entirely different thought, but in line with 'The Perfect Life'—we adore an institution, and do not see that it is founded

on a thought which we have. But real action is in silent moments. The epochs of our lives are not in the visible facts of our choice of a calling, our acquisitions, our marriages, some office and the like, but in a silent thought by the wayside as we walk, in a thought that revises our entire manner of life and says—"Thus hast thou done, but it were better thus," and all the years of our life after; like menials, serve and wait on this and according to their ability, execute its will. This revisal or correction is a constant force, which, as a tendency, reaches through our lifetime. The object of the man, the aim of these moments is to make daylight (God's love) shine through him, to suffer the law to traverse his whole being without obstruction, so that upon whatsoever point of his doing your eye falls it shall report truly his character, whether his home, his religion, his society, his mirth, his vote, or his opposition. (Emerson)"

Alzada Massey: "Talebearing has always been a forbidden pastime at our house. Growing up in this atmosphere, it has been hard for our teenage son to understand and accept some of his friends as they grow older and take on this adult habit. He is astonished at some of the lengths his 'friends' will go to cause heartache and trouble. I know the parents well enough that I am not surprised. If parents only realized how much they indirectly influence the world conditions, I believe they would try to clean up their lives. The way you think, talk, act and work every minute of the day will have its impact. Talebearing leads to mistrust. This kind of thing can be carried beyond the home and community. It can be carried on between nations. If we could rid ourselves of talebearing, we would eliminate much heartache."

"And I sit here wondering just how much of us is spirit. Where does mind and emotional shadow let up and spirit begin? How much of our faith is actually taught us? Just word of mouth: when we have confidence in what is behind the mouth we begin to have personal faith. Isn't that what it says about Helaman's 2000 boys in the Book of Mormon—they had such great faith because of the things their mothers had taught them. But still there is something beyond this—the 'evidence of things not seen'. That's not mental."

John: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world." (John 1:1-4, 9)

We sow a thought and reap an act,
 We sow an act and reap a habit,
 We sow a habit and reap a character,
 We sow a character and reap a destiny.

—Thackeray

Keep your fears to yourself, but share with others your courage.

(Robert Louis Stevenson)

*Children's Hour . . .***Families Who Moved
for God****7. Joseph and Mary**

When Joseph and Mary moved in the middle of the night, we would all have liked to go along because baby Jesus was with them. We don't know exactly how old He was, except that He was less than two years old. Maybe, just this one time, we could pretend that you went part of the way with them. But really, only the three of them, Joseph, Mary and Jesus, moved this time.

We'll pretend that little Jesus was just learning to walk, and your mother let you stay with Joseph and Mary for awhile to help Mary look after Him, and so you could hold His hand while He learned to walk by Himself. Do you suppose Jesus had a little white fuzz-top of a head? Or did He have shiny dark curls? I imagine He had such nice, pretty, big eyes that you would try to do anything He wanted you to. His hands would be warm and soft as any baby's and His little fat legs would just about wear you out trying to keep up.

One evening, after supper, three strange men came to see the little boy, Jesus. Probably you sat and stared while they talked, and you didn't quite know what they were talking about. Something about a new king of the Jews. And they seemed to think Jesus was pretty special. They gave Him gifts. We'll pretend that Mary let you smell the perfume and spices and touch the pretty shiny chests the gifts came in. It would be hard to imagine what a little boy would do with such gifts.

After it was dark, and little Jesus was tired out and gone to sleep, the strange men left. Let's pretend that then Mary told you it was time for you to have been in bed long ago. So you unrolled your bed and crawled in. But you couldn't sleep right away because you had to think about these strange things that had happened. Mary and Joseph were still talking together with their voices real low. But still you could hear them say something about these wise men who had come to see little Jesus.

That night in a dream Joseph saw an angel and the angel told Joseph to get up and take Mary and Jesus and run away into Egypt. Joseph didn't stop and argue about it because the angel warned him that a man wanted to kill little Jesus. He woke Mary right away and told her they had to move. That night. Mary didn't stop and argue or complain either. We'll pretend that she woke you up first and told you to hurry and get dressed. Then while you were dressing she gathered up things and made two, maybe three, bundles that could be tied on the donkey easily. You wouldn't much like getting up then. But we'll pretend that you didn't complain either and that you were all dressed and Mary had everything tied up by the time Joseph had collected

a few carpenter tools and had put a blanket and lead rope on the donkey and brought him to the house.

Outside it would be even cooler than it had been in the house. You might even be shivering by the time Joseph got the donkey loaded. First he'd tie Mary's little bundles to the donkey's back. Then while you held little Jesus real easy and quiet so He'd stay asleep, Joseph would help Mary get on the donkey's back in front of the bundles. He'd hand Jesus up to her then, and she'd wrap him close to her in her shawl. Joseph would take his sack of tools and hang them over his shoulder, because they had a long way to go and they couldn't get the little donkey too tired. Then he would take the donkey's lead rope in one hand and you'd take hold of his other hand, and you would start your trip.

It was still dark, and it really wasn't considered safe to travel at night. But God told Joseph to get up and go now, so he did as he was told. Probably you would be a little scared, but Joseph knew what he was doing.

After you had walked awhile you wouldn't be so cold. But pretty soon you'd begin to feel tired and hungry. Along towards morning little Jesus would wake up. Then Mary would get down to walk with Joseph and let you ride the donkey with Jesus sitting in front of you. She'd probably watch you both and walk pretty close to be sure neither of you went to sleep and both of you fell off as the little donkey walked along. And you'd surely hold little Jesus tight to hold him on and to keep him warm. And that would help keep you warm, too.

Still, I imagine that by the time you got to your own home you were glad enough to stop and have breakfast. And maybe, after Joseph and Mary left, you would unroll your bed in a corner and take another little sleep that morning. But Joseph and Mary would have to hurry on their way. It was a long hard way to Egypt and the first few days they would have to go as far as they could so that Herod could not find their little boy.

Now, Joseph was a good man. Why do you suppose God didn't give him more warning that he was going to have to move to Egypt? Joseph was also a poor man. He didn't have much money. How would he manage to pay for hay for his donkey and food for himself and Mary and Jesus? We don't know these things. All we do know is that God takes care of His own, or makes a way for them to take care of themselves. Another thing we don't know (and it really isn't any of our business since the gifts were for Jesus) is what happened to the gifts the wise men brought. They were worth a lot of money. We don't truly know how Joseph did pay for things they needed on their way to Egypt, but we do know that even before God told Joseph they would have to move, He had provided a way they could pay for food on the way and places to sleep at night. So we see again that God fixes a way that people can obey His commandments. It might not be easy. Joseph and Mary had all that long way to go, days and days of walking and riding from 'way early in the morning until almost dark at night. They had to do this, but God had made a way that they could do it.

Family Worship and Study

By Nellie Walberg

January 15, 1967

Grace and Repentance

Grace and repentance are free gifts of God and cannot be earned by works or initiated by any other method than a broken heart and the contrite spirit of the sinner in need of a Savior.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:8-10)

"For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath sent forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." (Romans 3:23-25)

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

"Do not endeavor to excuse yourself in the least point, because of your sins, by denying the justice of God, but do you let the justice of God, and His mercy, and His long suffering, have full sway in your heart; but let it bring you down to the dust in humility." (Alma 19:114)

QUESTIONS:

1. Think carefully and try to give a definition for "the grace of God."
2. What is the meaning of II Nephi 7:42 and Moroni 10:29, 30?
3. By what means can one be "perfect in Christ" or do you believe this condition to be unattainable? (Moroni 10:29)
4. What is the difference between repentance unto salvation and "repentance unto death"? (II Corinthians 7:9, 11)
5. What is the difference between specific "sins" and a "condition of sin"?
6. When is the time to repent? (Alma 16:227-234)

January 22, 1967

The Doctrine of Baptism

Affirmation: Meaningful Christian baptism is a three-fold personal experience, involving a repentant sinner, a divinely called minister and the ratification of God.

- A. Baptism by immersion in water—An ordinance:
 1. for remission of sins. (Acts 2:38; Luke 3:3)
 2. to fulfill all righteousness. (Matthew 3:13-17)
 3. as an example. (II Nephi 13:7-17, 24-32)
 4. as the gate to the Kingdom. (II Nephi 13:24)
- B. Baptism by "fire"—An act of God:
 1. cleansing of the carnal nature for the indwelling of Christ's Spirit.
 2. to bear record of the Father and the Son (III Nephi 5:36, 38)
 3. nearly always mentioned associated with the baptism of the Holy Ghost. (III Nephi 5:46)
- C. Baptism of the Holy Ghost an act of God:
 1. "Ye must be born again"—spiritual baptism. (John 3:3-8)
 2. loosed from the bands of death. (Alma 3:13-29)
 3. the comforter promised by Christ to his disciples. (John 14:15, 17)
 4. will "teach all things"—bring all things to remembrance. (John 14:25)
 5. replacing the "carnal mind" with a "spiritual" mind. (Romans 8:5-11)
 6. the "anointing" as written in I John 2:27.
- D. Jesus was baptized by immersion; He is our example. (Matthew 3:13-17)
- E. Jesus gave the teaching that only upon condition of baptism can one enter the Kingdom of God. (John 3:5)
- F. Jesus gave exact words to be said at water baptism. (III Nephi 5:25-27)
- G. Baptism is not needed for little children or those who "know no law." They are redeemed through the mercy and love of God. (Moroni 8:5-27)
- H. Baptism is "into Christ" and such as are wrought upon and cleansed by the Holy Ghost are then numbered among the Church of Christ and are to be nourished by the good word of God and the partaking of the Lord's Supper in the remembrance of the Lord whom they determine to follow, and should meet together often to worship God. (Moroni 6:3-6)

QUESTIONS:

1. Harmonize baptism as being a "three-fold experience" with Ephesians 4:4, 5.
2. Baptism is likened unto the death, burial and resurrection of Christ in Romans 6:3-8. Can you see this analogy in the practice of "sprinkling" for water baptism?
3. What was the evidence that Alma gave in confirmation of his being "born of God?" (Alma 17:22-25)
4. After being baptized with water and of fire and the Holy Ghost, what warning is given in II Nephi 13:18?
5. What does the scripture mean concerning speaking with tongues of angels? (II Nephi 14:1-4)
6. What is the admonition in II Nephi 13:28-32?

Meditation:

"And now behold, my beloved brethren, this is the way; and there is none other way nor name given under

heaven, whereby man can be saved in the kingdom of God." (II Nephi 13:31)

"... I am the way, the truth and the life: no man cometh unto the Father but by me." (John 14:6)

January 29, 1967

The Laying on of Hands

The laying on of hands is a principle of the doctrine of Christ; an ordinance associated with the giving of Spiritual blessings to those who have been baptized into the fold of Christ's Church.

- A. Samaritans, who had been baptized, received the Holy Ghost after special prayer and laying on of hands by Apostles Peter and John. (Acts 8:12-21)
- B. Ephesians received the Holy Ghost after they had submitted to valid baptism and the laying on of hands by Apostle Paul. (Acts 19:1-6)
- C. Laying on of hands for ordination to the ministry:
 1. Christ laid hands upon the twelve whom He had chosen and gave instructions to them to follow the same procedure. Study together III Nephi 5:44-46 and Moroni chapters 2 and 3.
 2. Ordination of Barnabas and Saul after much fasting and prayer by the Church at Antioch. (Acts 13:1-4) This was a further ordination as Saul had previously been called by God and had been doing missionary work. (Acts 9:1-22)
 3. Ordination of seven men by the laying on of hands. (Acts 6:3-7)
- D. Laying on of hands for healing:
 1. Christ laid on hands. (Luke 4:40)
 2. "They shall lay hands on the sick, and they shall recover." Christ's last commission to the disciples. (Mark 16:18)
- E. Laying on of hands for blessing of children: Christ laid his hands upon the children for a special blessing. (Matthew 19:13-15; Mark 10:13-16)

QUESTIONS:

1. What evidence can you find in Acts 8:13-24 that Simon was not truly converted when he was baptized?
2. According to Acts 19:1-7, about twelve persons had been baptized but had not received the Holy Ghost. What was wrong with their previous baptism?
3. Paul had received a great spiritual experience and was chosen of God. What was the burden of his message as he began to do missionary work? (Acts 9:20)
4. What was the reaction of many toward Paul? (Acts 9:21) How was he received by the disciples at Jerusalem? (Acts 9:26)
5. Define ministry of healing. Discuss the promise of Christ in this regard and the present situation of illness among disciples. Try to find answers by reading Moroni 7:23-42 and Isaiah 58:6-12.

February 5, 1967

The Resurrection of the Dead

Meaning of the word resurrection: The re-uniting of the soul and body according to the degree of righteousness and wickedness at an appointed time and by the power of Christ.

Who shall be resurrected:

1. All shall hear Christ's voice and come forth from the grave. (John 5:28, 29)
2. Dead in Christ shall rise first. (I Thessalonians 4:14-18)
3. Rest of the dead (wicked) live not for 1,000 years. (Revelation 20:4-6)
4. Resurrection of the just and the unjust. (Acts 14:15)

When are the resurrections:

1. Christ's own resurrection was the first-fruits of them that slept. (I Corinthians 15:20)
2. Christ was the first that should rise from the dead. (Acts 26:23)
3. Some graves of saints were opened after Christ's resurrection and saints appeared at Jerusalem. (Matthew 27:52-53). Christ confirmed this event to the Nephites according to III Nephi 10:36-41.
4. Righteous in Christ shall rise first. (I Thessalonians 4:16-18)
5. Righteous to be resurrected at the beginning of 1,000 years reign of Christ on earth. (I Thessalonians 4:16-18; I Corinthians 15:23)
6. Rest of the dead (wicked) at the end of the 1,000 year reign. (Revelation 20:4-6) This is to be just prior to the final judgment.
7. Every man in his own order. (I Corinthians 15:23)
8. An interesting commentary on the resurrection is given in Alma 19:50-55 concerning those who died before the crucifixion and resurrection of Christ.

Nature of resurrection physically:

1. A resurrection of the physical likeness. (Alma 19:58-65; Job 19:25, 26)
2. In likeness of Christ's resurrection. (Romans 6:5)
3. Shall be like Him. (I John 3:2, 3)
4. Bodies change to be like unto Christ's resurrected body. (Philippians 3:20, 21)
5. Christ had a body of flesh and bones. (Luke 24:39-51)
6. Christ ascended bodily and will come again. (Acts 1:9-11)

Nature of the resurrection spiritually:

1. According to the desires of the Spirit. (Alma 19:66-68)
2. According to knowledge available. (Mosiah 8:58; Moroni 8:25; Romans 5:13)
3. According to works. (Matthew 25:31-46)

Reasons for the resurrection in the plan of salvation:

1. To show forth the mercy, justice and judgment of

God which was prepared from the foundation of the world. (Alma 19:105-111)

2. To overcome the last enemy, death. (I Corinthians 15:12-58; Mosiah 8:52-63)
3. To show the love of God and sacrifice of Christ, who is not willing that any should perish, but that all should come to repentance. (II Peter 3:9)

Instead of questions, let us strengthen our faith in the resurrection of Christ and its meaningful application in our lives by studying the following:

1. Personal appearances of Christ after His resurrection as recorded in last chapter of John's Gospel and I Corinthians 15:5-8.
2. The length of time He appeared and why. (Acts 1:3)
3. Christ's promise to other sheep who would hear His voice after His resurrection. (John 10:16)
4. The fulfillment of that promise as recorded in III Nephi 7:16-23.
5. Discuss the importance of the resurrection of Christ as related to our faith today as you study I Corinthians 15:13-23.

February 12, 1967

Eternal Judgment

Definition of the word Eternal: Without beginning or end. Ceaseless. Immutable. Unchangeable.

Thought for consideration:

Eternal judgment is at work in the life of every person. We are now becoming in this life what we will eventually be at the final great day of revelation, when the books are opened. (Revelation 20:12)

"I said in mine heart, God shall judge the righteous and the wicked . . ." (Ecclesiastes 3:17) "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Corinthians 5:10)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel . . . saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come . . ." (Revelation 14:6, 7)

"For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ . . . And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged." (Moroni 7:14, 17)

"Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" (I Corinthians 6:2, 3)

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High . . ." (Daniel 7:21, 22)

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of men. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecclesiastes 12:13, 14)

QUESTIONS:

1. Think of Eternal Judgment in relation to our use of free agency to choose each day of our lives. How can the law of cause and effect on our choices determine what we shall be at the final judgment?
2. Consider the great truth revealed regarding the process of judgment in I Timothy 5:24-25 and Isaiah 1:27.
3. The judgment of Christ shall be different from the way men are prone to judge one another. Note this difference in II Nephi 9:118.
4. An angel came bringing the judgment hour message according to Revelation 14:6 and Isaiah 26:9.
5. What is the admonition in I Corinthians 6:2, 7?
6. What manner of judgment must we exercise in our dealings one with another, and in the world according to Moroni 7:14-17?
7. Can we escape the final judgment? (II Corinthians 5:10)

MILD DEFENSE

by

Jane Merchant

"What good can be expected of a year That starts with January?" one demanded.
 "Well, if we live through it, it's fairly clear We'll weather all the rest!" I said with candid Assent to his distaste for heating bills, Post-Christmas let-down, bitter winds, and frozen Dangerous streets, and various virus ills—
 "Although it's not a month I would have chosen." But after all, a year must start somewhere And January calls us to renewed Resolve just when we need it most, to bear Bleak days with humor, grace and fortitude—
 But all my life I have discovered very Good things in years that start with January!

I saw the frost upon the glass
 And marveled at the beauty there.
 No artist's hand was seen to pass
 And paint for me the pattern fair.
 The crystals gathered one by one,
 'Til frosted fairy tree and storm
 Were fashioned as by magic done,
 With wondrous grace and lovely form.
 The Myst'ry that perfumed the rose,
 The Life that thrust aside the clod,
 The Skill this frosted pattern chose
 Bespeak to me the touch of God.

—Clifton E. Rash

Are We Passing the Buck?

by

Dr. Robert Meneilly

During the latter part of 1966, Mr. Tom Leathers, editor of The Squire published in Johnson County, Kansas, ran an expose on teenage gangs in Johnson County and surrounding areas. Since then Mr. Leathers has received many compliments and criticisms of his work. The following sermon, reprinted with permission from The Squire, was delivered by Dr. Robert Meneilly of the Village Presbyterian Church.

As every community grows older you hear more and more about delinquency. Since adults are the ones who talk about it, you may be sure it is called "juvenile delinquency." I suppose if youth talked about it, they would surely see it as "adult delinquency." Delinquent youth are the natural by-products of a delinquent adult society into which they were involuntarily born. Delinquency doesn't just happen . . . it is caught from adult attitudes and learned from adult behaviour as children strive to become adults.

The Squire recently exposed some alarming juvenile delinquency. The following issue contained all kinds of suggestions about what we can do. One good lady suggests we pray. A minister suggests we meet kids outside the church in a more "swinging place." A politician suggests we tighten up the juvenile laws and give law enforcement some teeth to deal with these kids, "hell-bent on their own destruction and ours." A school administrator said reform must begin with parents. A parent puts the blame on the school. All of these say something but most of the comments smack of "buck passing."

Each of us is responsible for delinquency. When we cast a stone at some delinquent kid it is bound to ricochet and hit us. We deal with juvenile delinquency by trying to protect ourselves from the delinquent, ex-communicating him, but this hasn't caused delinquency to diminish. It is easier to dismiss our responsibility by demanding the court send him to the Boys' Industrial Home, than it is to involve ourselves in his complicated confusion and try to redeem him. Delinquency is both sin and sickness . . . it is the juvenile's sickness but society's sin.

The delinquent's attitude and behavior stems from a chain of influences over which he has had no control. Very often some of us "self-righteous non-delinquents" are the major contributors to the sickness of youth. Even Christian adults don't seem to have convictions of what is right and wrong now days. In fact, it is considered "ultra conservative stupidity" to have rigid values or specific moral standards. How can we but confuse youth giving them a world of uncertain and confused values?

A fellow who would get obnoxiously drunk several times a month used to be considered a reprobate . . . now we call him a diseased alcoholic—as perfectly acceptable as a cancer patient. To cheat and steal has always been

condemned throughout history but nowadays it is considered "brilliant" to "put one over on the Internal Revenue Service or an insurance company."

Mother may lie about her child's age to get her into the movie at the rate "12 and under." Dad will have his boy keep an eye out for radar traps so he won't get a ticket for speeding. The four-year-old answering the phone is instructed by mommy to "tell them I am not at home." Dad tells Junior how he can use a pay phone to give a signal at home when he is ready to be picked up and get his dime back. We take our children to church every Sunday and then try to explain why we can't stand certain neighbors and won't let our children play with their youngsters.

Pious church people may blame delinquency on rowdy, fun-loving or loose parents who are never at home. In many instances the drinking, divorcing, driving parents contribute no more to juvenile delinquency than us church-going, stay-at-home, sober and thoughtless parents. Everyone of us lives in God's glass house and dare not cast stones!

One of the great advances in fighting disease was the development of preventative medicine. It studied the causes of diseases so it might develop ways of preventing diseases. We need to study the causes of the disease of delinquency if we are to find ways to prevent it. "An ounce of prevention is worth a pound of cure." Building youth is better than mending adults. The sin and sickness of juvenile delinquency is a human and social failure in which we all share.

Preventative juvenile delinquency begins with parental faithfulness. Preventative delinquency begins before a child is born. Some women were once discussing when you begin a child's religious training. Some contended you begin when the child is six. Others said not until 12 years of age. One more mature woman said you must begin before a child is born, giving yourself to Christ and His way of life because the hour a child is born he is mimicking the parent.

A mother once asked a famed educator: "How early can I begin the education of my child?" The man asked: "When will your child be born?" The mother said: "He is already five years old." Dr. Parker responded: "My goodness, don't stand here talking to me—hurry home. Already you have lost the best five years."

Socrates once said: "Could I climb to the highest place in Athens, I would lift my voice and proclaim: 'Fellow citizens, why do you turn and scrape every stone for wealth, and take so little care of your children to whom one day you must relinquish it all?'"

Luther Burbank, noted botanist used to say: "If we paid no more attention to our plants than we have to our children, we would now be living in a jungle of weeds."

John Locke, a respected philosopher noted: "Parents wonder why the streams are bitter when they themselves have poisoned the fountain."

The Scriptures have a great deal to say about the importance of training small children. Modern psychiatry confirms today what the Bible has always taught

that the first days and months of a child's life are the most significant in his whole maturing process.

The heart of the Old Testament is summed up in the words:

"The Lord our God is one Lord—and you shall love the Lord your God with all your heart, and with all your soul and with all your might. These words . . . shall be upon your heart; and you shall teach them diligently to your children . . ." (Deuteronomy 6:4-8)

The New Testament gives equally sound counsel:

"Children, the right thing for you to do is to obey your parents as those whom God has set over you. The first commandment to contain a promise was: Honor thy father and thy mother That it may be well with thee, and that thou mayest live long on the earth. Fathers don't overcorrect your children or make it difficult for them to obey the commandment. Bring them up with Christian teaching in Christian discipline."

(Ephesians 6:1-4, J. B. Phillips)

We note the responsibility for the spiritual nurture of the children is put upon the father. With a changed society and industry taking men away from the home much of the time, mothers have to be willing to assume this responsibility. Maybe it isn't too important which one does it, just so it is done responsibly by one or the other.

When the Scripture cautions us not to anger our children to the point of discouragement, it speaks with the timelessness of the latest child psychology. Nothing destroys youth any more quickly than a "broken spirit" or the discouragement that comes from repeated criticism and rebuke and too strict a discipline.

We must be careful not to insult or destroy our children by too much rigid control. To keep a youngster in harness too long is to say to him: "We don't really trust you." More surely it is saying: "We don't have any confidence in the way in which we have trained you." If we always pull all the strings of our puppets they never learn to think and act for themselves. Keep him tethered to us, a child and child he remains.

The duty of encouragement we must not neglect. Martin Luther's father was strict to the point of cruelty. Luther used to say when he grew up: "Spare the rod and spoil the child—that is true; but besides the rod keep an apple to give him when he has done well." Indeed, all criticism and discouragement makes Johnny a bad boy.

Parents must be willing to let their youngsters suffer at times. We didn't have a lot of things we wanted as kids and now having the money, we want to make sure they have everything we wanted. Who of us affluent dads doesn't buy an electric train for his boy before he's a year old? We don't let them have to want or work for anything. So we have developed this "Santa Claus" culture where the young expect that they will be given anything they want without cost to them. Then we wonder why he doesn't appreciate anything.

Our youngster gets into a bind, making a mistake or getting into trouble, and we help him escape without pain or absorb the shock for him. We won't let the school flunk him because it will hurt his relationship

with his friends and maybe make him resent school. He gets caught being in a car with boys swiping hub caps and we blame it on the others who influence him and never let him see through anguish that he is responsible for the friends he keeps. We can't stand to see our children suffer so we absorb all the blows for them and pick up all their tabs and rationalize away their scrapes. We don't let them grow up by pains, wants, sufferings, and the human emotions given for edification.

As parents, teachers, grandparents and adult neighbors we must remember things do change. The customs and fads of one generation are not those of the next. A mother stopped her daughter from doing something saying: "I wasn't allowed to do that when I was your age." The girl answered: "But you must remember, mother, that you were THEN and I am NOW."

Allow for change. The beat of the music or the volume of the record player or the steps of the dance or the bouffantness of the hair, or the style of the shirt tail, are of little temporary importance if their hearts and minds have been nurtured in what is of eternal importance. We fear these changes because we fear we have neglected their souls.

Youth needs parental firmness. If youth do not learn to appreciate authority at home, they will resent it everywhere. Inwardly they yearn for it even in their rebellious moments. On child expert writes: "During this emotional riptide your child wants you to stand like a rock. He wants to struggle against you, but he does so with the secret prayer that you will not yield. He is not rejecting your values, he is testing them."

Teenagers especially need boundaries. The toughest task in teenage days is managing one's impulsive, irrational and aggressive feelings that surge up inside youth. They know they need clearly defined limits within which it is safe to function. They realize their own uncertainty and confusion and look to adults to keep them from getting too far out of line. They feel safe and secure when responsible adults care enough about them to protect them from dangers. Youth insists on freedom but nothing is more dangerous than freedom for those who have not been nurtured in respect for authority, boundaries and limits. The Bible puts it so well: "Where the Spirit of the Lord is, there is freedom." (II Cor. 3:17)

Parents should set the time youth must be in at night. They do a favor to their youngsters when they set limits on the use of the phone or TV during school nights. When schools set reasonable limits beyond which their students may go in extreme appearance and behaviour, they are doing those young citizens a double favor. Parents must take the time and make the effort to follow through on seeing to it the limits are observed.

We have a responsibility to help youth find purpose and meaning in life. Often we are so preoccupied trying to get them to be good we fail to challenge or train them to do good. We are more concerned they make good grades to get into college or to make a good living than we are that they learn to make a good life.

If the child fails to scrub his teeth and stubbornly refuses with a fuss, we don't let him get away with it.

Let him fuss about not wanting to go to Church School and we readily rationalize about not wanting to shove religion down his throat and make no more of it. Is it any less important for him to have to participate in church where he may find the exciting meaning of life than for him to have to keep his mouth clean to avoid bad breath?

If we can help a youth find himself, we have helped him through the most crucial part of growing up. If he can find his own relationship with God and God's world, he discovers who he is, what he can value and what is expected to mature. When a teenager determines who he is and gets a true perspective of himself in relation to God, his specific questions are no longer so difficult . . . to drink or not to drink . . . to drive like mad or like sense . . . to smoke or not to smoke . . . to exploit others or serve.

We must help youth to face the world in which they live. It is a tough world but by a firm reliance in Almighty God . . . very alive and very real, faith, hope and love anyone can face his world confidently. The teenagers who go for kicks are the kids who weren't big enough to face the world as it is. They are usually the ones scared of life. They are their own worst enemies. Their only concern is themselves here and now. Nothing else matters. Nothing else is worth struggling for. There is no sense to life and no way out except drink, dope or some way of getting "high". But just remember—such kids don't just happen. Some adults and society has made them after their own image.

We must keep communications open with youth. Adults must learn to listen. If we don't listen to youth when they want to talk, they won't listen to us when we are ready to talk. When youth verbalizes some obnoxious or distasteful things, we must hear them out and not shut their water off with pious parental shock. Again, the Bible's advice is so up-to-date: ". . . be quick to hear, slow to speak, slow to anger . . ." (James 1:19) Laugh with the youth but never at him. Respect his human dignity, pride and privacy.

Teenagers don't want sympathy but they will respond to empathy. They will respond to almost any adult who has that morale-building quality of knowing how it is to be in their shoes. We must identify ourselves with youth's unhappiness, conflicts, predicaments as Christ identified himself with us. We must not make our children's faults the center of attention and overlook their goodness. Jesus came not to judge and condemn us but to concentrate on the best in us and save us. We must not isolate the bad boy from us. He already feels isolated. Our task is to heal his isolation . . . restore the broken communication and reconcile him to ourselves . . . to himself and to God.

To prevent further delinquency . . . youth and adult must do more than talk. We must quit talking about bad kids, using them as a scape goat for our own sins. We must help them find meaningful acceptance. They must be shown people do care about them. We may have to offer ourselves to the courts as parole-partners for some juveniles. Parents whose children are grown

and they are still reasonably young may need to offer themselves as foster parents. There are untold numbers of problem youth who need only a home to experience authority that can be both just and pleasurable . . . someone who cares and someone to show them the way. We have to develop a church ministry that will touch the untouchables.

We are going to have to make sure—no youngster, no matter whose kid he is—can ever say in time: "No one careth for my soul." "Love of youngsters, good or bad, for the love of God" must be our motive.

LETTERS

Copy of a letter to Elder Silvanus Mason, laborer for the Lord in Wales.

Minneapolis, Minnesota

October 16, 1966

Greetings in the Brotherhood of Christ:

While going through my papers I came upon a letter written to me by you several years ago. In it you mentioned the beginning of the ministry by tape.

It is pleasing to know that after a first rather caustic resistance to the idea the word was heard, and the next year saw means of tape communication appear. To what extent it proceeded, I did not know. A recent issue of the Advocate tells of such employment by Bro. Bell in the Pacific Coast area.

We cannot fail to avail ourselves of a little scripture, applied to another facet of our work, yet finding fulfillment in the tapes. You are aware that the means of conveying our message is dust; minute particles of iron dust on the face of the tape. Our voices then are "Voice from the Dust." Let us hope they convey truth and edification for the sons and daughters of God the same as the angel message spoken forth in the Book of Mormon where men of old "speak from the dust."

Salient in that message was the important truth that men were not accountable for the sins of Adam, but solely for their own sins. This stilled forever, to those who would hear, the chant of some demanding the baptism of children for Adam's sin. Also it opened the door for souls to make their own contract with God to serve Him and keep His commandments. This was important because it brought the fulfillment of the promise of the comforter, even the Spirit of God, which was promised "even unto all" as should obey.

Remarkable also in that angel message was the concept that the Great God could not be frustrated in His purposes. The thought that Satan accomplished any

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. We solicit articles written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief.

real success in the temptation was firmly placed in the limbo of folly. For "God planned", the message said, that there should be a separation in order that man could become righteous. The plan of the devil ended in frustration as he found himself actuating the desire of God. (May we say in passing: So shall be his eternal state. Deep, dark, eternal frustration. In the pit he himself has dug.)

Just where in the years these truths became submerged we are unable to say. (At least for the present.) But submerged they were and other beliefs and practices found their way to the fore. Widely found in the medieval Church was the idea that we could "pay" for our sins. In certain quarters that belief is held today. Christianity in the beginning did not so assert. But through the years, systems of penance involving the living years, and the fabrications concerning purgatory in the after-state became prevalent. The idea that men paid for their sins was an opiate and readily absorbed by conscience-smitten souls.

We feel that the angel message intruded and successfully, in the face of this belief that had brought the abuse called "indulgence" into the Christian heritage. It firmly stated that men cannot pay for their sins. That the reconciliation through Christ is the only means. Also that the time of effecting this reconciliation is in the years of earth life. It asserted further that the hereafter entertained no hint of change and that judgment was infinite, unending, and eternal.

Thus the bar was dropped. The coffers of designing priestcraft would no longer be swelled by the penance offerings of those who heard the truth.

Made free, and at once more accountable in the possession of truth, man could view the straight and upward narrow path to heritage in the household of God.

The angel message, our claim to prominence in the affairs of our day, did not spend its voice one hundred thirty-six years ago but sounds out clear and ringing to ears that will hear today:

"Hearken, O, ye Gentiles, and hear the words of Jesus Christ, the Son of the Living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write, saying, 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, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the House of Israel." (III Nephi 14:1-3)

We feel the force of this reading from III Nephi 14 will find resonance in your heart as it does in ours. May the "voices from the dust" bring you light and strength through the Spirit and blessing of our Lord.

Elder Thos. S. Maley

The Sign of His Coming

By Don E. McIndoo

Part II

In our last study we considered the fact that the Lord promised to reveal to mankind events of great importance to their well-being and safety. Such an event is the appointed "Time of the End" which the prophet Daniel identified as being a definite historical moment of the future with these words: ". . . For yet the end shall be at the time appointed." (Daniel 11:27)

We remember the confusion of the disciples concerning the signs given by the Master about the "Time of the End" or the "Day of the Lord" which would see Christ return triumphantly to judge the peoples and the nations of the earth. It was the Apostle Paul whom the Lord used to give these earnest people the proper perspective concerning these momentous events. Twelve years later he was inspired again to write of things which would transpire in the last days. Listen to his description of our day:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof . . ." (II Timothy 3:1-5)

In our zeal to correctly identify the day of the Lord, we must be careful when making generalizations. One often hears people today, and no doubt it has been heard in every age, exclaiming, "Oh what is this world coming to? It is getting worse every day!" Is it really? On close examination and comparison of living conditions of past ages with those of today, it seems obvious that the world, civilization and culture have made great strides forward. But remember, it is not culture; it is people with whom we are concerned. Let us consider one example before analyzing the Apostle's prophecy.

Our nation made a great step forward 100 years ago when it abolished slavery and guaranteed Negroes freedom and constitutional rights. Yet today, 100 years later, thousands of white Americans are rampaging in the streets shouting "Kill a nigger!" and "Kill a cop!" in an effort to ignore and deny those constitutional rights. Thousands of Negroes are rampaging through those same streets shouting "Get whitey!" and "Kill a cop!" in an effort to exceed and ignore those same constitutional rights. The Apostle was not writing about culture or civilization or scientific advancement; he was writing about the attitudes and behavior of individuals. Indeed, we live in a day, witnessed in every nation, described by the Master, when He said, "And then shall many be offended, and shall betray one another, and shall hate one another . . . And because iniquity shall abound, the love of many shall wax cold." (Matthew 24:10, 12) Does

the iniquity spoken of by Paul really abound? Is it really growing? What do the facts tell us?

A recent book, "Kids, Crime, and Chaos", by Roul Tunley, tells of one reporter's attempt to garner the truth about crime from the abundance of statistics available. He endeavors to discard those statistics which give unfair treatment to the true situation as it exists in our country. Mr. Tunley tells about the source of the statistics and then analyzes them thoughtfully. In our land there are two places that such reports come from, The Children's Bureau of the Department of Health, Education and Welfare, and the Federal Bureau of Investigation. Mr. Tunley reports: ". . . The findings of the two agencies, gathered separately, parallel each other to a remarkable degree. They both show strong upward trends."

To emphasize this trend, let us consider an article from the Springfield Daily News of July 28, 1966:

"With a sharp increase in juvenile lawlessness, the nation's crime rate continued to rise faster than its population growth with a 5 per cent increase in 1965.

"The FBI's annual crime report said Wednesday, serious crimes occurred at a rate of five a minute last year, with more than 2.78 million such crimes reported.

"The increase was the sharpest in the suburbs—8 per cent—and in the western states—10 per cent. . . . The crime rate continues to outpace the population increase by almost six to one. Since 1960, the FBI said, serious crimes have increased 46 per cent, while the population has grown by 8 per cent.

"The FBI figures carried a grave portent for the future of law enforcement. Arrests of juveniles under 18 for serious crimes have increased by 47 per cent in the last five years—nearly three times the 17 per cent increase in the population of that age group."

This trend is accentuated by a further statement from Mr. Tunley's book. He states, "A recent study in Minnesota . . . revealed that 22 per cent of all boys in the ninth grade of the Minneapolis schools had appeared before the court, the police, or both within a period of two years."

There are those who would have us take for granted or excuse these perilous conditions on the grounds that they are simply the natural by-product of urbanization, industrialization, of a fast-moving affluent society with too much money and leisure time. With these explanations, we find no fault. The point is that our personal morality and integrity is declining, our crime rate is increasing and civil disobedience has become respected and commonplace. With undeniable accuracy, inspired servants of God did see and predict these conditions almost 2,000 years ago.

We might well ask ourselves, "Why this increase?" For something within our society is drastically wrong. Once again the Apostle Paul is able to give us an insight into part of the problem. He describes the Christians of our day as "Having a form of godliness, but denying the power thereof . . ." (II Timothy 3:5)

We stand convinced that a portion of the responsibility for our decaying moral standards can be attrib-

uted to poor educational, social and religious leadership! We have been deceived, as a people, into believing that permissiveness is healthy; that there are no moral truths; and that God is impotent or even dead.

The Lord caused Nephi to see events that would happen in the last days, and write of them so that when we saw those things taking place before our very eyes, we would be caused to believe. Nephi wrote of things that would be evidenced by Christian leaders of our day.

"And they shall contend one with another; and their priests shall contend one with another; and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, Hearken unto us, and hear ye our precept; For behold, there is no God today, for the Lord and the Redeemer hath done His work, and hath given His power unto men." (II Nephi 12:5-7)

Remember these predictions of Nephi as we turn to words from one of our religious leaders of today. Dr. Harvey Cox is a theologian at Harvard, where he is an associate professor of church and society. In an Associated Press article Dr. Cox is quoted as saying the 20th century is "An age of no religion at all."

All supernatural myths and sacred symbols "have been broken", he says, and man has been left alone "with the world on his hands!"

Cox contends, however, that God has changed His way of dealing with man. Cox says God has withdrawn from the world, leaving its affairs to man.

"Man must now assume the responsibility for his world!" he says "He can no longer shove it off on some religious power."

Almost word for word does our learned but unwitting witness fulfill the prophecy of Nephi given thousands of years prior to our day. Yes, we are caused to realize that we live in the day spoken of in the Scriptures as "The Time of the End."

In a vision, Nephi was enabled to see many events of great importance that would transpire in the future. One of these events was concerned with a dramatic movement that would occur within the religious world in these last days. He wrote of it in these words:

"And it came to pass that he said unto me, Look and behold that great and abominable church, which is the mother of abominations, whose founder is the devil; And he said unto me, Behold, there are save two churches only: The one is the church of the Lamb of God, and the other the church of the devil . . ." (I Nephi 3:219-221)

This passage, and other related passages of Scripture, tells us of a great amalgamation of the Christian churches that will take place in the last days. Had a person spoken publicly of such a union two decades ago, he would have been accused of being unrealistic. But today this consolidation of churches is rapidly becoming a reality. Indicative of this movement is an editorial from the January 12, 1966, issue of the Christian Century:

"The leaflet designed for the Week of Prayer for

Christian Unity . . . not only serves its intended purpose but also illustrates the progress Christians are making toward unity. For the first time in the United States, Roman Catholic, Protestant and Orthodox Christians will use a common leaflet as they pray for visible evidence of the oneness of Christ's church.

"The prayers and readings in the leaflet express the ecumenical hope . . . It offers prayers of intercession for the World Council and all other councils of churches, for the World Evangelical Fellowship, for the Roman Catholic Church . . . for the Orthodox Churches, for the ancient oriental churches . . . for the Angelican Communion, for the Old Catholic Church, for Lutheran, Presbyterian and Reformed, Baptist, Congregational, Methodist, United Churches—"that they may all be one." Is it a little thing that we now find ourselves able to use the same words in praying the same hope? Each step toward unity makes the next easier."

Yes, we do see each step becoming easier in this movement within the Christian churches toward eventual unity and reconciliation with the Roman Catholic Church; an event which is evidence that we live in the final dispensation of time that will usher in the return of the Master.

In this same vision Nephi saw other important events that concern the people of our day; events that help us identify this time in which we live:

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth . . . And when the day cometh that the wrath of God is poured out upon the . . . great and abominable church . . . Then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel." (I Nephi 3:232-237)

As we consider this prophecy, three questions come to our mind immediately: What is this covenant God made with Israel? When was its fulfillment promised to take place? And what factors concerning its fulfillment would cause us to believe it was the Lord who would have to accomplish it? Let us consider these questions in that order.

A great number of God's prophets revealed information concerning this covenant. Perhaps these simple words express the concept as well as any. This is the covenant:

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land . . . And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited." (Ezekiel 36:24, 35)

There are several places in the Scriptures where the time for the fulfillment of this covenant is revealed. The prophet Isaiah speaks again of the covenant (Isaiah 14:1) as he writes: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land. . . ."

In the preceding chapter (Isaiah 13:9, 11) the prophet identifies the time when this will take place. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."

In short, we shall see these things come to pass in that era of time known as The Day of the Lord or The Time of the End.

Why shall the nations of the world be caused to wonder when they see these things take place? Why shall those with eyes to see know that these happenings can only be accomplished under the hand of the Almighty? Simply because such an occurrence can only be considered as being nothing short of miraculous!

In the year 1940 there were 424,000 Jews in the land of Palestine. At the same time there were twice as many Arabs, a people who were dedicated to resisting all efforts of the Zionist movement of the Jews back to his homeland. Of greater importance is the fact that Palestine was surrounded on all sides by her Moslem enemies: Their number exceeded 68 million.

Yet in spite of such overwhelming odds, we have lived to see this prophecy become a reality. The Lord has commenced the work of the restoration of His people to the land of their inheritance, and nothing shall stay His hand. That we might believe, He has even foretold the strange manner by which this feat would be accomplished. Isaiah wrote:

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." (Isaiah 49:22)

For hundreds of years this land has been under the rule of Arab or Moslem nations and such a restoration seemingly was impossible. But after World War I the Gentile nation of Britain was given a mandate over Palestine. The United Nations, an organization dominated by Gentile nations at the time, established the Republic of Israel in the year 1948 and has hence insured its survival against overwhelming opposition. We have yet another testimony of prophecy fulfilled!

It has been brought to our attention that witnesses in the Holy Scriptures have established that certain important events are to transpire with the passage of time. We read of the following events of importance: A falling away within the Church. A restoration of Christ's Church. An increase of natural disasters. A world-wide condition of famine. The establishment of a diluted concept of God by theologians. World-wide warfare among the nations. A notable decrease in morality. An amalgamation of churches with the Roman Catholic Church. A restoration of Israel to the land of its inheritance. Said restoration to be accomplished with the aid of the Gentile nations. Each of these can be found recorded in the pages of our history texts and/or are

currently being recorded on the pages of our daily papers.

That each of these prophecies has been fulfilled is important. Of equal importance is the time of their fulfillment. For these events were either to have culminated or had their commencement by the closing years of a period of time known in the Scriptures as the Times of the Gentiles; a time when the Gentile nations shall have the Gospel; have great power, influence and prestige in the world. These Gentile nations are the nations of the Western Powers today, the family of nations along the Atlantic seaboard.

These are the nations who, with a handful of soldiers and settlers, were able to bring about the conquest of the Americans, Asia and Africa. Seemingly invincible, they have dominated world affairs for centuries. This power is not evident today; forced out of Asia and Africa, the nations of the Gentiles are struggling for survival. It is evident that there shall be an end to the times of the Gentiles. The Lord indicated that this would be so and even indicated the exact time this era would come to an end. We find in the writings of Luke the following:

"And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24)

Now consider these historic moments:

On May 15, 1948, the Republic of Israel was proclaimed.

On October 1, 1948, Palestine was divided into separate Jewish and Arab states:

On May 11, 1949, Israel was admitted to the United Nations.

In the final month of that same year, Jerusalem was divided and Israel moved its capital into the Jewish sector.

These significant occurrences signaled the end of the times of the Gentiles. This may well explain the difficulties experienced by powerful Western nations in holding onto their colonies and territories. It may equally explain the difficulties experienced by France, and now the United States, in effectively combatting communism in small Asian countries. If indeed, this be true, what era of time is this in which we now live? The prophet gives answer:

"Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen." (Ezekiel 30:2, 3)

We have in the world today, an organization which makes it convenient to analyze the active nations of the world and their effect upon one another. Let us consider for a moment, the membership of the United Nations. Of the 51 original members of the U. N. in 1945, 80 per cent were Gentile nations of the Christian western world. Today, 21 years later, these nations account for less than 34 per cent of the United Nations, and the balance of the power lies with the Moslem, Communist and heathen nations of the world. This is the generation of which the Master spoke when He warned:

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matthew 24:32-34)

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matthew 24:42-44)

Now the Lord did not forewarn us of this day that we might be fearful or that we might despair: He told us of these impending events that we might be prepared; that we might avoid the spiritual dangers of the day; that we might avoid the physical dangers; that we might be ready to take part in the work at hand; and that we might prepare ourselves to live in the presence of the Master. For He shall come and ". . . it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing." (Book of Commandments 48:67)

(The foregoing article, Part I and Part II was taken by permission of the author, Elder Donald E. McIndoo, from the Hand of Fellowship for October and November, 1966. The Hand of Fellowship is published by the local Church of Christ, 2209 East Harvard, Phoenix, Arizona 85006.—Editor.)

On Snowshoes, Silently

by

Gordon Hawkins

I went down through white woods at dusk of day
 On snowshoes, ever and ever so silently—
 I saw tall trees etched starkly on the gray
 Of skies that deepened and darkened, somberly.
 There was no sound, there was no thing a-stir;
 No hiss of snow, no call of bird, no rustling
 Of creature feet . . . not even the dull whirr
 Of drumming partridges. No living thing
 Moved in that frozen woodland but the trees
 That lightly swayed against the steely sky.
 But I felt not alone! For one who sees
 More in such scenes than meets the casual eye
 There is a constant symbol and a sign—
 There is a Presence, a companioning sense
 That is a solace and a recompense.
 Then, deeper through the wood at dusk of day
 On snowshoes, silently and reverently
 I went into cathedrals of tall pine
 Whose branches sounded hymnals constantly
 And sifted pungent incense on my way.
 The darkness deepened and the first star shone,
 Votive, in that pellucid winter air
 Above that temple where I stood alone—
 Yet not alone, since Deity was there!