

# 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.

Vol. 49

Independence, Missouri, September, 1972

No. 9

## The Sacrifice

— ☆ —

"Go, My Love, I would not hinder,  
Though the hours be long and drear,  
Though my heart is wrung with anguish;  
God I trust; I do not fear.

"Go and labor for the Master;  
Do your duty, firm and true;  
God has called you; do not falter,  
He will keep both me and you.

"Tears I've wept? yes, often, darling,  
On your shoulder; wept them there;  
Near has been my heart to bursting,  
I would keep you, did I dare.

"For the shade of trial is o'er me;  
Meet it all alone, I must, —  
Yet, not alone, the Father will be  
Ever near, in Him I trust.

"And when our baby comes to cheer me,  
With its tiny arms and hands,  
Then I'll tell it of its papa  
Far away in foreign lands.

"Months will pass ere you can see it;  
Lonely ones they'll be, I know;  
But your duty calls you; heed it.  
Husband mine, I bid you go.

"Go my darling, may God bless you;  
This my daily prayer will be.  
Yea, I trust Him. He will keep you;  
Bring you safe to babe and me."

—Art-Hur

Sydney, Australia, March 27, 1902

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# Zion's Advocate

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## EDITORIAL

### WHEN YOU COUNT THE COST!

"How shall we escape, if we neglect so great salvation . . .?" (Hebrews 2:3).

I recently read of a conversation between one who professed Christ and a friend who did not. The friend remarked as follows: "I just can't face the cost of becoming a Christian." To which the Christian replied, "But have you ever faced the cost of not becoming a Christian?"

This is something we should all think about. True, most of us have already entered in by the way. But how close are we really treading to the line? Or how much fruit are we really bringing forth? Are we striving to bring forth a hundred-fold or are we going to be satisfied with sixty-fold or even less? But what about those who have not yet been obedient unto the gospel of our Lord and Savior?

It is a common experience to be met with the statement, "there is so much I will have to give up. Life will be so dull, uninteresting — there won't be anything left to do." Or we may be told, "Maybe later! Right now I want to live it up, have a little fun and then I will think about it." But is this all true?

Let's compare the cost then of accepting and not accepting the Lord.

### THE COST OF ACCEPTING CHRIST:

In 2 Nephi 1:66 we read the following words, ". . . the way (Christ) is prepared from the fall of man, and SALVATION IS FREE." According to Cruden's Concordance salvation is the deliverance from sin and its consequences. Yet it is more, it is eternal life with God and His Son. But all this is free we are told. How wonderful! What a small price that is for us to pay. Paul brings this same thought out in Romans 5:18, "Therefore as by the offence of one (Adam) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the FREE GIFT came upon all men unto justification of life." And in Ephesians 2:8-9 we read, "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."

Christ paid our debt when He offered Himself up on the cross in propitiation of our sins. The shedding of His blood atoned for our sins. And even if we had desired, we could not by works alone have merited salvation. "I say, if ye should serve him with all your whole soul, yet ye would be unprofitable servants" (Moses 1:54). Yet, works are nevertheless necessary, otherwise we would be slothful servants. They are or should be the natural result of our obtaining salvation. And though salvation is free to all who will take upon them the name of Christ, we will however still be rewarded for our works. Salvation is not a reward but a gift, nevertheless we shall be rewarded according to what our works have been. "For we

know that it is by grace that we are saved, after all we can do" (2 Nephi 11:44).

That does not leave much time for taking life leisurely as far as spiritual things are concerned does it? And even though the offering of our whole soul would not prevent us from being unprofitable servants to God because of the greatness of His gift to us, yet, nevertheless, this is precisely what He admonishes us to do. "Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth, ye will be saved" (Omni 1:47). Here we get a glimpse of some of those works we should do. "And behold, all that he requires of you, is to keep His commandments; and he has promised you that if ye would keep his commandments, ye should prosper in the land" (Mosiah 1:55). For brevity sake we will only mention that these commandments include those which are given in the Sermon on the Mount as well as those which are enjoined upon us in entering into His kingdom. To put it into a nutshell, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4).

So far we have shown what the cost of coming unto Christ involves. Salvation which is free, and the keeping of His commandments which is really our reasonable service to Him in return for His great love toward us. Included in this is one other requirement — a sacrifice on our part, one which we must do if we would have our works adjudged righteous — that is, the forsaking of our sins. This is the point at which many people balk. They are willing enough to enjoy the blessings of God, but when it comes to giving up worldly pleasures that is another matter altogether. But do worldly pleasures really bring happiness? What is happiness? Is it the vain and empty pleasures of earth, or that which comes from well doing? Christ said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Isn't that what we all want? But the requirement for this abundant life is the forsaking of our sins. "... again I say unto you, Ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things" (3 Nephi 5:39). And what are those sins which we must give up?

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditious, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21). Also we learn that in the last days "... 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, highminded, lovers of pleasures more than lovers of God" (2 Timothy 3:2-4).

Now then to be honest with ourselves, which of these sins really bring happiness? And what of those temptations which may bring fleeting moments of fleshly pleasure which when brought to completion quickly passes away? What is an empty pleasure compared to a fulness of joy which never ends? Are we willing to give up these pleasures for that greater joy which can only come from a clear conscience?

We have discussed to this point the cost of becoming a follower of Christ. Salvation is free but we must repent of our sins and keep the commandments, and if we are diligent and endure unto the end we shall be saved in the kingdom of God. And the rewards are great.

#### THE COST OF NOT ACCEPTING CHRIST:

"... the wages of sin is death..." (Romans 6:23). "... and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

This is a pretty heavy price to pay for not becoming a Christian isn't it? But are the pleasures of this world really worth this price to us? Consider further. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful" (Romans 1:28-31). And "... because they received not the love of the truth, that they might be saved... God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thessalonians 2:10-12). And because "they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer..." (Isaiah 66:3-4).

From the above we can see that sin cannot be chosen with impunity. There are certain consequences which must be suffered while we are yet in this life. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6:7-8). "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15).

But is there really happiness in sin even if the end results are bad? In the Book of Mormon we read of a people who had completely given themselves over to the pleasures of sin. How happy were these people?

"O that we had repented in the day that the word of the Lord came unto us; for behold the land is cursed, and all things have become slippery, and we can not hold them. Behold we are surrounded by demons, yea, we are encircled about by the angels of him who hath sought to destroy our souls. Behold, our iniquities are great. O Lord, canst thou not turn away thine anger from us? And this shall be your language in those days. But behold, your days of probation are past: ye have procrastinated the day of your salvation, until it is everlasting too late, and your destruction is made sure; Yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head" (Helaman 5:48-52). "Behold, I say unto you, wickedness never was happiness. And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness" (Alma 19:74-75). "But men drink damnation to their own souls, except they humble themselves, and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent" (Mosiah 1:118). And finally "whosoever bringeth forth evil works, the same becometh a child of the devil; for he hearkeneth unto his voice, and doth follow him" (Alma 3:69). "Then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death: yea, he shall die as to things pertaining unto righteousness: Then is the time when their torments shall be as a lake of fire and brimstone, whose flames ascendeth up for ever and ever; And then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan: he having subjected them according to his will. Then I say unto you, They shall be as though there had been no redemption made; for they can not be redeemed according to God's justice; and they can not die, seeing there is no more corruption" (Alma 9:29-32).

The cost of not accepting Christ is great, in fact, too great to be worth carnal indulgences. And all that God requires of us is to give up our sins for the short time we are here upon the earth and this in exchange for eternal life and happiness in the time to come. Do we feel this is too great a price to pay? If so we may sell our eternal birthright for a piddling mess of pottage, a mere three score and ten years, if we are lucky to live that long in satisfying our carnal desires in exchange for eternal death and torment. Which will it be?

For those who think that the only way to have fun is to indulge the flesh this could not be further from the truth. What a woeful thing it is to live without God in this life. There is no one to whom we may turn when sore trials come. There is also

no peace to the wicked. Indeed there is a constant inner hungering and dissatisfaction with life which increases with the passage of years. Today the number one cause of death among college students is suicide. And a hundred "millionaires" each year commit suicide in this country. Why? They certainly did not do it because they were happy with life. To him who is without God all is vanity. Life becomes meaningless. The so-called fun of the world leaves nothing but a void.

But when the Christian sacrifices the "fun" of the world, he becomes, unlike his counterpart, the most happy of people. There is real joy and fulfillment in the service of God which the world cannot offer.

The gift of God is eternal life but the wages of sin is death. This has been proved true in literally every life that has ever been lived. It is an inexorable law of God. To be carnally minded is death but to be spiritually minded is life eternal. And he that will sow to the flesh shall of the flesh reap corruption; but he that will sow to the Spirit shall of the Spirit reap everlasting life. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Romans 6:16).

Other advantages to being a follower of Christ are listed in Galatians 5:22-23. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." And James tells us that if there are any sick among us to call for the elders and through the anointing of oil and the laying on of hands, the prayer of faith will raise them up both soul and body. Further we are admonished to seek the best gifts and these very gifts are the birthright of the true believer. "... in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover; And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth" (Mormon 4:87-88). Do not such great blessings make our burdens light? This invitation is then to all people. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. FOR MY YOKE IS EASY, AND MY BURDEN IS LIGHT" (Matthew 11:28). And how is this done? "... ye must repent, and be born again: for the Spirit saith, If ye are not born again, ye can not inherit the kingdom of heaven; Therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness; Yea, I say unto you, Come and fear not, and lay aside every sin, which easily doth beset

you, which doth bind you down to destruction; Yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism; And whosoever doeth this, and keepeth the commandments of God from thenceforth, the same will remember that I say unto him, yea, he will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit, which testifieth in me" (Alma 5:24-28).

Is this such a difficult task for us to do? If so it can only be because we have not yet humbled ourselves before God and are not yet willing to forsake our sins. ". . . unto those who do not belong to church, I speak by way of invitation, saying, Come, and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life" (Alma 3:108).

Harvey E. Seibel

### BLESSINGS

Ronald Wesley Church II, the son of Ronald and Violet Church of Yampa, Colorado, was blessed by Apostle Marvin E. Ely and Elder Donald E. McIndoo June 11, 1972 at Grand Junction, Colo.

Chad Aaron Brockman, the son of Charles and Patty Brockman, was blessed by Elders Isaac Brockman and Frank Knapp at Sparta, Wisconsin June 11, 1972.

Eric David Stanley, the son of Edsel and Betty Stanley of Roanoke, Va., was blessed by Apostle W. A. Sheldon and Elder J. M. Case July 2, 1972.

Edsel Dale Stanley, Jr., the son of Edsel and Betty Stanley, was blessed by Apostle W. A. Sheldon and Elder J. M. Case July 14, 1972.

James Shannan Smith, the son of Kenneth James and Margaret Rose Smith of Colorado Springs, Colo., was blessed by his grandfather, Elder Kenneth J. Smith, and Elder Roland L. Sarratt July 9, 1972.

Tammy Lynn Stavlo, the daughter of Cindy Stavlo, was blessed by Apostle D. W. Housknecht and Elder K. J. Smith July 28, 1972 at Sparta, Wisconsin.

### BAPTISMS

David Dean, Alvina Jean and Alice Joan Larsen, the son and daughters of Sister Alice M. Larson of Gurley, Colo., were baptized and received the laying on of hands May 21, 1972 with Elders Leslie P. Case, Marvin M. Case, James M. Case and Apostle Archie F. Bell officiating. The three young people were received by the Temple Lot Local in Independence, Mo.

Jane Enid Bell, the daughter of John and Enid Bell of Palisade, Colo., was baptized by her father,

Priest John Bell, and received the laying on of hands by her grandfather, Elder Harvey J. Bell, and Apostle Marvin E. Ely June 25, 1972. She was received by the Orchard Mesa Local at Grand Junction, Colo.

Jenny Lee Scott, the daughter of Lowell and Mildred Scott of Denver, Colo., was baptized by Elder M. Harvey Seibel and received the laying on of hands by Elders M. H. Seibel and Thomas Maley July 9, 1972 at Bemidji, Minnesota.

Randy Lowell O'Brien of Tenstrike, Minnesota was baptized by Elder Arlo Gould and received the laying on of hands by Elders Byron Wentworth and Arlo Gould July 16, 1972. He was received by the Bemidji, Minn. Local Church.

### A SMALL STEP TOWARD ZION

By Marlene Moser

Establishing Zion has always been the dream of people in the Church of Christ. But hope and fulfillment are two different things. The task of establishing Zion is so monumental that it sometimes seems overwhelming. Yet all great things began as dreams. As a step toward Zion I propose the creation of a church sponsored educational program for the youth of the Church of Christ.

At first that may sound a little frightening. Let me explain. As expressed in a previous article, education which does not acknowledge God inevitably leads away from God. As a general rule, public schools do not acknowledge God. Subjects are taught from a worldly viewpoint. To counteract this influence the church can furnish supplementary education. Let me make it clear that I am not advocating taking religious training out of the hands of the parents and turning it over to the church. The home is a sacred institution. Basic religious training belongs nowhere else. By supplementary education, I mean, reviewing from a religious viewpoint, the subjects taught in the public schools. For instance, reviewing history in the light of prophecy, and showing that true science supports scripture. Classes could be conducted after school or in the evening, one hour each week.

Young people would not be the only ones to benefit from this program. Adults would be given an opportunity to use their talents in the building of Zion. People skilled in writing could prepare educational material. Artists and craftsmen could create visual aids. High school and college students could donate used textbooks. And people who enjoy working with young people could teach the classes.

All big things must begin in small ways. This could be one step toward the Zion of our dreams. It is a chance for us to help our children and join together to work for a common cause.

## 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.

### ARCHAEOLOGY AND THE BOOK OF MORMON Clarence L. Wheaton, Sr.

- Part Three -

"Having dealt with the terms of archaeology previously, as well as its application to the scriptures as found in the Bible, we will now enter into a consideration of the application of this science to the Book of Mormon. It will be remembered that archaeology as a science, as it relates to the ancient cultures of the Americas, did not come into use until the latter part of the 19th century. It is therefore a new field of research with variable degrees of success in giving true data of time and circumstances surrounding these ancient cultures.

The Book of Mormon came into being as a printed documentation of historical material in March of 1830. Since that time much has been brought to light which links these early American cultures with those of the Eastern Mediterranean cultures. The Book of Mormon relates a number of incidents in the history of these people, which have been questioned by our critics. It tells us that they knew the use of the wheel, the horse, the plow, and of machinery. They also had the elephant and mastadon as beasts of burden. In the pre-Christian era of the Book of Mormon's contents, it tells of Gospel principles which are directly associated with New Testament teachings of the Bible and some have viewed this as inconsistent with the chronological order of the Bible, and as a consequence they say the Book of Mormon is a hoax and plagiarism of that sacred record.

However, when all the evidence is reviewed, by unbiased minds, we find that in all these things, the Book of Mormon is consistent with the Bible in its teachings. We propose, therefore, to set forth such evidences as will thus vindicate this record.

To begin with, we will present such evidences as relate to the Book of Ether, (a synopsis of which was written by Moroni, one of the ancient authors of the Book of Mormon) for it deals with the earliest, or first migration of people to this western hemisphere from the Mediterranean area to America according to the Book of Mormon account, as well as the traditions and history of the people of ancient America (which have been preserved in the archives of Central America and some European countries).

First let us say the Book of Mormon, like the Bible, is a composite volume or record written by a number of authors who lived contemporarily to the time the events which they chronicle transpired. One of these authors, from whom Moroni wrote his synopsis was a man by the name of Ether.

So, to begin with, we will present evidences as

relate to the account given by Ether. He tells us that a colony of people left the area of Babylon in ancient Mesopotamia sometime after the Deluge, led by two brothers, Jared and the Brother of Jared:

Which Jared came forth with his brother and their families with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and sware in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. —Ether 1:7.

From this passage we learn that the Jaredites came from the Tower of Babel at the time the Lord confounded the language of the people. Further on in this same account it tells us that the language of the people of this colony was not confounded (Ibid verses 8 to 11). Josephus, a Jewish historian who lived about the time of Christ, tells us, that at this time, the time of the confounding of the languages, that such migrations from the tower of Babel did take place. This confusion of tongues did not take place however until about five hundred years after the Flood. During this time, the Lord, through His servants the prophets, endeavored to persuade the people to migrate to other parts of the world as Josephus states in his Antiquities of the Jews:

**God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise sedition among themselves, but might cultivate a greater part of the earth, and enjoy its fruits after a plentiful manner.—Josephus, Antiquities of the Jew, Book 1, Chapter 4.**

However, arrogant men like Nimrod, who was a large and mighty man, who affronted the Lord and persuaded the people to disobey Him, denied the grace of God among them and persuaded them that it was through their own wisdom and imaginations that they had developed great advances in their culture and civilization.

Consequently their language was confounded by the Lord and they were dispersed abroad, as Josephus tells us:

After this they were dispersed abroad, on account of their languages, and went out in colonies everywhere; and each colony took possession of that land which they (did) light upon, and unto which God led them; so that the whole continent was filled with them, both inland and the maritime countries. **There were some also who passed over the sea in ships, and inhabited the islands;** and some of these nations do still retain the denomina-

tions which were given them by their first founders.—Josephus, Antiquities of the Jew, Book 1, Chapter 5.

From this account, we learn that the Jews, in their antiquities understood that after the Deluge, the people scattered upon all the face of the earth, to places "unto which God led them" and that they had "passed over the sea in ships." Such being the case, as stated by both the Book of Mormon and Josephus, it is evident that such colonies would keep a record of their travels, as well as of their development as a nation.

The Book of Mormon relates this very thing happened, for Jared spoke to his brother and said:

Go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go.—Ether 1:12.

Prayers were thus offered by the brother of Jared, and as the result they were commanded to assemble their families, their flocks, their herds and belongings of every kind. When this was done, they were then directed to travel northward from the tower of Babel into the valley of Nimrod. From there they were directed to travel westward to the Great Sea of Mediterranean. This journey evidently took many years, for being a large colony, they would find it necessary to stop each growing season and plant crops and gather food and supplies for their families and flocks. Ixtlilxochitl, an ancient Aztec historian relates that this long journey from the tower of Babel took this colony 104 years before they reached America. When they reached the shores of the Mediterranean, they dwelt in tents for a period of four years. During this time they built eight large barges which were the length of a tree, in which to transport this family with their possessions across the seas (Ether 1:60 to 68).

In their journey from the tower of Babel, they had to cross the upper tributaries of the Tigris and Euphrates Rivers, through a wilderness area which had not been traversed by man since the Deluge (Ether

1:26). At times these tributaries were raging torrents and very treacherous, therefore the Jaredites built small barges to cross them.

But when it came to crossing the seas, larger vessels were required. According to the topography of that area, they evidently traversed the same course that Abraham later followed when he journeyed to Haran and later into what is called the Holy Land. This would take them to the area of Bel-Bec, in Lebanon, where the Leontes River has its headwaters, and following its course to the sea they would arrive in the vicinity of ancient Tyre. Here they settled for four years to make preparation and make ships to take them across the sea to the promised land (Ether 6:2).

In this area of Lebanon, in ancient times, great forests of cedar trees flourished. Some of them had trunks up to 154 feet in length, and a diameter of 28 to 32 feet. Thus a barge or ship approximately 30 feet wide and 150 feet long could be hewn out of a single tree. One description of these great cedars is:

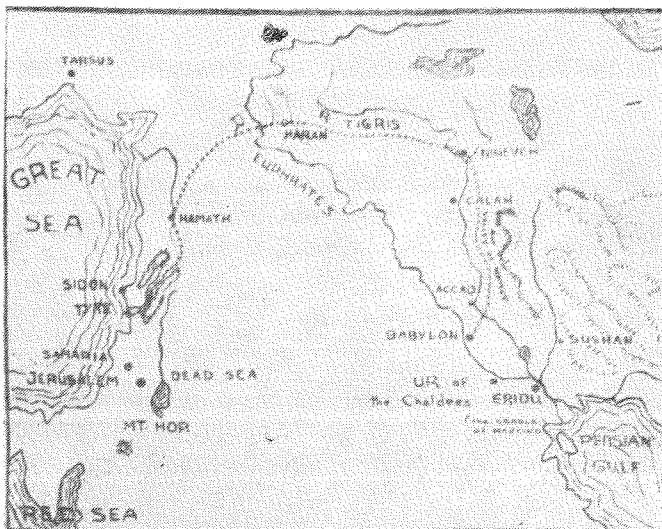
The usually straight trunk can reach a height of more than 100 feet, and a circumference of 40 to 45 ft.; its strong branches spread their regular horizontal boughs shaped like fans. The wood is hard, smooth, reddish and owes its preservation to its bitter taste, which repels worms. —Hatchette Guide to Lebanon, page 147.

On the shores of the Mediterranean Sea, in this area, they could also find natron, an element which mixed with silicon would produce glass. The land in this area was fertile with plenty of rain, therefore good crops could be raised.

It was to this area in later times that the Egyptians came and obtained the materials with which to make their ships, with which they carried on commerce around the Mediterranean coasts. As the result of one of these ships being wrecked on the shores of this area, mariners, having a cargo of silicon set up a camp, using chunks of natron and silicon to make small fire places on which to cook their food. They discovered that the heat from their fires fused the two elements with sand and produced glass. Thus glass was discovered by both the Romans and Egyptians.

Having related that these Jaredites, upon their arrival at the Great Sea, made barges the "length of a tree" and did "molten out of rock sixteen small stones; and they were white and clear, even as transparent glass," (Ether 1:46-61), and that this procedure was later followed by the Egyptians and Romans milleniums later, we now look to other sources for evidences that these occurrences here related in the Book of Mormon is corroborated by the traditional history of the peoples of Central America.

In spite of the destruction of the historical records of the Maya people by the "black robed priests" that accompanied Cortez during the conquest of Mexico, some of them were preserved in the musty pigeon-holes of the old Spanish missions of Central America.



The Probable Course Taken by The Jaredites

Since the coming forth of the Book of Mormon, many of these musty old manuscripts and codices have come to light.

Among some, the **Relacions of Ixtlilxochitl**, an Aztec historian who lived at the time of the Conquest. This work was preserved in the Antiquities of Mexico, Volume 9, by Lord Kingsborough, a xerox copy of which we have in our library, published in Spanish. From this we give the following excerpt:

The Tultecas perceived and comprehended the Creation of the world, and how **Toloque Nauhque**, created it and the rest of the things that are in it, plants, mountains, animals, birds, water and fishes; Also how they knew God created a man and woman, from whom men descended and multiplied, and to this they added many fables, which to avoid being extended to too great length are not written here, and it is nothing to marvel at for other nations of the world do the same thing. And they say the world was created in the year **Ce Tecpatl**, and this era until the flood they called **Atonatiu**, meaning the Age of the Sun of Waters because the world was destroyed by the Deluge. It is found in the histories of the Tultecas that this epoch of the first world, as they called it, lasted 1716 years; that the people were destroyed with great torrents of rain and lightnings from heaven, and all the earth, without exception, nothing remained; for it covered and submerged in the water the most lofty mountains, to a depth of **caxtolmaltli**, or fifteen cubits.\*

Here they also add fables, and how, subsequently, men returned and multiplied from just a few who escaped from this destruction inside the **Toptlipetlacali**, (this word almost signifies, closed ark); and after they multiplied they made a very high zaculli, which means a tall tower, in which they would take shelter when the destruction of the second world came. At the most advantageous time their languages were confounded and not being able to communicate with one another they went to diverse parts of the world. The Tultecas who thus departed were seven companions and their wives who understood their language; they came to this land, having first traversed great lands and seas, living in caves and experiencing great hardships till they reached this land, which they found to be good and fertile for their habitation; and they say that they went 104 years through different parts of the world till they arrived at Huehue Tlapallan . . . —Kingsborough's Antiquities of Mexico, Volume 9, pages 321-322, translated by Clarence L. Wheaton, assisted by his granddaughter, Mrs. Rachel (Moncada) Wheaton.

\*Note: Genesis 7:19-20.

By comparing these two accounts as preserved in

the Book of Mormon and the *Relaciones of Ixtlilxochitl* we find they agree in all the essential parts, i.e.:

Book of Mormon

Lord had compassion upon their friends, and their families also, that they were not confounded.

\* \* \*

Commanded them that they should go forth into the wilderness, yea, into that quarter where there never man had been . . . and thus they were driven forth three hundred and forty days upon the waters; and **they did land upon the shores of the promised land.**

\* \* \*

Jared came forth with his brother and their families from the great tower, at the time the Lord confounded the languages of the people . . .

\* \* \*

Another early historian, Sahagun, tells us: According to the Quiches' traditions, the primitive portion of the Nahoas, or ancestors of the Toltecs, were in the distant East, beyond immense seas and lands. Amongst the families and tribes that bore with least patience this long repose and immobility, those of **Canub**, and of **Tlocab**, may be cited, for they were the first who were determined to leave their country. **The Nahos sailed in seven barks or ships**; Sahagun calls Chicomoztoc, or the seven grottos. . . . It was at Panuco, near Tampicc, that those strangers disembarked; they established themselves at Paxil, with the Votanites' consent, and their state took the name of Huehue-Tlopallan. It is not stated from whence they came, but merely that they came out of the regions where the sun rises.—Native Races, by Bancroft, Volume 3, page 270.

Here again we find agreement between the Book of Mormon and the traditional history of these ancient peoples of Central America. Sahagun tells us these people "sailed in seven barks or ships," and the Book of Mormon tells us "the number of vessels which were prepared, was eight." (Ether 1:60). The difference between seven and eight can be accounted for by the fact that seven of these barks or ships were fitted out for human occupancy, while the eighth would

Ixtlilxochitl

understood their language among themselves.

\* \* \*

having first crossed large lands and seas, living in caves and undergoing great hardships, until they came to this land which they found to be good and fertile for their habitation.

\* \* \*

(after the Deluge) they multiplied they made a very high zaculli, which means a tall tower, in which they would take shelter . . . their languages were confounded, they came to this land.

\* \* \*



be used for carrying their live stock, implements and seed of every kind (Ether 1:16). Another point of agreement can be seen between Canub, and Tlocab, of Sahagun's account and "Jared and his brother" in the Book of Mormon (Ether 1:7).

These people, whether we call them Jaredites, Tultecas (Toltecs, or Nahous (Nauque) came from the Mesopotamian area of Babylon, which was the most highly civilized and cultured peoples of the ancient world. They had inherited the culture of their predecessors, the Sumerians, as I have stated before. Not only their Linguistic knowledge, but also their arts and inventions; their mode of agriculture, metallurgy, and other advanced evidences of a high civilization. Consequently, when this colony came to the shores of America, they brought evidences of such cultural background with them. The traditions of these ancient peoples tells us they landed in the area of Tampico, Mexico, and then continued their trek up the Panuco River where they established the ancient pueblo of Paxil. Here they built a zaculli or pyramid, which when we visited it in the early 1950's, was almost completely buried in the sand and silt from the flood waters of the Rio Panuco. Oil wells of the vicinity also contributed to the further destruction caused by the overflow from new wells when crude oil mixed with the sand formed asphalt. In the vicinity of Tampico, in 1952, we photographed the oldest pyramid in the

Mira Flores, near Tampico



Americas, Mira Flores, which since was destroyed by floods.

This structure was built of earth with a cement coating, in the form of the ancient Ziggurat, or great tower of Babel, and was estimated by archaeologists as being approximately 5000 - 7000 years old.

(to be continued)

Do you want to be loved of the Lord? Then, ". . . despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Proverbs 3:11-12).

## SEARCH DEEP AND FIND TRUTH

by Emil Heeb

A great light had come to the world when an angel from heaven brought the fulness of the gospel as had been promised in the scriptures. Thus we read, "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). And the Lord restored again the church which he had set up in Jerusalem. Had the church leaders in the early days of the Restoration more deeply searched the written word, together with those words given of the Lord in these latter days, the church could now illumine the world with its combined light and truth. But carelessness has caused some truths to be hid for a time and records to become distorted.

True, history tells us that provision had been made "for a president of the high priesthood, bishop, high counselor, high priest . . ." (RLDS Church History, Vol. 1, P. 77), but we must search deeper to find the truth buried beneath the maze of changed, and therefore contradictory revelations. Now dear readers, don't be a Lamanite or a Lemuelite, and say, "Thou hast declared unto us hard things, more than we are able to bear" (1 Nephi 5:1). If we will be honest with ourselves and **really** believe that "Christ" is the same yesterday, today and forever," and does not change (Mal. 3:6) as recorded in the Bible (First Nephi 13:27) and the Book of Mormon, we must regard everything that is not in harmony with these scriptures as false. Biblical and Book of Mormon history fails to record such an office as a presidency. Never did the Lord delegate the leadership of his church to anyone else. He appointed twelve special (apostles), to be led by revelation from Him (Matt. 10:1).

According to scripture, Christ is always the head of the church.

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ (Eph. 4:15).

"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body (Eph. 5:23).

Neither did Christ make provisions for such an office in the New Covenant among the Nephites, with His people Israel on this land. Nor was there given any revelation at any time in the early Restoration calling for a presidency. It will be remembered that in 1829 God gave commandment to fill the quorum of twelve as the leading officers of the church:

"And now behold I give unto you Oliver, and also unto David, that you search out the twelve which shall have the desires of which I have spoken; and by their desires and their works, you shall know them" (Book of Commandments Ch. 15:42).

We will remember that the revelations were first published in what is known as the Book of Command-

ments and the prophet Joseph Smith dedicated them to God before they were published.

In 1835 an entirely new book came out purportedly containing the same revelations in which many changes had been made both in wording and in principle. For example in the above mentioned original revelation, given June 1829 in verse 27 we read, "And now behold, there are others which are called to declare my gospel, both unto Gentile and unto Jew: yea, **even unto** twelve:" According to Webster "unto" means up to. This limits the quorum to twelve members. Yet in the new and changed form of the revelations, as found in the Doctrine and Covenants, the word "unto" has been omitted.

We find that sometime in 1832 a new order of priesthood had been instituted whereby three men were elevated above the twelve Apostles in a quorum called a "First Presidency." The omission of the word "unto" had been made after the leader had introduced the quorum of three above the twelve. This change in the priesthood necessitated other changes in the existing revelations.

One of these changes is found in a revelation given in March 1829, and in it a whole paragraph had been omitted. The missing paragraph reads as follows:

"And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old" (Compare Book of Commandments Ch. 4:5 with Doctrine and Covenants Section 5).

In view of the changes that had been made in the priesthood, it is obvious why that paragraph had to be omitted. A quorum of three, called a first presidency, over the twelve apostles would not make the church like the one taught by the apostles of old.

Again let us quote R.L.D.S. Church history: "On the 26th (April 1832) I called a general council of the church in (Missouri) and was acknowledged as president of the high priesthood according to a previous ordination at a conference of high priests, elders and members held at Amherst, Ohio, on the 25th of January 1832.

Again a deep search for truth fails to reveal any evidence of such an ordination. The church historian remarks: "This was a very meager mention of so important an event," but refers to the Doctrine and Covenants, Section 17:17 for an explanation. Searching further, it is found that the Doctrine and Covenants did not exist until 1835. It seems strange that since an apostle is called by revelation from God, that a still higher officer such as a president could be provided for and ordained without a revelation. The so called revelation known as Section 17, is indeed in the Book of Commandments in its original form as Chapter 24, and also appeared in the Evening and Morning Star twice. Verse 17, which provides for the duties of a

presidency, does not appear in any of these publications. In fact it was injected into the revelation **after** the office of presidency had been created. Neither do we find High Priests in the New Testament church. Paul, speaking to the Hebrews clearly stated that in the new covenant (gospel), there is no need for a human high priest. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (the Gospel covenant) (Heb. 4:14).

Under the old covenant, (the Mosaic law) a human high priest went into the temple once a year to receive the offerings of the people. "But we, says Paul," have a divine high priest in heaven to receive our sacrifices."

Nephi makes that still clearer saying: "Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered (2 Nephi 1:72).

Again, the preface of the Doctrine and Covenants has not been given for that book but was given in a revelation November 1831 as a preface for the Book of Commandments, which the church leaders disposed of, but retained the preface and attached it to the Doctrine and Covenants.

We see the fruits of the tares that were sowed into the church at the beginning are now ripening and are troubling the church. Had Brother Joseph remained an apostle, for which office the Lord called him, there would not have been the church-splitting aspiration for leadership after Joseph Smith passed away. It would have necessitated only a filling of the vacancy in the quorum of the twelve in like manner as when Mathias took the place of Judas (Acts 1:24-26).

We have now pointed out that revelations have been changed and the structure of the church altered. Is it any wonder, then that the Lord has spoken in a strong admonition saying:

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written (Doctrine & Covenants Section 83:8).

Take not the scriptures lightly nor history for granted, for we read in (Acts 17:11) "These were more noble than these in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

Dear friends of the Restoration, you who are disturbed at the modernism, the apostasy so prevalent in your group, won't you please direct your research farther back into the beginning of the Latter Day message and find where the "trouble" really began? I

admonish you in the spirit of love to "seek ye the old path and walk therein and ye shall find rest for your souls" then we can walk together and be agreed. The truth will make us free — free to establish Zion and the righteousness the world is so in need of.

### TOTAL STEWARDSHIP

by Elder Charles E. Cottrill

STEWARD: One who has charge of finances, or property, a warden, a guardian, a manager.

This is not a complete definition especially since it is a worldly definition, however it will suffice for our purposes, as we will be giving the spiritual parallels, and since the Lord's stewards are of a necessity under present circumstances, engaged in temporal and even worldly activities.

Now if anyone should question why the matter of stewardship is brought to them, or should think to say, I am not a steward; let me hasten to say that all, and I repeat **all** are stewards of the most High God. There is no escape from it. We are stewards either good, bad, or indifferent, from the least to the greatest. You have heard it said that there is no escape from death or taxes; neither is there any escape from the responsibility of stewardship. The only choice that is left to us is what kind of a steward we will be. There is no force used to make us discharge our stewardship properly. This is our free agency.

Again, why? May I say this, because it is Biblical. Both earthly and spiritual stewards are referred to in various places in the Bible. We will not need to refer to all of these, especially since we are not dealing with earthly stewards in that sense, but our subject concerns God's stewards. God's stewards may in turn have an earthly steward if they possess enough of this world's goods. It does not alter the fact that we may call this steward a superintendent, overseer, manager or director. He is still a steward if he is in charge of, or has the oversight of the goods we possess. Speaking to Tyre and Sidon God said in Joel 3 and 5, "YE HAVE TAKEN MY GOLD AND SILVER, AND CARRIED INTO YOUR TEMPLES MY GOODLY PLEASANT THINGS." Now we are not concerned at present about why God said this, but that he did say my gold and my desirable things. He did not say your gold, he said my gold. In Haggai 2:8 we find God repeating this statement in regard to ownership, "THE SILVER IS MINE AND THE GOLD IS MINE." Further God spoke in Psalm 50:10, 11 and 12 saying, "EVERY BEAST OF THE FOREST IS MINE AND THE CATTLE ON A THOUSAND HILLS. THE WILD BEASTS OF THE FIELD ARE MINE. IF I WERE HUNGRY I WOULD NOT TELL THEE: FOR THE WORLD IS MINE AND THE FULLNESS THEREOF." If these things be true then to whom does the world and its contents belong? There can be only one answer. This then leaves only one logical conclusion in the matter. Every man is a

steward whether he realizes it or not, and regardless of whether he is willing to accept the fact or not.

Now if we cannot escape the fact that we are stewards, what kind of an account are we going to give of our stewardship? The answer to this can be all important, not to us alone but to God, His work, and His church. Zion can not really and truly be established until enough of his people are really and truly consecrated and converted to this principle, to make a working force large enough to accomplish the task. This will require more than we seem to have at present, for it is one thing to call a place Zion, and another to have Zion conditions existing there.

But getting back to stewardship, all the silver, gold, land, cattle, goods and etc., that we have in our possessions belong to God. This as we have brought out makes us a steward, and if a steward, we will be held accountable. We will have to render an account of our stewardship and the manner in which we discharge our responsibility during our sojourn here upon the earth. But the material things mentioned above are not all we will have to give an account of. We will also have to account for our time and our talents as well.

As to time, it might be time for all of us to stop and take count of how we spend our time. We speak of budgeting our income, if we do, this is fine, but it is just as important that we budget our time. By doing so we may find, after our survey, that we have more time for the Lord's work than we thought we had. There is a time for work, a time for recreation, a time for study, a time to render service to the church, and a time to worship God, both at home and in His house.

As to our talents, the same applies. By taking stock of our endeavors, do we find that we are using our talents, or ability, in such a way as to make the best and most productive use of it? If we are not, whose fault is it? If it is ours, we should set about correcting it. If the fault is something beyond our control, then it is time to start praying for an opportunity to use our talents in the most productive and benefiting way.

Sometimes we think of our time and talents simply as the opportunity and ability to make money, but we are possessed of talents which were also meant to be used in the Lord's work. For instance, some of us are gifted in the making of music, "MAKE A JOYFUL SOUND ON THE HARP." Some of us are gifted in teaching and preaching, but so many want to hide these gifts under a bushel, especially when it comes to music and singing. I personally know of several who are gifted in this way, but they will not come to God's house and give people the joy of seeing and hearing them express their talents. I have found people who were talented in teaching more willing, in fact some who were not so talented, seemed to have a great desire in this respect. I am sorry to

relate in some places and instances people of talent have been barred or pushed aside through jealousy and the ambition of some stewards in authority, they wanted to keep the work of God under their own directional control rather than under the directional control of God, whether it was in the best interest of God's work or not. Such stewards are nothing new. We had them in Bible times, the prophet Balaam being an example. In Paul's time we find him saying of such stewards "THE MYSTERY OF INIQUITY ALREADY DOTH WORK." 300 years later we see St. Jerome fleeing for his life because he dared speak out against this same thing. 1100 years after Jerome, we find another Jerome, Jerome of Prague who was burned at the stake for opposing this type of steward.

Today we are more gentle with those who oppose us. We simply deprive them, by the authority vested in us, of the opportunity to preach or teach, or a place to teach. God's messengers have been opposed in all ages and although they no longer have to flee for their lives, they are none the less opposed. This opposition does not come from the world alone but many times from within the church. Paul was referring to this when he said as we quoted before "THE MYSTERY OF INIQUITY ALREADY DOTH WORK." Paul meant in the church. This iniquity finally closed the mouths of all of God's messengers, hence the dark ages. This is why the light of God is not shining brighter today. This is why His power is not being manifested as it should be. We should be careful in using our authority that we too may not be condemned in the day of judgment for obstructing the will of God. Let us be sure we are not interposing our selves in the way of God's messengers. We must not forget that the traditions of the elders can apply in our time as well as in the time of Christ. Let us beware lest we too be called to account as was the unjust steward in the 16th Chapter of Luke, else we too may lose our stewardship.

These are cases of the mis-use of the stewardship of authority and of course in the end such stewards will have to render an account of their stewardship in this respect. Stewards who put ambition and their personal will in the way of God's work should of course be removed from any position of authority.

We used to sing a song, "This is my Father's World." A very good song, but I would like to pose the question: how many of us act as though it is our world especially in our use of the things we have mentioned? If we refuse to make a proper accounting while here, remember the day of accounting will surely and finally come. There is no escape. We should never forget that all these things are God given and are to be used for the glory of God and not for our private advancement; especially when it is at the expense of our brother or God's work.

If God gives me a farm, should I take all I can get from the soil; caring nothing for conservation practices; plowing back none of the crops to the soil; and using none of the increase for soil builders to be

plowed back also? If we do we are robbing the soil, and some day the well of increase will go dry for the land will no longer produce. Some of us would of course carry out these good practices to keep our land fertile, but would we be willing also to plow back into the soil of God's kingdom some of our time, talent, and goods, that this soil might be kept fertile and productive, that the message might go into all the world?

If God gave us a forest, would we cut all the trees to have a large immediate return, or would we use conservation methods and cut, year by year, only that part which would allow the forest to continue to produce year after year? Some of God's stewards are foolish enough that they see only the present, and what they can have for now, regardless of the long range effect of God's work.

The greatest stumbling block in our way as stewards is self. We have gone a long way on the road to stewardship when we fully realize the truth of the words, "HE THAT WOULD BE GREAT AMONG YOU MUST BE SERVANT OF ALL." The trouble with many is that they want to start appropriating the things of God, and all that are God's to their own use. Joseph, the son of Jacob, became the great Pharaoh's steward. Pharaoh knew that Joseph had needs and of course Joseph satisfied these needs. Suppose Joseph had done as some of God's stewards do and appropriated everything to himself? What would Pharaoh have done? This question is of course academic. We know the answer. This brings to mind the word of Malachi, "WILL A MAN ROB GOD" yet many of God's stewards in this day and time have robbed him in tithes and offerings.

There is another phase of our stewardship which I would like to mention, one which perhaps eludes some of us, and that is the stewardship of the Gospel and the grace of God. Let me quote Peter in this regard; 1 Peter 4:10, "EVERY MAN HAS RECEIVED THE GIFT, EVEN SO MINISTER THE SAME ONE TO ANOTHER, AS GOOD STEWARDS OF THE MANIFOLD GRACE OF GOD." Also 1 Corinthians 4:1 and 2, "LET A MAN SO ACCOUNT OF US AS THE MINISTERS OF CHRIST AND STEWARDS OF THE MYSTERIES GOD, MOREOVER IT IS REQUIRED OF STEWARDS THAT A MAN BE FOUND FAITHFUL." According to these scriptures we are stewards of His grace and His gospel together with the mysteries of it. The love of God extended to man through His servants as well as through His Son; and the principles of His gospel are hard for man to fully understand, and are a mystery to many. Because of this fact we do, as one writer put it, have something precious in our hands. And if we have something precious in our hands what are we going to do with it? Are we going to keep it for ourselves? Will we let it deteriorate and in a sense die in our hands through disuse? Will we bury it in the ground, or hide it under a bushel?

This stewardship of the gospel is not just for ministers of the gospel; it is for all of us to warn our

neighbor. No one can escape the responsibilities of stewardship. We may say, "I don't feel that I have this wonderful thing you speak of in my heart or in my hands." Let me say this, that we all have the four gospels, the epistles, and the prophecies. What will we do with them? Will we read and study them and try to understand them? Or will they remain, as far as we are concerned, just the gospels, the epistles, and prophecies to be found in a book? They will come alive to us if we wish them to, if we study and fast and pray enough over them, and when they do we will be able to find a way to use them.

Take it seriously. We have already quoted Paul on this subject, but I would like to mention some other things that Paul said concerning this stewardship. In 1 Cor. 8:13, he says, "IF MEAT MAKE MY BROTHER TO OFFEND, I WILL EAT NO FLESH WHILE THE WORLD STANDETH." This shows how seriously Paul took this matter of stewardship as it might affect others. In 1 Cor. 9:16, Paul further relates how the burden of this stewardship rested upon him as follows, "THOUGH I PREACH THE GOSPEL I HAVE NOTHING TO GLORY OF, FOR NECESSITY IS LAID UPON ME. YEA, WOE IS UNTO ME IF I PREACH NOT THE GOSPEL." As Paul further says he discharged his duty as a steward without charge, if he did so willingly he had a reward. The kind of a reward that will not vanish away as the things of this world do. Paul was not alone in feeling the burden of this stewardship. Habakkuk speaks of the burden that rested on him, and the prophet Jeremiah in 20:9 says, "BUT HIS WORD WAS IN MY HEART AS A BURNING FIRE. SHUT UP IN MY BONES. AND I WAS WEARY WITH FORE-BEARING AND I COULD NOT STAY."

How many of us feel the burden of this stewardship as these men did and if not, why don't we feel it? Could it be that we lack earnestness concerning this thing? Do we take the talent God has given us and hide it in the ground? Do we hide our light under a bushel? Returning to Paul, Paul reminded Timothy concerning his gift and urged him not to neglect it. This stewardship came first with Paul at all times, even in his bonds. When he was being led about as a prisoner in bonds in Rome, he rejoiced in his bonds, feeling that people seeing him might be impressed and led to obey the truth. Some have remained true to this stewardship at all costs. When the same Paul we have been speaking of was persecuting the Christians, and when some of these had to flee their homes, we find that as soon as they reached a place of safety they resumed telling the gospel story knowing full well that this might lead to further persecution. These disciples remained true regardless of the cost to them.

Paul tells us that this gospel makes us a new creature, an ambassador of Christ, and if we have become ambassadors of Christ, a high honor and great responsibility has fallen upon us. The question is how seriously, or conversely, how lightly will we take this responsibility?

There is one way we can know the real stewards of God, by this we mean those who have realized and accepted this responsibility. We find some people who are industrious when it comes to temporal or worldly things, but they are slack in spiritual things. We have other people who dislike manual labor, but who are ready to spout what they think is the word of God like a flowing fountain. The real steward will not be afraid to labor with his hands. Neither will he be slack in telling the gospel story. In our reference to stewards who feel that they are above laboring with their hands, or to put it bluntly are too lazy to work, at least at steady work, let us say we were not including those engaged in full time ministry, and whose duties are too arduous to permit of them engaging in other labors.

It is noteworthy however that the Apostle Paul did engage in the full time ministry, and still was able to support himself. One thing was in his favor in this regard; he did not have a wife and family. There are many though who consider themselves full time ministers, yet they have many spare hours which are put to no productive use, either spiritually or temporally. The day will come when this time will have to be accounted for.

There is another type of steward who, if he is willing to produce anything at all, will never produce more than what is consumed on his individual needs. Those who should be his loved ones go without sufficient food or clothes, yet he is a firm believer in the principle that all should share and share alike. He is careful never to have anything to share, yet he feels that his more industrious and fortunate brother should share with him and his family.

If all people could realize that they are stewards and that all who seek to know can know, and if, upon realizing that they are here as stewards of God, they would accept the responsibilities of this stewardship; such as being unselfish, industrious, consecrated, seeking wisdom and knowledge concerning the best use of their time and talents; the millenium would be at hand. That is what God is waiting for. When the time comes that enough people accept this to form a group that is acceptable to God then the end will come. The wicked who would not accept anyway will be destroyed in the great cataclysm which will attend the end of the world as we know it today.

From the scripture used and the comments made I am sure there can remain no doubt in the mind of any honest seeker for the truth about the fact of our stewardship responsibility, and that while we are speaking of stewardship as it pertains to the Kingdom of God, that it does not only pertain to spiritual things of the kingdom, but reaches out and embraces temporal things as well, and to such an extent that it must be taken into account in all phases of our life. We are constantly being faced with the responsibilities of stewardship, hence the question, "Have I realized, accepted and assumed this responsibility?"

Some may be astonished to hear that stewardship applies to what we eat, what we wear, and how we take care of our bodies. But if our assertion be true that stewardship applies to all phases of our life, then it covers these things too. As for instance it has been said that people kill themselves with knives and forks, meaning eating too much and eating the wrong kinds of food. Now if we shorten our lives by our eating habits we have robbed God of part of the service we could have rendered had we lived our full life.

We should be temperate in all things, but some can and do shorten their lives by intemperance in many ways besides overeating. Some form many bad habits and thus destroy the body which is Christ's for we are bought and paid for with a price, so we belong to God together with our possessions.

As to clothes we do need clothes for bodily comfort and protection. I believe God wants his stewards to look presentable according to the occasion but some people do waste part of their substance on clothing.

Now if there be any who think we have gone too far in outlining total stewardship let us be reminded of what Paul said to the Roman saints as follows: "I beseech you brethren by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service."

The body and mind do need refreshing and renewing so all this does not preclude the fact that there must be a time to sleep and a time to pray, a time to work and a time to play, which means that even though we take our stewardship seriously, life can still be happy and pleasurable. Man is that he might have joy. Right living can bring a joy that the world cannot know. A certain amount of recreation is necessary for the healthy mind and body. For proper recreation music, which includes instruments, books, radios, television sets and some travel can be considered as just needs or legitimate wants. Travel is necessary for all in our modern society so a car is also in the same category.

When all is considered the life of total stewards need not be somber. The knowledge that all we do is pointed in the direction of helping to usher in God's kingdom here on earth and that thereby we are fulfilling the measure of our creation, can and will bring a lasting feeling of peace and joy which is beyond comparison as far as the temporary pleasures of this world is concerned.

By way of recapitulation we have brought out the fact that all men are stewards good, bad or indifferent as the case may be. That our stewardship is total, consisting of all our worldly possessions both personal and real. Also our time, our talents or potential, our knowledge of the gospel, as well as the authority to administer and direct God's work is part of our stewardship.

Stewards in the past have been divided. A minority have been zealous to use their authority to help spread the light, but others, while allowing some light to seep

through, have used their authority to keep the full gospel light from their flocks, and in doing so they also stand in the way of their own light.

It was the stewards of the gospel in the early church who by their own errors extinguished the light and finally lost their authority. To some extent this is true in these the latter days. We, His ministers, have our choice. Which course will we take?

#### REPORT FROM THE UNITED WORKERS

To the United Workers, Members and Ladies of the Church Membership

Greetings:

The main avowed goal of the United Workers has been promotion of and contribution toward the establishment of a Church operated home for our elderly members who have need of such an establishment.

The Church through the work of the Bishops has now authorized a feasibility study of a piece of property which is available in Independence. This study should determine by government standards, the possible and preferable type of facilities suited to our purpose, the cost of construction, installation, etc. and the cost of operation. It may then be possible by investing a specific minimum fund to receive an equal amount of government funding.

The present plan under consideration is to eventually have, besides a nursing home unit for those who are unable to care for themselves, boarding style units for those who can assume some of their own care and small housekeeping units for those who are able and desirous of being self-sufficient.

The purpose of this communication, and others which may follow from time to time, is to relay such information as becomes available as the program progresses and to present such steps by which we can cooperate and assist at each stage of the development. At present the United Workers and others interested in this worthy venture can assist by gathering the following information which will be needed by the Bishops in furthering actual development.

First: seek out and inquire among the elderly in your areas to determine how many persons the Church now has who need, desire and would make move to such a home when it becomes available to them.

Second: something of the financial responsibility of each must also be determined, as the Bishops will need this information for final operational cost considerations. Ascertain to what extent the assistance now providing their care in their present places of abode is transferable. All federal assistance, social security and private pensions can be transferred from one state to another, but state pensions cannot be. This inquiry must be handled with greatest delicacy, and the elderly person who is mentally able to do so, or their guardian should be encouraged to send the information of their financial situation to the secretary

of the United Workers (this by request of the Bishopric) where it will be handled with utmost regard for their right of privacy in their affairs, and be relayed to the Bishops at their request.

Third: naturally there will be a need for staff personnel. A Licensed R. N. must be available for services, some persons with knowledge of or experience in care of bed patients, also persons for maintenance, housekeeping and food services. Some of these needs may be met by volunteers or part time work of the people in the Independence area but other positions must be filled on a permanent basis. The Bishops will need to know from where this staff can be drawn. If you have the time or a skill to be used in this service the United Workers secretary will also compile this information to be reported to the Bishopric.

Fourth: the continuance of programs toward funding is also of great importance, and it is wisdom that the existence and availability of all these monies be made known to the treasurer of the United Workers, that the extent of our financial participation can be readily available for inclusion into the ultimate program of action.

Many of our elderly have heretofore, and are at present spending their last years in loneliness in nursing homes far removed from any association of Church fellowship. Let us labor with our mights and our prayers for God's blessing on our efforts that the time be soon when we can gather in and care for, and minister, both physically and spiritually to these aging members of the Lord's family.

Sincerely,  
 United Workers  
 Chairman, Irene Maley  
 Secretary, Amy Schrader  
 Treasurer, Irene Case

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July 1972	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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**GIFTS OF THE GOSPEL**

Study: I Corinthians 12:31; I Corinthians 14:1; I Corinthians 14:39-40

1. All have a gift to be used for Christian service.

"The manifestations of the Spirit is given to every man to profit withal" (I Corinthians 12:7).

No place for the idler and no excuse for fruitless Christians. We are all to profit together.

2. No one has all the gifts. The **gift of tongues** is not the criterion of having received the Holy Ghost. Paul asks:

"Have all the gift of tongues?"

We are given gifts of the Spirit according to our natural temperament and ability to equip us for the work God has called us to do.

3. The "**gift of wisdom**:" that quality of spirit that enables us to do the right thing and to avoid the wrong. It should pervade every other quality and ministry.

4. The "**Word of Knowledge**:" a revelatory understanding of truth, especially as contained in the word of God, the scriptures, gifted ability to study, compare, analyze, comparing spiritual things with spiritual inborn desire to learn that will not be quenched.

5. **Gift of Faith**: The inner spark that lights the way when all is dark. That urging onward that produces good work in steady continued service to God.

6. **Gift of healing**: a very real power resident in the saving powers of the gospel - healing sick minds and bodies. Christ himself is the "Great Physician."

7. **Miracles**: a happening, intended by their sudden

and extraordinary character to bear witness to the power and majesty of God. This may be in a healing or some other event done to the Glory of God. He is a God of Miracles.

8. **Prophecy**: a gift foretelling future events by divine inspirations and enabling the possessor to speak direct messages of the Holy Spirit for the spiritual profit of the hearers or readers. God has spoken by the way of prophets in ages past and does so yet today. Much of true prophecy comes as a warning.

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9. **Discernment**: The God given power to distinguish between the false and true in any area of life, but especially in regard to spiritual things. A much needed gift for individuals and the welfare of the church.

10. **Tongues and interpretation of tongues**: a manifestation of the Holy Spirit. Some refer to it as the "tongues of angels." It is primarily for the unbeliever and must be accompanied with a spiritual interpretation of the message given.

"Let him that speaketh in an unknown tongue, pray that he may interpret." (or the interpretation be given by another) (I Corinthians 13:27, 28).

11. **Love**: Above all gifts, above all forms and ministrations is the pre-eminence of love, the greatest of all. All other gifts must be controlled by this motivating force which comes from God, for **God is Love** the Bible reads.

Would you like for your desires to be granted? "The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted" (Proverbs 10:24).